

Yoga Vasishtha Maharamayana

Translated by Vihari-Lala Mitra

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Volume 1, and volume 2 (part 1 and 2).

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THE

YOGA-VĀSISHTHA-MAHĀRĀMĀYANA.

VOL. I.

PROSPECTUS.

Plato advised the Athenians to betake themselves to the study of Mathematics, in order to evade the pestilence incident to the international war which was raging in Greece; so it is the intention of this publication, to exhort our countrymen to the investigation of Metaphysics, in order to escape the contagion of Politics and *quasi* politics, which has been spreading far and wide over this devoted land.

V. L. M.

THE YOGA-VĀSISHTHA MAHĀRĀMĀYANA

OF

VĀLMĪKI

In 4 vols. in 7 pts.

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Vol. 1

Containing The Vairāgya and Mumukshu Prakaranas and
The Utpatti Khanda to Chapter L.

Translated from the original Sanskrit

By

VIHARI-LALA MITRA

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YOGA VĀSISHTHA.

BOOK I.

ON MORAL APATHY

CHAPTER I.

INTRODUCTION.

SECTION 1.

DIVINE ADORATION.

Hail The Eternal.

Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct (in the end).

2. He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.

3. Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

SECTION II.

NARRATIVE OF SUTĪKSHNA.

4. One Sutīkshna, a Brāhmana, whose mind was full of doubts, went to the hermitage of Agasti and asked the sage respectfully:—

5. Oh great sage! that art informed in all the ways and truths of virtue, and knowest with certainty all the Sāstras, I am in a great doubt (about something) which I pray you will kindly remove.

6. Tell me whether a man's acts or his knowledge or both of these, is in your opinion, the cause of his emancipation.

7. Agasti replied:—

As the flight of birds in the air is effected by means of both their wings, so the highest state of emancipation is attained through the instrumentality of both knowledge and acts.

8. It is neither our acts nor knowledge alone that produces emancipation, but both together are known as the means of it.

SECTION III.

ANECDOTE OF KĀRUNYA.

9. I will recite to you an instance on this subject from the old traditions, relating a Brāhman named Kārunya, who was learned in the Vedas in days of yore.

10. He was the son of Agnivesya and accomplished in the Vedas and all their branches, and after finishing his studies at the preceptor's, returned to his own abode.

11. He remained a sceptic at home, holding his taciturnity and inertness to acts: when his father Agnivesya saw his son so slack in his duties, he upbraided him thus for his good.

12-13. Agnivesya said:—

Why my son do you not discharge your duties, tell me how can you succeed (in anything) if you remain inactive, and tell me also the reason of your cessation from acts.

14. Kārunya replied:—

The offering of daily oblations, and performance of morning and evening devotions during life, are inculcated in the Veda and law as the *active* duties (of men).

15. But it is neither by acts or riches, nor by means of progeny, that one obtains his liberation, it is solely by self-denial that Stoics taste the ambrosia (of emancipation).

16. Tell me my father! which of these two ordinances is to be observed by me? Doubtful of this I have become indifferent to acts.

17. Agasti said:—

Hear me my son, that Kārunya after saying so held his silence; when his

father seeing him thus, rejoined his speech.

18. Agnivesya said:—

Hear me relate a narrative (to you) my son, and you having fully considered its purport in your mind, may do as you may choose (best for you).

SECTION IV.

STORY OF SURUCHI.

19. There was a damsel named Suruchi, the best of the *Apsarā* nymphs, who was seated on the mountain peak of Himālaya, beset by peacocks around.

20. Here Kinnaras inflamed by love sported with their mates, and the fall of heavenly streams (*Gangā* and *Yamunā*), served to expurgate the gravest sins (of men).

21. She beheld a messenger of Indra making his way through the sky; and then this most fortunate and best of *Apsarās*, addressed him thus:

22. Suruchi said:—

O thou herald of gods, tell me kindly whence thou comest and whither art thou destined at present.

SECTION V.

ACCOUNT OF ARISHTANEMI.

23. The divine Ariel replied:—Well hast thou asked Oh pretty browed maid, and I will tell thee all as it is. Know, Arishtanemi the royal sage, who has made over his realm to his son.

24. He has (now) with religious indifference (to the world), set out to the forest for (practice of) asceticism, and is performing his austerities on the *Gandha Mādana* mountains.

25. I am now returning from there after discharge of my errand, and repairing to Sakra's (palace) to report the matter.

26. Suruchi said:—

Tell me, my Lord, what matter has taken place there. I am with

submission (much) inquisitive after it, nor shouldst thou cause me (the pain of) anxiety.

27. The messenger replied:—

Hear me gentle maid, relate to thee in length (everything) as it has occurred.

28. On hearing that the king was practising the utmost rigors of asceticism in that forest, Indra, the lord of Gods, desired me to take this heavenly car and repair at once to the spot.

29. "Take this car," said he, "bearing the (dancing) *Apsarās* equipped with all their musical instruments, and furnished with a band of Gandharvas, Siddhas, Yakshas and Kinnaras."

30. "Convey them," said he, "with all their wired instruments, flutes and drums to the auspices of the Sylvan mount of *Gandha Mādana*."

31. "There having placed the Prince Aristanemi in the vehicle, bring him to the enjoyment of heavenly delight in this city of *Amarāvati* (the seat of immortals)."

32. The messenger added:—

Receiving this injunction of Indra and taking the car with all its equipments, I proceeded to that mountain.

33. Having arrived at the mountain and advancing to the hermitage of the king, I delivered to him the orders of the great Indra.

34. Hearing my words, Oh happy damsel! the king spoke to me with reluctance and said: "I wish to ask thee something O messenger, which (I hope) thou wilt deign to answer.

35. "Tell me what good and what evils there are in heaven, that knowing them (beforehand), I may think of settling there as I may choose."

36. I answered, saying:—

In heaven there is ample reward for merit, conferring perfect bliss (to all); but it is the degree of meritoriousness that leads one to higher heavens.

37. By moderate virtue, one is certainly entitled to a middle station, and virtue of an inferior order, leads a person to a lower position (in the heavens).

38. But one's virtue is destroyed by his impatience at the excellence of his betters, by his haughtiness to his equals, and by his joy at the inferiority of others.

39. When one's virtue is thus destroyed, he must enter the abode of mortals. These and the like are the effects of merit and demerit (with us) in heaven.

40. Hearing this, Oh good maiden, the king answered and said: "I do not, Oh divine messenger! like the heaven that is of such like conditions.

41. "I will henceforth practise the most austere form of devotion, and abandon this my unhallowed human frame in the same way, as the snake abandons his time-worn-skin (slough).

42. "Be thou pleased, Oh delegate of the Gods! to return with thy heavenly car to the presence of the great Indra whence thou comest, and fare thee well."

43. The celestial emissary resumed:—

Thus being bid, I went Oh goodly dame to the presence of Sakra to report the matter. Who upon my rehearsal of the matter, was struck with great wonder.

44. Then the great Indra again spoke to me with a sweet voice and said: "Go you my herald again to that king, and take him to the hermitage of Vālmīki.

45. "He is well acquainted with every truth, tell him my errand for the instruction of the dispassionate prince, saying:—

46. "Oh thou great sage! remonstrate with this prince who is humble and dispassionate, and dislikes the enjoyments of heaven.

47. "So that this prince who is aggrieved at the miseries of the world, may gradually come to attain his emancipation."

48. I then went and explained my mission to the royal hermit, took him to the sage Vālmīki (who had grown amidst the ant-hills), and to whom I delivered great Indrā's charge for the king's practice (of the means) for his final liberation.

49. Then the sage (named after the ant-hill in which he had grown), welcomed the King with gentle inquiries regarding his welfare.

50. The prince replied:—

"Oh great *seer*, that art informed in all the truths of religion, and art the greatest of them that know the knowable, thy very sight has given me all that I desired, and therein is all my welfare.

51. "Great sire, I wish to learn from thee how I may escape the miseries which arise from one's connection with this world, and which (I hope) thou wilt reveal to me without reserve."

52. Vālmīki said:—

Hear me Oh king! I will relate to you the entire Rāmāyana, by the hearing and understanding of which you will be saved even while in this life.

SECTION VI.

HISTORY OF RĀMA.

53. Hear me Oh great and intelligent king, repeat to you the sacred conversation which took place between Rāma and Vasishtha relating the way to liberation, and which I well know from my knowledge (of human nature).

54. The prince said:—

"O thou best of sages, tell me precisely who and what this Rāma was, what was his bondage and how he got freed from it."

55. Vālmīki said:—

Hari was proscribed under an imprecation to take upon himself the form of a prince, with an assumed ignorance as that of a man of little understanding.

56. The prince said: "Tell me who was the author of that imprecation, and how it could befall on Rāma, who was the personification of consciousness and felicity, and the very image of wisdom."

57. Vālmīki replied: Sanat-kumāra, who was devoid of desires, had been residing at the abode of Brahmā, to which Vishnu, the Lord of the three worlds, was a visitor from Vaikuntha.

58. The Lord God was welcomed by all the inhabitants of the *Brahmaloka* as well as by Brahmā himself, except by Sanat-kumāra who was thus beheld and addressed to by the god.

59. "Sanat-kumār, it is ignorance that makes thee forsake thy desires

for fear of regeneration (on earth), therefore must thou be born under the name of *Sara-janmā* to be troubled with desires."

60. Sanat-kumāra in return denounced Vishnu by saying:—"Even all discerning as thou art, thou shalt have to sacrifice thine omniscience for some time, and pass as an ignorant mortal (on earth)."

61. There was another anathema pronounced upon Vishnu by the sage Bhrigu, who seeing his wife killed (by him), became incensed with anger and said: "Vishnu thou shalt have also to be bereft of thy wife."

62. He was again cursed by *Vrindā* to be deprived of his wife, on account of his beguiling her (in the form of her husband).

63. Again when the pregnant wife of Deva-datta was killed (with fear) on seeing the man-lion figure of Vishnu;

64. The leonine Hari was denounced by the husband, who was sorely afflicted at the loss of his consort, to be thus separated from his wife also.

65. Thus denounced by Bhrigu, by Sanat-kumāra, Deva-datta and *Vrindā*, he was obliged (to be born in this earth) in the figure of a human being.

66. I have thus explained to you the causes of all the imprecations (which were passed on Vishnu), and will now relate to you all other things which you shall have carefully to attend to.

CHAPTER II.

REASON OF WRITING THE RĀMĀYANA.

SECTION I.

PERSONS ENTITLED TO ITS PERUSAL.

Salutation to the Lord, the universal soul, shining manifest in heaven, earth and the sky, and both within and without myself.

2. One convinced of his constraint (in this mortal world), and desiring his liberation from it, and, who is neither wholly ignorant of, nor quite conversant with divine knowledge, is entitled to (the perusal of) this work.

3. The wise man, who having well considered the narrative (of Rāma) as the first step, comes afterwards to think on the means of liberation (as are expounded herein), he shall verily be exempt from transmigration (of his soul).

4. Know, O destroyer of thy enemies! that I have first embodied the history of Rāma in this Rāmāyana (as the preparatory step to salvation).

5. And I have given the same to my attentive pupil the obedient and intelligent Bharadwāja, as the sea yields his gems to their seeker.

6. These historical preparatories were rehearsed by the learned Bharadwāja in the presence of Brahmā, seated in a certain forest of the Sumeru Mountain.

7. Then the lord Brahmā, the great grandfather of the inhabitants (of the three worlds), was so highly pleased with him that he addressed him saying: "Oh my son! ask the best boon that thou wishest for."

8. Bharadwāja said:—"Oh thou lord, that art master of the past and future times, grant me the desired boon of communicating to me the means whereby people are liberated from their miseries."

SECTION II.

BRAHMĀ'S BEHEST.

9. Brahmā said:—"Go ask diligently of thy preceptor Vālmīki, to complete the faultless Rāmāyana that he has undertaken (to write).

10. "By the hearing of which men will get over their manifold errors, in the same manner as they pass over the sea by the bridge built over it by the great Rāma, who was fraught with all good qualities."

11. Vālmīki said:—"Saying this to Bharadwāja, the supreme maker of all beings (Brahmā) accompanied him to my hermitage.

12. In right earnest was the god welcomed by me with the *argha* and offerings of water and the like, when the lord of truth spoke to me for the good of all creatures.

13. Brahmā spake to me saying:—"Do not Oh sage! give up your undertaking until its final completion. No pains ought to be spared to make the history of Rāma as faultless as it ought to be.

14. "By this work of yours men will forthwith pass over this hazardous world, in the same manner as one crosses the sea in a vessel."

15. Again said the increate Brahmā to me:—"I come to tell this very thing to you, that you complete the work for the benefit of mankind."

16. Then Oh king, the God disappeared from my sacred hermitage in a moment, just as the wave subsides in the water no sooner it has heaved itself.

17. I was struck with wonder at the disappearance of that (deity), and then being composed in my mind, I inquired of Bharadwāja, saying:—

18. Tell me, Bharadwāja, what Brahmā spoke (to me) in the hermitage; to which he answered saying:—

19. "The God commanded you to complete the Rāmāyana for the good of men, and as a means of their crossing over the gulf of the world."

SECTION III.

INQUIRY OF BHARADWĀJA.

20. "Now Sir" said Bharadwāja, "explain to me how the great minded Rāma and Bhārata conducted themselves amidst the troubles of this world.

21. "Tell me also how did Satrughna, Lakshmana, and the renowned Sītā, and all those who followed Rāma, as also the ministers and their highly intelligent sons, conduct themselves (on earth).

22. "Tell me clearly how they escaped all its miseries, that I may do the same with the rest of mankind: (for our salvation)."

23. Being thus respectfully addressed by Bharadwāja, I was led, Oh great King! to carry out the behest of my lord (Brahmā), and to narrate the Rāmāyana to him; saying:—

24. Hear my son Bharadwāja, I will tell you all that you have asked, and by the hearing of which you shall be enabled to cast away the dross of errors (under which you labour).

25. You are wise and have to manage yourself in the manner of the felicitous and lotus-eyed Rāma, with a mind free from (worldly) attachments,

26. (Know that) Lakshmana, Bhārata, the great minded Satrughna, Kausalyā, Sītā, Sumitrā as well as Dasaratha;—

27. With Kritāstra and the two friends of Rāma, and Vasishtha and

Vāmadeva, and the eight ministers of state as well as many others, had reached the summit of knowledge (by this means).

28. Their names are Dhrishta, Jayanta, Bhāsa, Satya, Vijaya, Vibīshanah, Sushena and Hanumāna. And also Indrajīta (who had attained his highest knowledge).

29. These were the eight ministers of Rāma, who are said to have been equally dispassionate in their minds, and content with what was their lot. They were great souls, and free in their lives. 30. Well my son, if you follow the manner in which these men observed sacrificial rites, gave and received their offerings, and how they lived and thought, you are at once freed from the turmoils (of life).

31. One fallen in this boundless ocean of the world, may enjoy (the bliss of) liberation by the magnanimity of his soul. He shall not come across grief or destitution, but remain ever satisfied by being freed from the fever of anxiety.

CHAPTER III.

VĀLMĪKI'S ADMONITION.

SECTION I.

ON TRUE KNOWLEDGE.

Bharadwāja said, O Brāhman! relate to me first about Rāma, and then enlighten me by degrees with the conditions of attaining liberation in this life, that I may be happy for ever.

2. Vālmīki replied:—"Know, holy Saint! all worldly conceptions to be as erroneous as the various hues that taint the clear firmament. It is better therefore to efface them in oblivion, rather than revive their reminiscence (in repeated states of existence).

3. All visible objects are absolute negation; we have no idea of them save from sensation. Inquire into these apprehensions, and you will never find them as real.

4. It is possible here (on earth) to attain to this knowledge (of worldly vanities) which is fully expounded herein: if you will listen to it attentively, you shall get at the truth and not otherwise.

5. The conception of this world is a mistake, and though we actually see it, it is never in existence. It appears in the same light, O sinless saint, as the variegated colours in the sky.

6. The conviction of the non-existence of the objects of vision, leads to efface their impressions from the mind. Thus perfected, there springs in it the supreme and eternal bliss of self-extinction.

7. Otherwise there is no quietism to be had herein by men like you, rolling in the depths of science for thousands of years and unacquainted with the true knowledge.

8. Complete abandonment of desires, styled as the best state of liberation, is the only pure step towards beatitude.

9. The absence of desires leads to the extinction of mental actions, in the same manner as the absence of cold conduces to the dissolution of small particles of ice.

10. Our desires which uphold our living bodies (and minds), bind us fast as by strings to our bodily prison. These being loosened, the inward soul is liberated (as a bird from its cage).

11. Desires are of two kinds, pure and impure. The impure ones are the cause of transmigration, while the pure ones serve to destroy it.

12. An impure desire is of the form of a mist of ignorance, consisting in the feeling of an obdurate egoism. This is said by the wise to be the cause of birth (transmigration).

13. A pure desire is like a parched seed incapable to bring forth the germ of transmigration, and only supports the present body (in its dry rigidity).

14. The pure desires which are unattended with transmigration, reside in the bodies of living-liberated men, like unmoving wheels (unable to move them to action).

15. Those that have the pure desires are not liable to transmigration, and are said to be knowing in all things that ought to be known. These are called the living-liberated and are of superior intelligence.

16. I will explain to you how the high minded Rāma attained the state of liberation in life, hear you this that old age and death may not come upon you.

SECTION II.

EARLY HISTORY OF RĀMA.

17. Hear Oh highly intelligent Bharadawāja, the auspicious course and conduct of Rāma's life: whereby you shall be enabled to understand everything at all times.

18. The lotus-eyed Rāma after coming out of his school, remained for many days at home in his diversions, and without anything to fear.

19. In the course of time as he took the reins of the Government, (in his hand), his people enjoyed all the bliss that absence of grief and diseases could impart (to them).

20. At one time Rāma's mind virtuous as he was, became anxious to see the different places of pilgrimage, the cities and hermitages (that lay about).

21. So Rāghava with this view, approached his father's feet, he touched the nails (of his toes) as a swan lays hold on the buds of lotus.

22. "Oh my father" he said, "my mind is desirous to see the different places of pilgrimage, temples of gods, forests and abodes (of men).

23. "Grant me my lord this my petition, as there is no petitioner of thine on earth whom didst thou ever dishonor."

24. Thus solicited (by Rāma), the king consulted with Vasishtha, and after much reflection granted him the first request he ever made.

25. On a day of lucky stars Rāma set out (on his journey) with his two brothers (Lakshmana and Satrugna), having his body adorned with auspicious marks, and (receiving the) benedictions which were pronounced on him by the priests.

26. Accompanied also by a body of learned Brāhmans whom Vasishtha had chosen on the occasion, and a select party of his associate princes;

27. He started from home towards his pilgrimage after he received the benedictions and embraces of his mothers.

28. As he went out of his city, the citizens welcomed him with the sounds of trumpets, while the bee-like fickle eyes of the city ladies were fixed upon his lotus like face.

29. He was bestrewn with handfuls of fried paddy thrown over his body by the beautiful hands of village-women, that made him appear like the Himālaya covered over with snow.

30. He dismissed the Brāhmans with honor, and went on hearing the benedictions of the people, and taking a full view of the landscape around him until he proceeded towards the forest.

31. He went on distributing alms after making his holy ablutions and performing his devotion and meditation, as he gradually passed the limits of Kosala after starting from his palace.

SECTION III.

RĀMA'S PILGRIMAGE.

32. He went about seeing the many rivers and their banks, visiting the shrines of gods, sacred forests and deserts far and remote from the resorts of men, as also the hills, seas and their shores.

33. He saw the *Mandākinī* bright as the moon, the *Kālindi*, clear as the lotus, and also the following rivers, *Sarasvatī*, *Satadru*, *Chandrabhāgā* and *Irāvātī*.

34. Also *Venī*, *Krishnavenī*, *Nirvindhya*, *Saraju*, *Charmanvatī*, *Vitastā*, *Vipāsā* and *Bāhūdakā*.

35. He saw also the (holy places of) *Prayāga*, the *Naimisha*, the *Dharmaranya*, *Gyā*, *Varānasī*, *Srīgiri*, *Kedāra* and *Pushkara*.

36. He saw the *Mānasa* and the northern *Mānsaravara* lakes, and many fiery lakes and springs, the *Bāda*, the *Vindhya* range and the sea.

37. He saw the fiery pool of *Jwālāmukhī*, the great shrine of *Jagannātha*, the fountain of *Indradumna* and many other reservoirs, rivers and lakes.

38. He visited the shrine of *Kārtikeya* and the *Gandak* river of *Sālagrāmas*, and also the sixty four shrines sacred to *Hari* and *Hara*.

39. He saw various wonders, the coasts of the four seas, the *Vindhya* range, the groves of *Hara*, and the boundary hills and level lands.

40. He visited the places of the great *Rājarshis* and the *Brahmarshis*, and went wherever there was any auspicious sanctuary of the gods and Brāhmans.

41. Thus they all honouring Rāma, travelled far and wide in company with his two brothers, and traversed all the four quarters on the surface of the earth.

42. Honoured by the gods, *Kinnaras* and by men, and having seen all the places on earth, the descendant of Raghu returned home, like Siva when he returns to the *Sivaloka*.

CHAPTER IV.

RĀMA'S RETURN FROM PILGRIMAGE.

Rāma strewn over with handfuls of flowers by the citizens (surrounding him) entered the palace, as when the beautiful Jayanta (son of Indra) enters his celestial abode.

2. On his first arrival he bent himself in reverence before his father, before Vasishtha, before his brothers, his friends, the Brāhmanas and the elderly members of the family.

3. Repeatedly embraced as he was by friends, by his father, mothers and by the Brāhmanas, the son of Raghu bowed down his head to them with joy.

4. The assembled people after their familiar conversation with Rāma in the palace, strolled about on all sides highly delighted with his speech, resembling the music of a flute.

5. Thus eight days were passed in festive mirth consequent to the arrival of Rāma, and shouts of joy were sent forth by the elated multitude.

6. Thenceforth Rāghava continued to dwell happily at home, with relating to his friends, the different customs and manners of the countries (he visited) on all sides.

7. He rose early in the morning and performed his morning service according to law. He then visited his father seated as Indra in his Council.

8. He next passed a fourth part of the day in company with Vasishtha and other sages, and was greatly edified by their conversations which were full of instruction.

9. He used also to go out for sport under orders of his father; and surrounded by a large number of troops, to forests full of (wild) boars and buffaloes.

10. Then after returning home and performing his bath and other rites with his friends, he took his meal with them, and passed the night in company with his beloved companions.

11. In these and similar practices did he pass his days with his brothers at his father's house, after his return from the pilgrimage.

12. Oh sinless (Bharadwāja), with his conduct becoming a prince, Rāma passed his days with giving delight to the good men that surrounded him, in the manner of the moon that gladdens mankind with his soothing ambrosial beams.

CHAPTER V

OF RĀMA'S SELF-DEJECTION AND ITS CAUSE.

Vālmīki said:—

Afterwards Rāma attained the fifteenth year of his age, and so also Satrugna and Lakshmana who followed Rāma (in birth), attained also the same age.

2. Bhārata continued to dwell with joy at the house of his maternal grandfather, and the king (Dasaratha) ruled the whole earth as usual.

3. The most wise king Dasaratha (now) consulted his ministers day after day about the marriage of his sons.

4. But as Rāma remained at home since his return from pilgrimage, he began to decay day by day as the translucent lake in autumn.

5. His blooming face with its out-stretched eyes, assumed by degrees a paleness like that of the withering petals of the white lotus beset by a swarm of bees.

6. He sat silent and motionless in the posture of his folded legs (*Padmāsana*), and remained absorbed in thought with his palm placed under his cheek and neck.

7. Being emaciated in person, and growing thoughtful, sad and distracted in his mind, he remained speechless as a mute picture in painting.

8. On being repeatedly requested by the anxious inmates of the family to perform his daily rites, he discharged them with a melancholy

countenance, (literally—with his faded lotus-like face).

9. Seeing the accomplished Rāma—the mine of merits in such a plight, all his brothers likewise were reduced to the same condition with him.

10. The king of the earth observing all his three sons thus dejected and lean, gave way to anxiety together with all his queens.

11. Dasaratha asked Rāma repeatedly and in a gentle voice (to tell him) what his anxiety was, and what was the cause of his thoughtfulness; but he returned no answer to it.

12. Then being taken up in his father's lap, the lotus-eyed Rāma replied, that he had no anxiety whatever, and held his silence.

13. Afterwards the king Dasaratha asked Vasishtha, the best of speakers and well informed in all matters, as to the cause why Rāma was so sorrowful.

14. The sage Vasishtha thought over the matter (for a while), and then said, "there is Oh king! a cause of Rāma's sadness, but you need not be anxious about it.

15. "Wise men Oh king! never entertain the fluctuations of anger or grief, or a lengthened delight from frivolous causes, just as the great elements of the world do not change their states (of inertness) unless it were for the sake of (some new) production."

CHAPTER VI.

ADVENT OF VISWĀMITRA TO THE ROYAL COURT.

The king was thrown into sorrow and suspense at these words of the prince of sages (Vasishtha); but kept his silence for sometime, and waited (that time might work a change).

2. (Meanwhile) the queens of the palace, kept themselves watchful of the movements of Rāma with anxious carefulness.

3. At this very time the famous Viswāmitra, the great sage came to visit the king of men at Ayodhyā.

4. The intelligent and wise seer had his sacrificial rites disturbed by the *Rākshasas*, who were deceitfully powerful and giddy with their

strength.

5. It was for the security of his sacrifice that the sage waited on the king, because he was unable to accomplish it in peace (by himself).

6. It was also for the purpose of their destruction, that the illustrious Viswāmitra, who was the gem of austere devotion had come to the city of Ayodhyā.

7. Desirous of seeing the king, he spoke to the guards at the gate, to report the arrival of Kausika the son of Gādhi to the king with despatch.

8. On hearing these words, the guards were struck with fear in their minds, and ran as they were bid to the palace of the king.

9. Coming to the Royal abode, the door-keepers informed the chief-warder of the arrival of Viswāmitra the royal sage.

10. The staff-bearer immediately proceeded to the presence of the king, seated among the princes and chiefs (under him) in the Court house, and gave his report saying:—

11. "Please your majestic, there is waiting at the door a mighty personage of majestic appearance, bright as the morning sun, with his pendant locks of hair (red and ruddy) as sunbeams.

12. The brilliancy of his person has brightened the place from the top-most flag down to the ground, and made the horses, men and armory shine as with a golden hue.

13. No sooner had the warder appeared (before the king), and with hurried words announced the arrival of the sage Viswāmitra:

14. Than the best of kings as he heard the herald say so, rose at once from his throne of gold with all the ministers and chiefs that surrounded him.

15. He walked immediately on foot with the staff of princes and chiefs by whom he was held in honour and regard, and in company with Vasishtha and Vāmadeva.

16. He went to the spot where the great sage was waiting, and saw Viswāmitra the chief of sages standing at the gateway.

17. His priestly prowess joined with his military valour, made him appear as the sun descended on earth on some account.

18. He was hoary with old age, rough-skinned by the practice of austerities, and covered down to his shoulders by red-bright braids of hair, resembling the evening clouds over topping a mountain brow.

19. He was mild looking and engaging in his appearance, but at the same time as brilliant as the orb of the sun. He was neither assuming nor repulsive, but possessed of an ineffable gravity and majesty in his person.

20. He was attractive yet formidable (in his look), clear yet vast (in his mind), deep and full (in knowledge), and shining (with his inward light).

21. His life time had no limit, nor his mind any bound to it, nor had age impaired his understanding. He held the ascetics pot in one hand, that went (through life) as his only faithful companion.

22. The compassionateness of his mind, added to the sweet complacency of his speech and looks, pleased the people as if they were actually served with nectar drops, or sprinkled over with ambrosial dews.

23. His body decorated by the sacred thread, and his white prominent eyebrows, made him appear as a wonder to the eyes of his beholders.

24. On seeing the sage, the lord of earth lowly bent himself at a distance, and then bowed down to him (so low), that the ground was decorated by the gems pendant upon his crown.

25. The sage also in his turn greeted the Lord of the earth on the spot with sweet and kind words, like the sun greeting the lord of the gods.

26. Afterwards the assembled Brāhmans (of the court) headed by Vasishtha, honoured him with their welcomes.

27. The king said:—"we are as highly favoured, Oh holy sage! by thine unexpected appearance and thy glorious sight, as a bed of lotuses at the sight of the luminous sun.

28. Oh sage, I have felt at thine appearance the happiness which knows no bounds, and which has no diminution in it.

29. This day we must be placed at the front rank of the fortunate, as we have become the object of thine advent.

30. With these and similar conversations that went on among the princes and the sages, they proceeded to the court-hall where they took their respective seats.

31. The king finding the best of sages (Viswāmitra) so very prosperous in his devotion, felt some hesitation to offer him the *arghya* (honorarium) himself with his cheerful countenance.

32. He (the sage) accepted the *arghya* offered him by the king, and hailed him during his act of turning round (the sage), according to the rules of Sāstra.

33. Thus honoured by the king, he with a cheerful countenance asked the Lord of men about the good health (of himself and family), and the fulness of his finance.

34. Then coming in contact with Vasishtha, the great sage saluted him as he deserved with a smile, and asked him about his health (and of those in his hermitage).

35. After their interview and exchange of due courtesies had lasted for a while to the satisfaction of all in the royal assembly;

36. They both took their respective seats; when every one (in the court) respectfully greeted the sage of exalted prowess.

37. After the sapient sage (Viswāmitra) was seated, they made various offerings of *pādya*, *arghya* and kine to him.

38. Having honoured Viswāmitra in due form, the lord of men condescended to address him with a gladdest mind and in submissive terms, with his palms folded over each other.

SECTION II.

ADDRESS OF KING DASARATHA.

39. He said, "Sir, your coming here is as grateful to me as the obtaining of nectar by one, as a rainfall after a drought, and as the gaining of sight by the blind.

40. Again it is as delightful to me as the getting of a son by a childless man in his beloved wife, and coming in possession of a treasure in a dream.

41. Your advent is no less pleasing to me than one's meeting with the object of his wishes, the arrival of a friend, and the recovery of thing that was given for lost.

42. It gives me the joy that is derived from the sight of a deceased friend suddenly returning by the way of the sky. It is thus Oh Brāhman,

I welcome your visit to me.

43. Who is there that is not glad to live in the heaven (Brahma-loka)? I feel myself as happy Oh sage! at your advent, and this I tell you truly.

44. (Now tell me) what is your best pleasure, and what I may do for you; O Vipra, that are the best of the virtuous, and most properly deserving of my services.

45. Formerly had you been famed under the title of Rājarshi (or royal sage); but since, made glorious by dint of your asceticism, you have been promoted to the rank of a Brahmarshi (or Brahman sage). Wherefore you are truly the object of my worship.

46. I am so glad at your sight that it soothes my inmost soul, in the same manner as an ablution in Gangā's stream cheers the mind.

47. Free as you are from fears and desires, from wrath and passions and the feelings of pleasure, pain and disease, it is very wonderful, Oh Brāhman, that you should have recourse to me (for anything).

48. I consider myself as situated at a holy sanctuary, and absolved from all my sins, or as merged in the lunar sphere (by your presence), Oh! best of the learned in the truths of the Vedas.

49. I understand your appearance as that of Brahmā himself before me, and I confess myself, O sage! to be purified and favoured by your advent.

50. I am indeed so gratified at your arrival, that I deem myself fortunate in this birth, and that I have not lived in vain but led a truly good life.

51. My heart cannot contain within itself, but overflows (with joy) like the sea at the sight of the moon, since I beheld your person here and made my respectful obeisance to you.

52. Whatever is your commission, and whatsoever may be the object, O greatest of sages! which has brought you hither, know it as already granted (by me); for your commands are always to be obeyed by me.

53. You need not hesitate to communicate to me your best, O progeny of Kausika, there is nothing, with me which is to be kept from you, if you should ask for it.

54. You need not dubitate about my performance of the act. I tell it solemnly that I will execute your behest to the last item, as I take you in the light of a superior divinity.

55. Upon hearing these sweet words (of the king), which were pleasing to the ears, and delivered with a humility worthy of one knowing himself, the far famed and meritorious chief of the sages felt highly gratified in himself.

CHAPTER VII.

VISWĀMITRA'S REQUEST FOR RĀMA.

After the illustrious Viswāmitra had heard the aforesaid unusually lengthy speech of the lion among kings, his hairs stood erect with joy, and he said (in reply).

2. This speech is worthy of thee, O best of kings on earth, and one descended from a royal race, and guided by the sage Vasishtha himself.

3. Consider well O king about the performance of the act which I have in mind, and support (the cause of) virtue.

4. I am employed, O chief of men, in religious acts for attainment of my consummation, whereto the horrible Rākshasas have become my great obstructions.

5. Whenever I betake myself to offer sacrifices (to the gods) at any place, instantly do these nocturnal demons appear to destroy my sacrificial rites.

6. The chiefs of the Rākshasas fling heaps of flesh and blood on the sacrificial ground (before me), on very many occasions that I commence my ceremonies.

7. Being thus obstructed in my sacrificial duties, I now come to thee from that spot and with a broken spirit, after having laboured in vain (for completion of the rites).

8. I have no mind O king, to give vent to my anger by imprecations, which have no room in my conduct (of religious life).

9. Such being the sacrificial law, I expect to gain its great object in peace by thy favor.

10. Being thus oppressed I have recourse to thy protection, and thou shouldst protect me (from wrongs); otherwise it is an insult to

solicitors to be put to disappointment by the best of men (as thyself).

11. Thou hast a son, the beautiful Rāma, powerful as the fierce tiger, and strong as the great Indra himself. He it is who is able to destroy the Rākshasas.

12. Now mayst thou deliver to me that Rāma thy eldest son, having his youthful locks of hair like the sable plumage of a crow, but possessing the true valour of a hero.

13. Protected under my sacred authority, he will be able by his personal prowess, to sever the heads of the malicious Rākshasas.

14. I will do him an infinity of good services, whereby he will in the end become adored by the inhabitants of the three worlds.

15. The night-wandering Rākshasas cannot abide in the field before Rāma, but must fly like stags in the wilderness before the furious lion.

16. No other man than Rāma can make bold to fight with the Rākshasas; as no animal other than the furious lion can stand to fight with the wild elephants.

17. Elated with their strength these vicious beings have become (as deadly) as poisoned shafts in fighting, and being delegates of Khara and Dushana, they are as furious as death itself.

18. They cannot, Oh thou tiger among kings! be able to sustain the arrows of Rāma, but must set down like the flying dust under the ceaseless showers of his arrows.

19. Let not paternal affection prevail over thee O king, (to withhold thy son), as there is nothing in this world, which the high-minded will refuse to part with (to their suitor).

20. I know it for certain, and so shouldst thou know also, that the Rākshasas must be destroyed by him; and (believe me) that wise men like ourselves will never undertake to engage in an uncertainty.

21. I well know the great soul of the lotus-eyed Rāma, and so does the illustrious Vasishtha, and all other far-seeing (sages and seers).

22. Should the sense of greatness, duty and renown, have a seat in thy soul, thou shouldst deliver my desired object—thy son to me.

23. It will take me ten nights to perform the rites of my sacrifice, at which Rāma shall have to stay with me and kill the Rākshasas, who are obnoxious to my rites and enemies of the sacrifice.

24. Let the ministers, Oh Kākutstha! headed by Vasishtha join to give their assent (to it), and deliver thy Rāma to me.

25. Thou O son of Raghu, that knowest the times (of religious observances) must not allow my time to slip, so do as I may have Rāma. Be blest and give not way to sorrow.

26. Even the smallest service appears to be much if done in good time, and the best service is of no avail if done out of season.

27. The illustrious and holy chief of the sages Viswāmitra, paused after saying these words fraught with a virtuous and useful intention.

28. Hearing these words of the great sage, the magnanimous king held his silence for some time, with a view to prepare a fitting answer; because no man of sense is ever satisfied with talking unreasonably either before others or to himself.

CHAPTER VIII.

DASARATHA'S REPLY TO VISWĀMITRA.

Vālmīki added:—On hearing these words of Viswāmitra, the tiger among kings remained speechless for a moment, and then besought him in the lowliness of his spirit.

2. Rāma my lotus-eyed boy is only of fifteen years of age. I do not see he is a match for the Rākshasas.

3. Here is a full *akshauhini* legion of my soldiers; of whom, Oh my Lord! I am the sole commander; surrounded by them I will offer battle to the Rākshasas cannibals.

4. Here are my brave generals who are well disciplined in warfare; I will be their leader in the height of war with my bow in hand.

5. Accompanied with these, I can offer fight to the enemies of the gods, and to the great Indra himself, in the same manner as the lion withstands the wild elephants.

6. Rāma is but a boy who has no knowledge of the strength of our forces, and whose experience has scarcely stretched to the battle field beyond the inner apartments (of the house).

7. He is not well trained in arms, nor is he skilled in warfare. He does not know to fight with a foe, arrayed in the order of battle.

8. He only knows how to walk about in the gardens of this city and amidst the arbours and pleasant groves.

9. He only knows how to play with his brother princes, in the flowery parks set apart for his play within the precincts of the palace.

10. Now a days, Oh Brāhman! he has become by a sad reverse of my fortune, as lean and pale as the withering lotus under the dews.

11. He has no taste for his food, nor can he walk from one room to another, but remains ever silent and slow brooding over his inward grief and melancholy.

12. In my great anxiety about him, O chief of sages, I have been, with my family and dependants, deprived of the gist of our bodies, and become as empty clouds of autumn.

13. Can my boy, so young as he is, and thus subjected to distemper, be fit to fight at all, and again with those marauders who rove about at nights.

14. Oh thou high-minded sage! it is one's affection for his son that affords him far greater pleasure than his possession of a kingdom, or his connection with beautiful females, or even his relish for the juice of nectar.

15. It is from paternal affection that good people (engage to) perform the hardest duties and austerities of religion, and any thing which is painful in the three worlds.

16. Men are even prepared under certain circumstances to sacrifice their own lives, riches and wives; but they can never sacrifice their children: this is the nature with all living beings.

17. The Rākshasas are very cruel in their actions and fight deceitful warfares: so that Rāma should fight them, is an idea which is very painful to me.

18. I that have a desire to live, cannot dare to live for a moment in separation from Rāma; therefore thou shouldst not take him away (from me).

19. I have O Kausika! passed nine thousand rains in my lifetime, ere these four boys were born to me after much austerity.

20. The lotus-eyed Rāma is the eldest of these without whom the three others can hardly bear to live.

21. This Rāma is going to be conveyed by thee against the Rākshasas; but when I am deprived of that son, know me certainly for dead.

22. Of my four sons he is the one in whom rests my greatest love. Therefore do not take away Rāma—my eldest and most virtuous son from me.

23. If thy intention Oh sage, is to destroy the force of night wanderers, take me there accompanied by the four kinds (elephants, horse, chariots and foot soldiers) of mine army.

24. Describe to me clearly what these Rākshasas are, how strong they are, whose sons they be and what their size and figure.

25. Tell me the way in which the Rākshasas are to be destroyed by Rāma or my boys or by myself, when they are known to be treacherous in warfare.

26. Tell me all these, Oh great sage! that I can calculate the possibility of our making a stand against the fiercely disposed Rākshasas in the open field, when they are certainly so very powerful.

27. The Rākshasa named Rāvana is heard as being very powerful, he is brother of Kuvera himself, and is the son of the sage Visravas.

28. If it is he, the evil minded Rāvana, that stands in the way of thy rites, we are unable to contend with that pest.

29. Power and prosperity in all their flourish come within the reach of the living at times, but they disappear at others.

30. Now a days we are no match for such foes as Rāvana and some others. Such is the decree of destiny.

31. Therefore, O thou, that art acquainted with law, do this favour to my son, (as not to take him away); unlucky as I am, it is thou that art the arbiter of my fate.

32. The gods, and Asuras, the Gandharvas and Yakshas, the huge beasts, birds and serpents are unable to fight with Rāvana: what are we human beings in arms to him.

33. That Rākshasa holds the prowess of the most powerful, we cannot afford to fight with him, nor even with his children.

34. This is a peculiar age in which good people are made powerless; I am moreover disabled by old age and want that spirit (that I was expected to possess) derived as I am from (the most powerful) race of the Raghus.

35. Tell me O Brāhmana! if it is Lavan the son of Madhu (the notorious Asūra) that disturbs the sacrificial rites; in that case also I will not part with my son.

36. If it be the two sons of Sunda and Upasunda terrible as they are like the sons of the sun, that disturb your sacrifice, in that case also I will not give my son to thee.

37. But after all, O Brāhman, shouldest thou snatch him from me (by dint of the supernatural power that thou possessest), then I am also dead and gone with him. I do not see any other chance of a lasting success of thy devotion (except by my death).

38. Saying these gentle words, the descendant of Raghu was drowned in the sea of suspense with regard to the demand of the sage, but being unable to arrive at a conclusion, the great king was carried away by the current of his thoughts as one by the high waves of the sea.

CHAPTER IX.

VISWĀMITRA'S WRATH. AND HIS ENRAGED SPEECH.

Vālmīki said:—On hearing this speech of the king with his piteous look and eyes full of tears, the son of Kausika became highly incensed and replied.

2. Thou art about to break thy promise after pledging thyself to its performance, and thus wishest to behave as a deer after having been a lion (before).

3. This is unbecoming of the race of Raghu, it is acting contrary (to the rules) of this great family. Hot rays must not proceed from the cool beamed moon.

4. If thou art so impotent Oh king! let me return as I came. Thou promise-breaking Kākustha live happily with thy friends.

5. As the high spirited Viswāmitra now moved with ire, the earth trembled under him, and the gods were filled with fear.

6. Vasishtha the meek and wise and observant of his vows, perceiving the great sage and friend of the world thus influenced by ire, gave vent to his speech (as follows).

7. Oh king that art born of the race of the Ikshākus, and art a form of virtue itself, and called Dasaratha the fortunate, and art adorned with all the good qualities known in the three worlds.

8. Being famed for thy meekness and strictness to thy vows, and renowned in all three worlds for thy virtues and fame, thou canst not break thy plighted faith.

9. Preserve thy virtue and think not to break thy faith, comply with the request of the sage who is honoured in all the three worlds.

10. Saying, thou wilt do it, if thou retract thy promise, thou lovest the object of thy yet unfulfilled desires. Therefore part with Rāma from thee.

11. Descended from the race of Ikshaku, and being Dasaratha thyself, if thou failest to perform thy promise, who else on earth will ever keep his word?

12. It is in pursuance of the conduct of great men like thee, that low people even do not dare to transgress the bounds of their duty, how then dost thou wish to violate it thyself?

13. Guarded by this lion-like man (Viswāmitra) in the manner of ambrosia by fire, no Rākshasa will have power to prevail over Rāma, whether he be accoutered and armed or not.

14. Behold him here as the personification of virtue, the mightiest of the mighty, and superior to all in the world in his intelligence, and devotedness to asceticism.

15. He is skilled in all warlike arms that are known in the three worlds, no other man knows them so well nor shall ever be able to master them like him.

16. Among the Gods, the Sages, the Asuras, the Rākshasas, the Nāgas, the Yakshas and Gandharvas, there is none equal to him (in might).

17. In bygone days when this son of Kaushika used to rule over his realm, he was furnished with all the arms by Krisāswa, and which no enemy can baffle.

18. These arms were the progeny of Krisāswa, and were equally radiant

and powerful as the progeny of the Prajāpati, and followed him (in his train).

19. Now Daksha (the patriarch) had two beautiful daughters Jayā and Suprajā (alias Vijayā), who had a hundred offspring (as personifications of the implements, that are invincible in war).

20. Of these the favoured Jayā has given birth to fifty sons of old, who are implacable agents of the destruction of Asūra forces.

21. In like manner, Suprajā gave birth to fifty sons of very superior qualities, who are very powerful and terrible in their appearance, and indomitably aggressive.

22. Thus Viswāmitra is strengthened and grown powerful (by means of these). He is acknowledged as a sage in the three worlds, Thou therefore must not think otherwise than deliver Rāma to him.

23. This mighty and virtuous man and prince of sages being nigh, any one even at the point of death in his presence, is sure to attain his immortality (on earth): therefore be not disheartened like an insensible man.

CHAPTER X.

MELANCHOLY OF RĀMA.

Vālmīki related:—After Vasishtha had done saying in this manner, king Dasaratha was glad to send for Rāma with Lakshmana, and said:

2. Go you chamberlain, and bring here quickly the truly mighty and long armed Rāma with Lakshmana, for the meritorious purpose of removing the impediments (in the way of religious acts).

3. Thus sent by the king he went to the inner apartment, and coming back in a moment informed the king.

4. Oh sire! Rāma, whose arms have crushed all his foes, remains rapt in thoughts in his room like the bee closed in the lotus at night.

5. He said, he is coming in a moment, but is so abstracted in his lonely meditation that he likes no body to be near him.

6. Thus acquainted by the chamberlain, the king called one of the

attendants of Rāma to him, and having given him every assurance, asked him to relate the particulars.

7. On being asked by the king how Rāma had come to that state, the attendant thus replied to him in a sorrowful mood.

8. Sir, we have also become as lean as sticks in our persons, in sorrow for the fading away of your son Rāma in his body.

9. The lotus-eyed Rāma appears dejected ever since he has come back from his pilgrimage in company with the Brāhmanas.

10. When besought by us with importunity to perform his daily rites, he sometimes discharges them with a placid countenance, and wholly dispenses with them at others.

11. He is averse, Oh Lord! to bathing, to worshipping the gods, to the distribution of alms, and to his meals also; and even when importuned by us he does not take his food with a good relish.

12. He no longer suffers himself to be rocked in the swinging cradles by the playful girls of the harem, nor does he divert himself under the showering fountains like the *chātaka* (in rain water).

13. No ornaments beset with the bud-shaped rubies, no bracelets nor necklace, Oh king, can please him now, in the same manner as nothing in heaven can please its inhabitants who expect their fall from it (after the expiration of their terms).

14. He is sorrowful even while sitting in the arbours of creepers, regaled by flowery breezes, and amidst the looks of damsels playing around him.

15. Whatever thing Oh king! is good and sweet, elegant and pleasing, to the soul, he looks at them with sorrowful eyes, like one whose eyes are already satiate with viewing them heaped up in piles (before him).

16. He would speak ill of the girls that would dance merrily before him, and exclaim out saying, "why should these ladies of the harem flutter about in this way causing grief in me."

17. His doings are like those of a madman, who takes no delight at his food or rest, his vehicles or seats, his baths and other pleasures, however excellent they be.

18. As regards prosperity or adversity, his habitation or any other desirable things, he says of them to be all unreal, and then holds his silence.

19. He cannot be excited to pleasantries nor tempted to taste of pleasures; he attends to no business, but remains in silence.
20. No woman with her loosened locks and tresses, and the negligent glances of her eyes, can please him any more than the playful fawn can please the trees in the forest.
21. Like a man sold among savages, he takes delight in lonely places, in remotest skirts, in the banks (of rivers) and wild deserts.
22. His aversion to clothing and conveyance, food and presents, bespeaks O king! that he is following the line of life led by wandering ascetics.
23. He lives alone, Oh lord of men! in a lonely place, and neither laughs nor sings nor cries aloud from a sense of their indifference to him.
24. Seated in the posture of folded legs (Padmāsana), he stays with a distracted mind, reclining his cheek on his left palm.
25. He assumes no pride to himself nor wishes for the dignity of sovereignty; he is neither elated with joy nor depressed by grief or pain.
26. We do not know where he goes, what he does, what he desires, what he meditates upon, whence and when he comes and what he follows.
27. He is getting lean every day, growing pale day by day, and like a tree at the end of autumn, he is becoming discoloured day after day.
28. Satrugna and Lakshmana are, Oh king! the followers of all his habits, and resemble his very shadows.
29. Being repeatedly asked by his servants, his brother-princes and his mothers, (as to the cause of his dementedness), he says he has none, and then resumes his taciturnity and indifference.
30. He would lecture his companions and friends saying, "do not set your mind to sensual enjoyments which are only pleasing for the time being."
31. He has no affection for the richly adorned women of the harem, but rather looks upon them as the cause of destruction presented before him.
32. He often chants in plaintive notes, how his life is being spent in vain cares, estranged from those of the easily attainable state of (heavenly bliss).

33. Should some dependant courtier speak of his being an emperor (one day), he smiles at him as upon a raving madman, and then remains silent as one distracted in his mind.

34. He does not pay heed to what is said to him, nor does he look at any thing presented before him. He hates to look upon things even the most charming (to sight).

35. As it is chimerical to suppose the existence of an etherial lake, and lotus growing in the same, so it is false to believe the reality of the mind and its conceptions. Saying so Rāma marvels at nothing.

36. Even when sitting amidst beauteous maids, the darts of cupid fail to pierce his impenetrable heart, as showers of rain the (unimpregnable) rock.

37. That "no sensible man should ever wish for riches which are but the seats of dangers"; making this his motto, Rāma gives away all that he has to beggars.

38. He sings some verses to this effect that "it is an error to call one thing as prosperity and the other adversity, when they are both but imaginations of the mind".

39. He repeats some words to this purport that, "though it is the general cry, "O I am gone, I am helpless grown," yet it is a wonder, that no body should betake himself to utter indifference."

40. That Rāma, the destroyer of enemies, the great *Sāla* (oak) that is grown in the garden of Raghu, should get into such a state of mind is what causes grief in us.

41. We do not know, Oh great armed and lotus-eyed king! what to do with him in this state of his mind. We hope only in thee.

42. He laughs to scorn the counsels of the princes and Brāhmans before him, and spurns them as if they were fools.

43. He remains inactive with the conviction, that the world which appears to our view is a vanity, and the idea of self is also a vanity.

44. He has no respect for foes or friends, for himself or his kingdom, mother or riches, nor does he pay any regard to prosperity or adversity.

45. He is altogether quiescent, without any desire or effort, and devoid of a mainstay; he is neither captivated by any thing nor freed from worldly thoughts. These are the reasons which afflict us most.

46. He says, "what have we to do with riches, with our mothers, with this kingdom and all our activities." Under these impressions, he is about to give up his life.

47. As the *chātaka* (swallow) grows restless at the obstruction of rains (by hurricanes), so has Rāma become impatient (under the restraint) of his father and mother, his friends and kingdom, his enjoyments and even his own life.

48. Now in compassion on thy son, incline to root out this chagrin which like a noxious creeper has been spreading its branches (in his mind).

49. For notwithstanding his possession of all affluence, he looks upon the enjoyments of the world as his poison under such a disposition of his mind.

50. Where is that potent person in this earth, who can restore him to proper conduct (as by a potent medicine?).

51. Who is there, that like the sun removing the darkness of the world by his rays, will remove the errors that have been the cause of grief in Rāma's mind, and thereby make his generosity effectual in his case.

CHAPTER XI.

CONSOLATION OF RĀMA.

Viswāmītra said:—If such is the case, you who are intelligent, may go at once, and persuade that progeny of Raghu to come hither; as they do one deer by others (of the train).

2. This stupor of Rāma is not caused by any (external) accident or (inward) affection; it is I think the development of that superior intellect which rises from the right reasoning of dispassionate men.

3. Let Rāma come here for a while, and here shall we in a moment dispel the delusion (of his mind), as the wind drives away the clouds from the mountain-tops.

4. After his hebetude is removed by my reasoning, he shall be enabled to repose in that happy state of mind, to which we have arrived.

5. He shall not only attain to pure truth and a clear understanding of

uninterrupted tranquility, but secure to himself a plumpness and beauteousness of his figure and complexion, as one derives from a potion of ambrosia.

6. He will then attend with all his heart to the full discharge of the proper course of his duties without remission, which will redound to his honour.

7. He will become strong with a knowledge of both worlds, and his exemption from the states of pleasure and pain, and then he will look upon gold and stones with an indifferent eye.

8. After the chief of the sages had spoken in this manner, the king resumed the firmness of his mind, and sent heralds after heralds to bring Rāma to him.

9. By this very time Rāma was preparing to rise from his seat in the palace to come over to his father, in the manner that the sun rises from the mountain in the east.

10. Surrounded by a few of his servants, he came with his two brothers to the hallowed hall of his father, resembling the heaven of the king of gods.

11. He saw at a distance his kingly sire seated amidst the assemblage of princes, as Indra surrounded by the gods.

12. He was accompanied on either side by the sages Vasishtha and Viswāmitra, and respectfully attended by his staff of ministers, all well versed in the interpretation of all Sāstras.

13. He was fanned by charming damsels, waving the fine *chowry* flappers in their hands, and equalling in beauty the goddesses presiding over the quarters of heaven.

14. Vasishtha, Viswāmitra and the other sages, with Dasaratha and his chiefs, saw Rāma coming at a distance as beautiful as Skanda himself.

15. He appeared by his qualities of mildness and gravity to resemble the mount Himālaya (with his cooling frost and firmness), and was esteemed by all for the depth and clearness (of his understanding).

16. He was handsome and well proportioned (in his features), auspicious in his look, but humble and magnanimous in his mind. With loveliness and mildness of his person, he was possessed of all manly prowess.

17. He was just developed to youth, yet he was as majestic as an elderly man. He was neither morose nor merry, but seemed to be fully satisfied

with himself, as if he had obtained all the objects of his desire.

18. He was a good judge of the world, and possessed of all holy virtues. The purity of his mind was the attraction for all the virtues which met in him.

19. The receptacle of his mind was filled by his magnanimity and honourable virtues, and the candour of his conduct showed him in the light of perfection (to every body).

20. Endowed with these various virtues and decorated by his necklace and fine apparel, Rāma the support of Raghu's race, approached (his father) with a smiling countenance.

21. He bowed his head to his father with the sparkling gems trembling in his locks, and imparting to his head the graceful appearance of the mountain *Sumeru* shaken by an earth-quake.

22. The lotus-eyed Rāma came up to salute the feet of his father, when the lord of the sages (Viswāmitra) was speaking with him.

23. First of all Rāma saluted his father, and then the two honorable sages, he next saluted the Brāhmanas, and then his relations, and lastly his elders and well wishing friends.

24. He then received and returned the salutations of the chiefs and princes, bowing to him with graceful motion of their heads and respectful addresses.

25. Rāma of god-like beauty and equanimity of mind, approached the sacred presence of his father, with the blessings of the two sages.

26. During the act of his saluting the feet of his father, the lord of the earth repeatedly kissed his head and face, and embraced him with fondness.

27. At the same time, he the destroyer of his enemies, embraced Lakshmana and Satrugna, with as intense an affection as the swan embracing the lotus flowers.

28. "Be you seated my son upon my lap", said the king to Rāma, who however, took his seat on a fine piece of cloth spread on the floor by his servants.

29. The king said "O my son and receptacle of blessings, you have attained the age of discretion, so put not yourself to that state of self-mortification, as the dull-headed do from their crazy understandings.

30. Know that it is by following the course of his elders, guides and Brāhmanas, that one attains to meritoriousness, and not by his persistence in error.

31. So long will the train of our misfortunes lie at a distance, as we do not allow the seeds of error to have access to us."

32. Vasishtha said, Oh strong armed prince! you are truly heroic to have conquered your worldly appetites, which are at once as difficult to be eradicated as they are fierce in their action.

33. Why do you allow yourself like the unlearned, to be drowned in this rolling sea of errors, causing such dull inactivity in you?

34. Viswāmitra said "why are your eyes so unsteady (with doubts) as the tremulous clusters of blue lotuses. You ought to do away with this unsteadiness, and tell us what is that grief (which rankles) in your mind.

35. "What are these thoughts, and what are their names and natures, their number and causes, that infest your mind like its maladies (in the same manner) as the mice undermine a fabric."

36. I am disposed to think, that you are not the person to be troubled with those evils and distempers, to which the base and vile alone are subject.

37. Tell me the craving of your heart, O sinless Rāma! and they will be requited in a manner, as will prevent their recurrence to you.

38. Rāma—the standard of Raghu's race having listened to the reasonable and graceful speech of the good-intentioned sage, shook off his sorrowing, like the peacock at the roaring of a cloud, in the hope of gaining his object.

CHAPTER XII.

RĀMA'S REPLY.

Vālmīki related:—Being thus asked with soothing words by the chief of the sages, Rāma made his answer in a soft and graceful speech replete with good sense.

2. Rāma said, Oh venerable sage! I will tell thee in truth, untutored though I am, all the particulars as asked by thee; for who would disobey the bidding of the wise?

3. Since I was born in this mansion of my father I have all along remained, grown up and received my education (in this very place).

4. Then O leader of sages! being desirous to learn good usages (of mankind), I set out to travel to holy places all over this sea-girt earth.

5. It was by this time that there arose a train of reflections in my mind of the following nature which shook my confidence in worldly objects.

6. My mind was employed in the discrimination of the nature of things which led me gradually to discard all thoughts of sensual enjoyments.

7. What are these worldly pleasures good for, (thought I), and what means the multiplication (of our species) on earth? Men are born to die, and they die to be born again.

8. There is no stability in the tendencies of beings whether movable or immovable. They all tend to vice, decay and danger; and all our possessions are the grounds of our penury.

9. All objects (of sense) are detached from each other as iron rods or needles from one another; it is imagination alone which attaches them to our minds.

10. It is the mind that pictures the existence of the world as a reality, but the deceptiveness of the mind (being known) we are safe from such deception.

11. If the world is an unreality, it is a pity that ignorant men should be allured by it, like the deer tempted by a distant mirage (appearing) as water.

12. We are sold by none (to any one) and yet we remain as if enslaved to the world; and knowing this well, we are spellbound to riches, as it were by the magic wand of Sambara.

13. What are the enjoyments in this quintessence (of the world) but misery; and yet we are foolishly caught in its thoughts, as if clogged in honey (like bees).

14. Ah! I perceive after long that we have insensibly fallen into errors, like senseless stags falling into caverns in the wilderness.

15. Of what use is royalty and these enjoyments to me? What am I and whence are all these things? They are but vanities, and let them continue as such without any good or loss to any body.

16. Reasoning in this manner Oh Brāhman, I came to be disgusted with the world, like a traveller in (his journey through) a desert.

17. Now tell me, O venerable sir! whether this world is advancing to its dissolution, or continued reproduction, or is it in course of its endless progression?

18. If there is any progress here, it is that of the appearance and disappearance of old age and decease, of prosperity and adversity by turns.

19. Behold how the variety of our trifling enjoyments hastens our decay, they are like hurricanes shattering the mountain trees.

20. Men continue in vain to breathe their vital breath as hollow-bamboo wind-pipes having no sense.

21. How is (human) misery to be alleviated, is the (only) thought that consumes me like wild fire in the hollow of a withered tree.

22. The weight of worldly miseries sits heavy on my heart as a rock, and obstructs my lungs to breathe out. I have a mind to weep, but am prevented from shedding my tears for fear of my people.

23. My tearless weeping and speechless mouth, give no indication of my inward sorrow to any body, except my consciousness the silent witness in my solitude.

24. I wait to think on the positive and negative states (of worldly bliss), as a ruined man bewails to reflect on his former state of affluence (and present indigence).

25. I take prosperity to be a seducing cheat, for its deluding the mind, impairing the good qualities (of men), and spreading the net of our miseries.

26. To me, like one fallen into great difficulties, no riches, offspring, consorts or home afford any delight, but they seem to be (so many sources of) misery.

27. I, like a wild elephant in chains, find no rest in my mind, by reflecting on the various evils of the world, and by thinking on the causes of our frailties.

28. There are wicked passions prying at all times, under the dark mist of the night of our ignorance; and there are hundreds of objects, which like so many cunning rogues, are about all men in broad day-light, and lurking on all sides to rob us of our reason. What mighty champions can we delegate (now) to fight with these than our knowledge of truth?

CHAPTER XIII.

VITUPERATION OF RICHES.

Rāma said:—It is opulence, Oh sage! that is reckoned a blessing here; it is even she that is the cause of our troubles and errors.

2. She bears away as a river in the rainy season, all high-spirited simpletons overpowered by its current.

3. Her daughters are anxieties fostered by many a malpractice, like the waves of a stream raised by the winds.

4. She can never stand steady on her legs any where, but like a wretched woman who has burnt her feet, she limps from one place to another.

5. Fortune like a lamp both burns and blackens its possessor, until it is extinguished by its own inflammation.

6. She is unapproachable as princes and fools, and likewise as favourable as they to her adherents, without scanning their merits or faults.

7. She begets only evils in them by their various acts (of profligacy), as good milk given to serpents, serves but to increase the poignancy of their poison.

8. Men (by nature) are gentle and kind hearted to friends and strangers, until they are hardheartened by their riches, which like blasts of wind, serve to stiffen (the liquid) frost.

9. As brilliant gems are soiled by dust, so are the learned, the brave, the grateful, the mild and gentle, corrupted by riches.

10. Riches do not conduce to one's happiness, but redound to his woe and destruction, as the plant aconite when fostered, hides in itself the fatal poison.

11. A rich man without blemish, a brave man devoid of vanity, and a master wanting partiality, are the three rarities on earth.
12. The rich are as inaccessible as the dark cavern of a dragon, and as unapproachable as the deep wilderness of the *Vindhya* mountain inhabited by fierce elephants.
13. Riches like the shadow of night, overcast the good qualities of men, and like moon-beams brings to bloom the buds of their misery. They blow away the brightness of a fair prospect as a hurricane, and resemble a sea with huge surges (of disquiet).
14. They bring upon us a cloud of fear and error, increase the poison of despondence and regret, and are like the dreadful snakes in the field of our choice.
15. Fortune is (as a killing) frost to the bondsmen of asceticism, and as the night to the owls of libertinism; she is an eclipse to the moonlight of reason, and as moonbeams to the bloom of the lilies of folly.
16. She is as transitory as the Iris, and alike pleasant to view by the play of her colours; she is as fickle as the lightning, which vanishes no sooner it appears to sight. Hence none but the ignorant have reliance in her.
17. She is as unsteady as a well born damsel following a base-born man to the words; and like a (deceptive) mirage that tempts the run-aways to fall to it as the doe.
18. Unsteady as the wave, she is never steady in any place; (but is ever wavering to all sides) like the flickering flame of a lamp. So her leaning is known to nobody.
19. She like the lioness is ever prompt in fighting, and like the leader of elephants favourable to her partizans. She is as sharp as the blade of a sword (to cut off all obstacles), and is the patroness of sharp-witted sharpers.
20. I see no felicity in uncivil prosperity, which is full of treachery, and replete with every kind of danger and trouble.
21. It is pity that prosperity, like a shameless wench will again lay hold on a man, after being abandoned by him in his association with (her rival) Poverty.
22. What is she with all her loveliness and attraction of human hearts,

but momentary thing obtained by all manner of evil means, and resembling at best a flower shrub, growing out of a cave inhabited by a snake, and beset by reptiles all about its stem.

CHAPTER XIV.

DEPRECIATION OF HUMAN LIFE.

Human life is as frail as a pendant drop of water trembling on the tip of a leaflet; and as irrepressible as a raving madman, that breaks loose from its bodily imprisonment out of its proper season.

2. Again the lives of those whose minds are infected by the poison of worldly affairs, and who are incapable of judging for themselves, are (varily) but causes of their torment.

3. Those knowing the knowable, and resting in the all-pervading spirit, and acquiescing alike to their wants and gains, enjoy lives of perfect tranquility.

4. We that have certain belief of our being but limited beings, can have no enjoyment in our transient lives, which are but flashes of lightnings amidst the cloudy sky of the world.

5. It is as impossible to keep the winds in confinement, to tear asunder the sky to pieces, and wreathe the waves to a chaplet, as to place any reliance in our lives.

6. Fast as the fleeting clouds in autumn, and short as the light of an oilless lamp, our lives appear to pass away as evanescent as the rolling waves in the sea.

7. Rather attempt to lay hold on the shadow of the moon in the waves, the fleeting lightnings in the sky, and the ideal lotus blossoms in the ether, than ever place any reliance upon this unsteady life.

8. Men of restless minds, desiring to prolong their useless and toilsome lives, resemble the she-mule conceiving by a horse (which causes her destruction abortion or unfructification).

9. This world (Sansāra) is as a whirlpool amidst the ocean of creation, and every individual body is as (evanescent) as a foam or froth or bubble, which can give me no relish in this life.

10. That is called true living, which gains what is worth gaining, which has no cause of sorrow or remorse, and which is a state of transcendental tranquility.
11. There is a vegetable life in plants, and an animal life in beasts, and birds: man leads a thinking life, but true life is above (the succession of) thoughts.
12. All those living beings are said to have lived well in this earth, who being once born herein have no more to return to it. The rest are no better than old asses (of burthen).
13. Knowledge is an encumbrance to the unthinking, and wisdom is cumbersome to the passionate; intellect—is a heavy load to the restless, and the body is a ponderous burden to one ignorant of his soul.
14. A goodly person possessed of life, mind, intellect and self-consciousness and its occupations, is of no avail to the unwise, but seem to be his over-loadings as those upon a porter.
15. The discontented mind is the great arena of all evils, and the nestling place of diseases which alight upon it like birds of the air: such a life is the abode of toil and misery.
16. As a house is slowly dilapidated by the mice continually burrowing under it, so is the body of the living gradually corroded by the (pernicious) teeth of time boring within it.
17. Deadly diseases bred within the body, feed upon our vital breath, as poisonous snakes born in caves of the woods consume the meadow air.
18. As the withered tree is perforated by minutest worms residing in them, so are our bodies continually wasted by many inborn diseases and noxious secretions.
19. Death is incessantly staring and growling at our face, as a cat looks and purrs at the mouse in order to devour it.
20. Old age wastes us as soon as a glutton digests his food; and it reduces one to weakness as an old harlot, by no other charm than her paint and perfumes.
21. Youth forsakes us as soon, as a good man abandons his wicked friend in disgust, after his foibles come to be known to him in a few days.
22. Death the lover of destruction, and friend of old age and ruin, likes the sensual man, as a lecher likes a beauty.

23. Thus there is nothing so worthless in the world as this life, which is devoid of every good quality and ever subject to death, unless it is attended by the permanent felicity of emancipation.

CHAPTER XV.

OBLOQUY ON EGOISM.

Rāma continued:—

Egoism springs from false conceit, and it is vanity (or vain glory) which fosters it; I am much afraid of this baneful egotism which is an enemy (to human kind).

2. It is under the influence of egotism that all men in this diversified world, and even the very poorest of them, fall into the dungeon of evils, and misdeeds.

3. All accidents, anxieties, troubles and wicked exertions proceed from egoism or self-confidence; hence I deem egoism as a disease.

4. Being subject to that everlasting arch-enemy—the cynic egoism, I have refrained from my food and drink. What other enjoyment is there for me to partake of?

5. This world resembles a long continuous night, in which our egoism like a hunter, spreads the snare of affections (to entrap us in it).

6. All our great and intolerable miseries, growing as rank as the thorny plants of the catechu, are but results of our egoism.

7. It overcasts the equanimity of mind as an eclipse overshadows the moon; it destroys our virtues as a frost destroys the lotus flowers; it dispels the peace of men as the autumn drives away the clouds. I must therefore get rid of this egoistic feeling.

8. I am not Rāma the prince, I have no desire nor should I wish for affluence; but I wish to have the peace of my mind and remain as the self-satisfied old sage Jina.

9. All that I have eaten, done or offered in sacrifice under the influence of egoism, have gone for nothing; it is the absence of egoism which (I call) to be real good.

10. So long, O Brāhman! as there is (the feeling of) egoism in one, he is subject to sorrow at his difficulties; but being devoid of it, he becomes happy; hence it is better to be without it.

11. I am free from anxiety, O sage! ever since I have got the tranquility of my mind after giving up my (sense of) egoism; and known the transitoriness of all enjoyments.

12. As long, O Brāhman! as the cloud of egoism overspreads (the region of our minds), so long our desires expand themselves like the buds of *kurchi* plants (in the rains).

13. But when the cloud of egoism is dispersed, the lightning of avarice vanishes away, just as the lamp being extinguished, its light immediately disappears.

14. The mind vaunts with egoism, like a furious elephant in the Vindhyan hills, when it hears the thunder-claps in the clouds.

15. Again egoism residing like a lion in the vast forest of all human bodies, ranges about at large throughout the whole extent of this earth.

16. The self-conceited are decorated with a string of pearls about their necks, of which avarice forms the thread, and repeated births—the pearls.

17. Our inveterate enemy of egoism, has (like a magician) spread about us the enchantments of our wives, friends and children, whose spells it is hard to break.

18. As soon as the (impression of the) word (*ego*) is effaced from the mind, all our anxieties and troubles are wiped out of it.

19. The cloud of egoism being dispelled from the sky of our minds, the mist of error which it spreads to destroy our peace, will be dispersed also.

20. I have given up my (sense of) egoism, yet is my mind stupified with sorrow by my ignorance. Tell me, O Brāhman! what thou thinkest right for me under these circumstances.

21. I have with much ado given up this egoism, and like no more to resort to this source of all evils and perturbation. It retains its seat in the breast for our annoyance only, and without benefiting us by any good quality of its own. Direct me now, you men of great understandings! (to what is right).

CHAPTER XVI.

THE UNGOVERNABLENESS OF THE MIND.

Our minds are infested by evil passions and faults, and fluctuate in their observance of duty and service to superiors, as the plumes of a peacock fluttering at the breeze.

2. They rove about at random with ardour and without rest from one place to another, like the poor village dog running afar and wide in quest of food.

3. It seldom finds any thing any where, and happening even to get a good store some where, it is as little content with it as a wicker vessel filled with water.

4. The vacant mind, Oh sage! is ever entrapped in its evil desires, and is never at rest with itself; but roves at large as a stray deer separated from its herd.

5. Human mind is of the nature of the unsteady wave, and as light as the minutest particle. It can therefore have no rest in spite of (the fickleness and levity of) its nature.

6. Disturbed by its thoughts, the mind is tossed in all directions, like the waters of the milk-white ocean when churned by the *Mandāra* mountain.

7. I can not curb my mind, resembling the vast ocean (in its course), and running with its huge surges (of the passions), with whirlpools (of error), and beset by the whales of delusion.

8. Our minds run afar, O Brāhman! after sensual enjoyments, like the deer running towards the tender blades of grass, and unmindful of falling into the pits (hid under them).

9. The mind can never get rid of its wavering state owing to the habitual fickleness of its nature, resembling the restlessness of the sea.

10. The mind with its natural fickleness and restless thoughts, finds no repose at any place, as a lion (has no rest) in his prison-house.

11. The mind seated in the car of delusion, absorbs the sweet, peaceful

and undisturbed rest of the body, like the gander sucking up pure milk from amidst the water.

12. O chief of sages! I grieve much to find the faculties of the mind lying dormant upon the bed of imaginary delights, from which it is hard to waken them.

13. I am caught, O Brāhman! like a bird in the net by the knots (of my egoism), and held fast in it by the thread of my avarice.

14. I burn in my mind, O sage, like the dried hay on fire, by the flame of my anxieties and under the spreading fumes of my impatience.

15. I am devoured, O Brāhman! like a clod of cold meat, by the cruelty and greediness of my heart, as a carcass is swallowed by a hungry dog and its greedy mate.

16. I am borne away, O sage! by the current of my heart, as a tree on the bank is carried away by the waters and waves beating upon it.

17. I am led afar by my (greedy) mind, like a straw carried off by the hurricane, either to flutter in the air or fall upon the ground.

18. My earthly mindedness has put a stop to my desire of crossing over the ocean of the world, as an embankment stops the course of the waters (of a stream).

19. I am lifted up and let down again by the baseness of my heart, like a log of wood tied to a rope dragging it in and out of a well.

20. As a child is seized by the false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

21. It is hard to repress the mind, which is hotter than fire, more inaccessible than a hill, and stronger than a thunder bolt.

22. The mind is attracted to its objects as a bird to its prey, and has no respite for a moment as a boy from his play.

23. My mind resembling the sea both in its dullness as well as restlessness, in its extent and fulness with whirlpools and dragons, keeps me far from advancing towards it.

24. It is more difficult to subdue the mind than to drink off the ocean, or to upset the Sumeru mountain. It is ever harder than the hardest thing.

25. The mind is the cause of all exertions, and the sensorium of the

three worlds. Its weakness weakens all worldliness, and requires to be cured with care.

26. It is the mind from which arise our pains and pleasures by hundreds, as the woods growing in groups upon a hill; but no sooner is the scythe of reason applied to them, than they fall off one by one.

27. I am ready to subdue my mind which is my greatest enemy in this world, for the purpose of mastering all the virtues, which the learned say depend upon it. My want of desires has made me averse to wealth and the gross pleasures it yields, which are as tints of clouds tainting the (clear disk of the) moon (of our mind).

CHAPTER XVII.

ON CUPIDITY.

I see our vices like a flock of owls flying about in the region of our minds, under the darkness of our affections, and in the longsome night of our avarice.

2. I am parched by my anxieties like the wet clay under solar rays, infusing an inward heat in it by extraction of its soft moisture.

3. My mind is like a vast and lonesome wilderness, covered under the mist of errors, and infested by the terrible fiend of desire is continually floundering about it.

4. My wailings and tears serve only to expand and mature my anxiety, as the dews of night open and ripen the blossoms of beans and give them a bright golden hue.

5. Avarice by raising expectations in men, serves only to whirl them about, as the vortex of the sea wallows the marine animals in it.

6. The stream of worldly avarice flows like a rapid current within the rock of my body, with precipitate force (in my actions), and loud resounding waves (of my speech).

7. Our minds are driven by foul avarice from one place to another, as the dusty dry hays are borne away by the winds, and as the *Chātakas* are impelled by thirst to fly about (for drink).

8. It is avarice which destroys all the good qualities and grace which

we adopted to ourselves in good faith, just as the mischievous mouse severs the wires (of a musical instrument).

9. We turn about upon the wheel of our cares, like withered leaves (floating) upon the water, and like dry grass uplifted by the wind, and as autumnal clouds (moving) in the sky.

10. Being over powered by avarice, we are disable to reach the goal (of perfection), as a bird entangled in the snare, is kept from its flight.

11. I am so greatly burnt by the flame of avarice, that I doubt whether this inflammation may be assuaged even by administration of nectar itself.

12. Avarice like a heated-mare takes me far and farther still from my place, and brings me back to it again and again. Thus it hurries me up and down and to and fro in all directions for ever.

13. We are pulled up and cast down again like a bucket in the well, by the string of avarice (tied about our necks).

14. Man is led about like a bullock of burthen by his avarice, which bends his heart as fast as the string does the beast, and which it is hard for him to break.

15. As the huntress spreads her net to catch birds in it, so does our affection for our friends, wives and children stretch these snares to entrap us every day.

16. Avarice like a dark night terrifies even the wise, blindfolds the keen-sighted, and depresses the spirit of the happiest of men.

17. Our appetite is as heinous as a serpent, soft to feel, but full of deadly poison, and bites us as soon as it is felt.

18. It is also like a black sorceress that deludes men by her magic, but pierces him in his heart, and exposes him to danger afterwards.

19. This body of ours shattered by our avarice is like a worn out lute, fastened by arteries resembling the wires, but emitting no pleasing sound.

20. Our avarice is like the long fibered, dark and juicy poisonous creeper called Kaduka, that grows in the caverns of mountains, and maddens men by its flavour.

21. Avarice is as vain and inane, fruitless and aspiring, unpleasant and perilous, as the dry twig of a tree, which (bears no fruit or flower)

but is hurtful with its prickly point.

22. Venality is like a churlish old woman, who from the incontinence of her heart, courts the company of every man, without gaining the object of her desire.

23. Greediness as an old actress plays her various parts in the vast theatre of world, in order to please the different tastes of her audience.

24. Parsimony is as a poisonous plant growing in the wide wilderness of the world, bearing old age and infirmity as its flowers, and producing our troubles as its fruits.

25. Our churlishness resembles an aged actress, attempting a manly feat she has not the strength to perform, yet keeping up the dance without pleasing (herself or any body).

26. Our fleeting thoughts are as fickle as pea-hens, soaring over inaccessible heights under the clouds (of ignorance); but ceasing to fly in the day light (of reason).

27. Avarice is like a river in the rains, rising for a time with its rolling waves, and afterwards lying low in its empty bed. (Such are the avaricious by the flux and reflux of their fortunes).

28. Avarice is as inconstant as a female bird, which changes her mates at times, and quits the arbor that no longer bears any fruit.

29. The greedy are as unsteady as the flouncing monkey, which is never restive at any place, but moves to places impassable by others, and craving for fruits even when satiate.

30. The acts of avarice are as inconstant as those of chance, both of which are ever on the alert, but never attended with their sequence.

31. Our venality is like a black-bee sitting upon the lotus of our hearts, and thence making its rambles above, below and all about us in a moment.

32. Of all worldly evils, avarice is the source of the longest woe. She exposes to peril even the most secluded man.

33. Avarice like a group of clouds, is fraught with a thick mist of error, obstructing the light of heaven, and causing a dull insensibility (in its possessor).

34. Penury which seems to gird the breasts of worldly people with chains

of gems and jewels, binds them as beasts with halters about the necks.

35. Covetousness stretches itself long and wide and presents to us a variety of hues as the rainbow. It is equally unsubstantial and without any property as the iris, resting in vapour and vacuum and being but a shadow itself.

36. It burns away our good qualities as electric fire does the hay; it numbs our good sense as the frost freezes the lotus; it grows our evils as autumn does the grass; and it increases our ignorance as the winter prolongs the night.

37. Greediness is as an actress in the stage of the world; she is as a bird flying out of the nest of our houses; as a deer running about in the desert of our hearts; and as a lute making us sing and dance at its tune.

38. Our desires like billows toss us about in the ocean of our earthly cares; they bind us fast to delusion as fetters do the elephant. Like the *ficus indicus* they produce the roots of our regeneration, and like moon beams they put our budding woes to bloom.

39. Avarice like (Pandora's) box is filled with miseries, decrepitude and death, and is full of disorder and disasters like a mad bacchanal.

40. Our wishes are sometimes as pure as light and at others as foul as darkness; now they are as clear as the milky way, and again as obscure as thickest mists.

41. All our bodily troubles are avoided by our abstaining from avarice, as we are freed from fear of night goblins at the dispersion of darkness.

42. So long do men remain in their state of (dead like) dumbness and mental delirium, as they are subject to the poisonous cholic of avarice.

43. Men may get rid of their misery by their being freed from anxieties. It is the abandonment of cares which is said to be the best remedy of avarice.

44. As the fishes in a pond fondly grasp the bait in expectation of a sop, so do the avaricious lay hold on any thing, be it wood or stone or even a straw.

45. Avarice like an acute pain excites even the gravest of men to motion, just as the rays of the sun raise the lotus blossoms (above the water).

46. It is compared with the bamboo in its length, hollowness, hard knots, and thorny prickles, and yet it is entertained in expectation of its yielding the manna and a pearly substance.

47. Yet it is a wonder that high-minded men, have been able to cut off this almost unseverable knot of avarice, by the glittering sword of reason:

48. As neither the edge of the sword, nor the fire of lightning, nor the sparks of the red-hot iron, are sharp enough to sever the keen avarice seated in our hearts.

49. It is like the flame of a lamp which is bright but blackening and acutely burning at its end. It is fed by the oily wicks (of years), is vivid in all, but never handled by any body.

50. Penury has the power of bemeaning the best of men to (the baseness of) straws in a moment, notwithstanding their wisdom, heroism and gravity in other respects.

51. Avarice is like the great valley of the Vindhya hills, that is beset with deserts and impenetrable forests, is terrible and full of snares laid by the hunters, and filled with the dust and mist (of delusion).

52. One single avarice has every thing in the world for its object, and though seated in the breast, it is imperceptible to all. It is as the undulating Milky ocean in this fluctuating world, sweeping all things yet regaling mankind with its odorous waves.

CHAPTER XVIII.

OBLOQUY OF THE BODY.

This body of ours that struts about on earth, is but a mass of humid entrails and tendons, tending to decay and disease, and to our torment alone.

2. It is neither quiescent nor wholly sentient, neither ignorant nor quite intelligent. Its inherent soul is a wonder, and it is reason (and its absence) that makes it graceful or otherwise.

3. The sceptic is doubtful of its inertness and intellection: and the unreasonable and ignorant people are ever subject to error and illusion.

4. The body is as easily gratified with a little, as it is exhausted in an instant, hence there is nothing so pitiable, abject and worthless as our bodies.

5. The face is as frail as a fading flower: now it shoots forth its teeth like filaments, and now it dresses itself with blooming and blushing smiles as blossoms.

6. The body is as a tree, having its arms resembling the branches, the shoulder-blades like stems, the teeth as rows of birds, the eye-holes like its hollows, and the head as a big fruit.

7. The ears are as two wood-peckers, the fingers of both hands and feet as so many leaves of the branches, the diseases as (parasite) plants, and the acts of the body are as axes felling this tree, which is the seat of the two birds the soul and intelligence.

8. This shady arbor of the body, is but the temporary resort of the passing soul, what then whether it be akin to or apart from anybody, or whether one would rely in it or not.

9. What man is there, O venerable fathers! that would stoop to reflect within himself, that this body is repeatedly assumed only to serve him as a boat to pass over the sea of the world.

10. Who can rely any confidence in his body, which is as a forest full of holes, and abounds in hairs resembling its trees?

11. The body composed of flesh, nerves and bones, resembles a drum without any musical sound, and yet I sit watching it as a cat (for the squeaking of mice).

12. Our bodies are as trees growing in the forest of the world, bearing the flowers of anxiety, and perforated by the worms of woe and misery, and mounted upon by the apish mind.

13. The body with its smiling face appears a goodly plant, bearing the fruits both of good and evil; but it has become the abode of the dragon of avarice, and a rookery of the ravens of anger.

14. Our arms are as the boughs of trees, and our open palms like beautiful clusters of flowers, the other limbs are as twigs and leaves, and are continually shaken by the breath of life.

15. The two legs are the erect stems (of the arbor of the body), and the organs are the seats of the birds of sense. Its youthful bloom is a shade for the passing traveller of love.

16. The hanging hairs of the head resemble the long grass growing on the tree (of the body); and egoism like a vulture (in hollow), cracks the ear with its hideous shrieks.

17. Our various desires like the pendant roots and fibres of the fig tree, seem to support its trunk of the body, though it is worn out by labour to unpleasantness.

18. The body is the big abode of its owner's egoism, and therefore it is of no interest to me whether it lasts or falls (for egoism is the bane of happiness).

19. This body which is linked with its limbs like beasts of burthen labour, and is the abode of its mistress Avarice—painted over by her taints of passions, affords me no delight whatever.

20. This abode of the body which is built by the frame-work of the back-bone and ribs, and composed of cellular vessels, tied together by ropes of the entrails, is no way desirable to me.

21. This mansion of the body, which is tied with strings of the tendons, and built with the clay of blood and moisture, and plastered white with old age, is no way suited to my liking.

22. The mind is the architect and master of this bodily dwelling, and our activities are its supports and servants; it is filled with errors and delusions which I do not like.

23. I do not like this dwelling of the body with its bed of pleasure on one side, and the cries of pain as those of its children on the other, and where our evil desires are at work like its bawling hand-maids.

24. I cannot like this body, which like a pot of filth, is full of the foulness of worldly affairs, and mouldering under the rust of our ignorance.

25. It is a hovel standing on the two props of our heels, and supported by the two posts of our legs.

26. It is no lovely house where the external organs are playing their parts, while its mistress the understanding sits inside with her brood of anxieties.

27. It is a hut which is thatched over with the hairs on the head, decorated with the turrets of the ears, and adorned with jewels on the crest, which I do not like.

28. This house of the body is walled about by all its members, and beset

by hairs growing like ears of corn on it. It has an empty space of the belly within (which is never full), and which I do not like.

29. This body with its nails as those of spiders, and its entrails growling within like barking dogs, and the internal winds emitting fearful sounds, is never delightful to me.

30. What is this body but a passage for the ceaseless inhaling and breathing out of the vital air? Its eyes are as two windows which are continually opened and closed by the eyelids. I do not like such a mansion as this.

31. This mansion of the body with its formidable (wide-open) door of the mouth, and (ever-moving) bolt of the tongue and bars of the teeth, is not pleasant to me.

32. This house of the body, having the white-wash of ointments on the outer skin, and the machinery of the limbs in continued motion, and the restless mind burrowing its base like the mischievous mouse, is not liked by me.

33. Sweet smiles like shining lamps, serve to lighten this house of the body for a moment, but it is soon darkened by a cloud of melancholy, wherefore I cannot be pleased with it.

34. This body which is the abode of diseases, and subject to wrinkles and decay, and all kinds of pain, is a mansion wherewith I am not pleased.

35. I do not like this wilderness of the body, which is infested by the bears of the senses. It is empty and hollow within, with dark groves (of entrails) in the inside.

36. I am unable, O chief of sages! to drag my domicile of the body, just as a weak elephant is incapable to draw out another immersed in a muddy pit.

37. Of what good is affluence or royalty, this body and all its efforts to one, when the hand of time must destroy them all in a few days.

38. Tell me, O sage! what is charming in this body, that is only a composition of flesh and blood both within and without it and frail in its nature.

39. The body does not follow the soul upon death; tell me Sir, what regard should the learned have for such an ungrateful thing as this.

40. It is as unsteady as the ears of an infuriate elephant, and as

fickle as drops of water that trickle on their tips. I should like therefore to abandon it, before it comes to abandon me.

41. It is as tremulous as the leaves of a tree shaken by the breeze, and oppressed by diseases and fluctuations of pleasure and pain. I have no relish in its pungency and bitterness.

42. With all its food and drink for evermore, it is as tender as a leaflet and is reduced to leanness in spite of all our cares, and runs fast towards its dissolution.

43. It is repeatedly subjected to pleasure and pain, and to the succession of affluence and destitution, without being ashamed of itself as the shameless vulgar herd (at their ups and downs).

44. Why nourish this body any longer, when it acquires no excellence nor durability of its state, after its enjoyment of prosperity and exercise of authority for a length of time.

45. The bodies of the rich as well as those of the poor, are alike subject to decay and death at their appointed times.

46. The body lies as a tortoise in the cave of avarice amidst the ocean of the world. It remains there in the mud in a mute and torpid state, without an effort for its liberation.

47. Our bodies floating as heaps of wood on the waves of the world, serve at last for the fuel of funeral fire (on the pile); except a few of these which pass for human bodies in the sight of the wise.

48. The wise have little to do with this tree of the body, which is beset by evils like noxious orchids about it, and produces the fruit of perdition.

49. The body like a frog, lies merged in the mire of mortality, where it perishes no sooner it is known to have lived and gone.

50. Our bodies are as empty and fleeting as gusts of wind, passing over a dusty ground, where nobody knows whence they come, and whither they go.

51. We know not the course of our bodies (their transmigrations), as we do not know those of the winds, light and our thoughts; they all come and go, but from where and whither, we know nothing of.

52. Fie and shame to them, that are so giddy with the ebriety of their error, as to rely on any state or durability of their bodies.

53. They are the best of men, O sage! whose minds are at rest with the thought, that their *ego* does not subsist in their bodies, nor are the bodies theirs at the end (of their lives).

54. Those mistaken men that have a high sense of honor and fear dishonor, and take a pleasure in the excess of their gains, are verily the killers both of their bodies and souls.

55. We are deceived by the delusion of egoism, which like a female fiend (sorceress) lies hid within the cavity of the body with all her sorcery.

56. Our reason unaided (by religion) is kept in bondage like a female slave within the prison of our bodies, by the malicious fiend of false knowledge (or sophistry).

57. It is certain that whatever we see here is unreal, and yet it is a wonder, that the mass of men are led to deception by the vile body, which has injured the cause of the soul.

58. Our bodies are as fleeting as the drops of a water-fall, and they fall off in a few days like the withered leaves of trees.

59. They are as quickly dissolved as bubbles in the ocean; it is in vain therefore that it should hurl about in the whirlpool of business.

60. I have not a moment's reliance in this body, which is ever hastening to decay; and I regard its changeful delusions as a state of dreaming.

61. Let those who have any faith in the stability of the lightning, of the autumn clouds, and in glacial castles, place their reliance in this body.

62. It has outdone all other things that are doomed to destruction in its instability and perishableness. It is moreover subject to very many evils; wherefore I have set it at naught as a straw, and thereby obtained my repose.

CHAPTER XIX.

BLEMISHES OF BOYHOOD.

One receiving his birth in the unstable ocean of the world, which is disturbed by the billows of the bustle of business, has to pass his

boyhood in sufferings only.

2. Want of strength and sense, and subjection to diseases and dangers, muteness and appetite, joined with longings and helplessness, are the concomitants of infancy.

3. Childhood is chained to fretting and crying, to fits of anger, craving and every kind of incapacity, as an elephant when tied to the post by its shackles.

4. The vexations which tease the infant breast, are far greater than those which trouble us in youth and old age, or disturb one in disease, danger or at the approach of death.

5. The acts of a boy are as those of young animals, that are always restless and snubbed by every body. Hence boyhood is more intolerable than death itself.

6. How can boyhood be pleasing to any body, when it is but a semblance of gross ignorance, and full of whims and hobbies, and ever subject to miscarriages.

7. It is this silly boyhood which is in constant dread of dangers arising at every step from fire, water and air, and which rarely betide us in other states of life.

8. Boys are liable to very many errors in their plays and wicked frolics, and in all their wishes and attempts beyond their capacities: hence boyhood is the most perilous state (of life).

9. Boys are engaged in false pursuits and wicked sports, and are subject to all foolish puerilities. Hence boyhood is fit for the rod and not for rest.

10. All faults, misconduct, transgressions and heart-aches, lie hidden in boyhood like owls in hollow caves.

11. Fie to those ignorant and foolish people, who are falsely led to imagine boyhood as the most pleasant period of life.

12. How can boyhood appear pleasing to any one, when the mind swings like a cradle towards every object of desire, however wrong it is deemed to be in both worlds.

13. The minds of all living beings are ever restless, but those of young people are ten times more at unrest.

14. The mind is naturally unsteady, and so is boyhood also. Say what can

save us from that state of life, when both these vagrant things combine to our destruction.

15. The glances of women, the flashes of lightning, the flame of fire, and the ever-rolling waves, have all imitated the fickleness of boyhood.

16. Minority seems to be a twin brother to the mind, and resembles it in the unsteadiness and frailty of all its purposes.

17. All kinds of miseries, misdeeds and miscarriages await on boyhood, as all sorts of men hang upon the rich (for their supportance).

18. Boys are fond of fresh things at all times, and on their failing to get the same, they fall to a fainting fit, as if from the effect of poison.

19. A boy like a dog, is as easily tamed as he is irritated at a little, and he is as glad to lie in the dust, as to play with dirt.

20. A foolish fretful boy with his body daubed in mire with the tears in his eyes, appears as a heap of dry clay soiled by a shower of rain.

21. Boys are subject to fear and voracity; they are helpless but fond of every thing they have seen or heard, and equally fickle in their bodies and mind. Hence boyhood is a source of troubles only.

22. The foolish and helpless child, becomes as sad and sour when he fails to get the object of his fancy, as when he is thwarted from the thing desired.

23. Children have much difficulty to get at the things they want, and which they can ask only by indistinct words. Hence no one suffers so much as boys.

24. A boy is as much irritated by the eagerness of his whimsical desires, as a patch of ground in the desert is parched by the summer heat.

25. A boy on entering his school, is subjected to corrections, which are as painful to him as the goading and fetters to the elephant.

26. A great many whims and hobbies, and a variety of false fancies, tend continually to afflict boyhood, which is ever fond of toys and trifles.

27. How can senseless childhood be said to be a happy state of life, when the child is led by its ignorance to swallow everything in the world, and to wish to lay hold on the moon in the sky.

28. Say great sage! what difference is there between a child and a tree, both of which have sensitiveness, but unable to defend themselves from heat and cold.

29. Boys are of the nature of birds, being both subject to fear and hunger, and ready to fly about when impelled by them.

30. Again boyhood is the abode of fear from all sides; such as from the tutor, father, mother, elder brother and elderly boys, and from every body besides.

31. Hence the hopeless state of childhood, which is full of faults and errors, and addicted to sports and thoughtlessness, cannot be satisfactory to any body.

CHAPTER XX.

VITUPERATION OF YOUTH.

Rāma continued:—

The boy having passed his state of blemishes, gladly steps to his youth with hopes of gaining his objects that tend only to his ruin.

2. The insensible youth feels at this time the wanton inclinations of his loose mind, and goes on falling from one tribulation to another.

3. He is overcome as one subdued by the power of delusive cupid, lying hidden in the cavity of the heart (hence called *Monoja*).

4. His ungoverned mind gives rise to loose thoughts like those of voluptuous women, and these serve to beguile him like the magic collyrium (in the hand) of boys (called *Siddānyana*).

5. Vices of the most heinous kind betake persons of such (perverse) minds in their youth, and lead them to their ruin.

6. The paths of youth lead them to the gate of hell through a maze of errors. Those that have been left uncorrupt by their youth, are not to be corrupted by anything else.

7. Whoso has passed the dreadfully enchanted coast of youth, fraught with various flavours and wonders, are said to be truly wise.

8. I take no delight in our unwelcome youth, which appears to us in the form of a momentary flash of lightning, and soon succeeded by the loud roaring of the clouds (of manhood).

9. Youth like rich wine is sweet and delicious (at first), but becomes bitter, insipid and noxious in a short time. Hence it is not delectable to me.

10. Youth appearing (at first) as a reality, is found to be a false, transient thing, as deceptive as a fairy dream by night. Hence I like it not.

11. It is the most charming of all things to men, but its charm is soon lost and fled. Therefore the phantasmagoria of youth is not pleasing to me.

12. Youth as an arrow shot is pleasant to see, but painful to feel its smart. Hence I do not like youth that produces blood heat (in the veins).

13. Youth as a harlot is charming at first sight, but turning heartless soon after. Hence it is not to my liking.

14. As the efforts of a dying man are all for his torment, so the exertions of the young are portentous of his destruction.

15. Puberty advances as a dark night spreading the shadow of destruction. It darkens the heart and mind by its hedious appearance, and intimidates even the god (Siva himself).

16. Errors growing in youth, cause copious mistakes in life, by upsetting good sense and setting at naught the approved good manners (of society).

17. The raging fire in the hearts of the young, caused by separation of their mates, burns them down like trees by a wild fire.

18. As a clear, sacred and wide stream, becomes muddy in the rains, so doth the mind of man however clear, pure and expanded it may be, gets polluted in his youth.

19. It is possible for one to cross over a river made terrible by its waves, but no way possible to him to get over the boisterous expanse of his youthful desires.

20. O how (lamentably) is one's youth worn out with the thoughts of his mistress, her swollen breasts, her beautiful face and her sweet caresses.

21. The young man afflicted with the pain of soft desire, is regarded by the wise in no better light than a fragment of (useless) straw.
22. Youth is the stake of haughty self-esteem, as the rack is for the immolation of the elephant giddy with its frontal pearl.
23. Youth is a lamentable forest, where the mind as the root of all, gives growth to jungles of (love sick) groans and sighs, and tears of sorrow. The vices of this time, are as venomous snakes of the forest.
24. Know youthful bloom of the person to resemble the blooming lotus of the lake:—the one is full of affections, bad desires and evil intents, as the other is fraught with bees, filaments, petals and leaves.
25. The new bloom of youth is the resort of anxiety and disease, which like two birds with their (black and white) plumage of vice and virtue, frequent the fountain of the young man's heart.
26. Early youth resembles a deep sea, disturbed by the waves of numberless amusements, transgressing all bounds, and regardless of death and disease.
27. Youth is like a furious gust of wind, over-loaded with the dust of pride and vanity, and sweeps away every trace of the good qualities (early acquired by one).
28. The rude dust of the passions of youths, disfigures their face, and the hurricane of their sensualities cover their good qualities (as flying leaves overspread the ground).
29. Youthful vigour awakens a series of faults, and destroys a group of good qualities, by increasing the vice of pleasures.
30. Youthful bloom confines the fickle mind to some beautiful person, as the bright moon-beams serve to shut the flitting bee in the dust of the closing lotus.
31. Youth like a delightful cluster of flowers, growing in the arbour of human body, attracts the mind as the bee to it, and makes it giddy (with its sweets).
32. The human mind anxious to derive pleasure from the youthfulness of the body, falls into the cave of sensuality, as a deer running after the mirage of desert heat, falls down into a pit.
33. I take no delight in moony youth, which guilds the dark body with its beams, and resembles the stern mane of the leonine mind. It is a

surge in the ocean of our lives (that tosses us all about).

34. There is no reliance in youth, which fades away as soon as summer flowers in this desert of the body.

35. Youth is as a bird, and as soon flies away from our bodily cage as the philosopher's stone, which quickly disappears from the hands of the unfortunate.

36. As youth advances to its highest pitch, so the feverish passions wax stronger for our destruction only.

37. As long as the night (delusion) of youth does not come to its end, so long the fiends of our passion do not cease to rage in the desert of the body.

38. Pity me, O sage! in this state of youth, which is so full of perturbations, as to have deprived me of the sight (light) of reason. O pity me as thou wouldst for thy dying son.

39. The foolish man who ignorantly rejoices at his transient youth, is considered as a human beast.

40. The foolish fellow who is fond of his youth which is flushed with pride and fraught with errors, comes to repent (of his folly) in a short time.

41. Those great minded men are honoured on earth, who have safely passed over the perils of youth.

42. One crosses over with ease the wide ocean which is the horrible habitation of huge whales; but it is hard to pass over our youth, that is so full of vices and the billows (of our passions).

43. It is very rare to have that happy youth which is fraught with humility, and spent in the company of respectable men; which is distinguished by feelings of sympathy, and is joined with good qualities and virtues.

CHAPTER XXI.

VITUPERATION OF WOMEN.

Rāma added:—

What beauty is there in the person of a woman, composed of nerves, bones and joints? She is a mere statue of flesh, and a frame of moving machinery with her ribs and limbs.

2. Can you find any thing beautiful in the female form, separated from its (component parts of the) flesh, skin, blood and water, that is worth beholding? Why then dote upon it?

3. This fairy frame consisting of hairs in one part and blood in the other, cannot engage the attention of a high-minded man to its blemishes.

4. The bodies of females, that are so covered with clothing and repeatedly besmeared with paints and perfumes, are (at last) devoured by carnivorous (beasts and worms).

5. The breasts of women decorated with strings of pearl, appear as charming as the pinnacles of Sumeru, washed by the waters of Ganges falling upon them.

6. Look at these very breasts of the woman becoming at last a lump of food, to be devoured by dogs in cemeteries and on the naked ground.

7. There is no difference between a woman and a young elephant that lives in the jungle, both of them being made of blood, flesh and bones. Then why hunt after her.

8. A woman is charming only for a short time, and does not long last to be so. I look upon her merely as a cause of delusion.

9. There is no difference between wine and a woman, both of them tending equally to produce high-flown mirth and jollity, and creating revelry and lust.

10. Uxorious men are like chained elephants among mankind, that will never come to sense however goaded by the hooks of reason.

11. Women are the flames of vice, their black-dyed eye and hairs are as their smoke and soot. They are as intangible as fire, though pleasing to the sight. They burn the man as fire consumes the straw.

12. They burn from afar (more than fire), and are as dry as bones (in their hearts), though appearing as soft and juicy to sight. They serve as fuel to the fire of hell, and are dangerous with their charmingness.

13. The woman resembles a moon-light night, veiled over by her loosened locks, and looking through her starry eyes. She shows her moon-like face

amidst her flowery smiles.

14. Her soft dalliance destroys all manly energy, and her caresses overpower the good sense of men, as the shade of night does the sleeping (world).

15. The woman is as lovely as a creeper in its flowering time. Her palm are the leaves and her eyes as the black-bees (on the flower). Her breasts are as the uplifted tops of the plant.

16. The lovely damsel is like a poisonous creeper, fair as the filament of a flower but destructive of life, by causing inebriation and insensibility.

17. As the snake-catcher entices the snake by his breath and brings it out of its hole, so does the woman allure the man by her officious civilities, and gets him under her control.

18. Concupiscence as a huntsman, has spread his nets in the forms of women, for the purpose of ensnaring the persons of deluded men like silly birds.

19. The mind of man though as fierce as that of a furious elephant, is tied fast by the chain of love to the fulcrum of women, just as an elephant is fastened (by his leg) to the post, where he remains dull and dumb for ever.

20. Human life is as a pool in which the mind moves about in its mud and mire (as a fish). Here it is caught by the bait of woman, and dragged along by the thread of its impure desires.

21. The beautiful-eyed damsel is a bondage to man, as the stable is to the horse, the fastening post to the elephant, and as spells are to the snakes.

22. This wondrous world, with all its delights and enjoyments, began with woman and depends on women for its continuance.

23. A woman is the casket of all gems of vice (Pandora's box), she is the cause of the chain of our everlasting misery, and is of no use to me.

24. What shall I do with her breast, her eyes, her loins, her eyebrows, the substance of which is but flesh, and which therefore is altogether unsubstantial.

25. Here and there, O Brāhman! her flesh and blood and bones undergo a change for the worse in course of a few days.

26. You see sir, those dearly beloved mistresses, who are so much fondled by foolish men, lying at last in the cemetery, and the members of their bodies all mangled and falling off from their places.

27. O Brāhman! those dear objects of love—the faces of damsels, so fondly decorated by their lovers with paints and pastes, are at last to be singed on the piles (by those very hands).

28. Their braided hairs now hang as flappers of *chowry* on the arbors of the cemetery, and their whitened bones are strewn about as shining stars after a few days.

29. Behold their blood sucked in by the dust of the earth, voracious beasts and worms feeding upon their flesh, jackals tearing their skin, and their vital air wafted in the vacuum.

30. This is the state to which the members of the female body must shortly come to pass, you say all existence to be delusion, tell me therefore why do you allow yourselves to fall into error?

31. A woman is no other than a form composed of the five elements, then why should intelligent men be fondly attached to her (at the risk of their ruin)?

32. Men's longing for women is likened to the creeper called Suta, which stretches its sprigs to a great length, but bears plenty of bitter and sour fruits.

33. A man blinded by avarice (for the supportance of his mate) is as a stray deer from its herd; and not knowing which way to go, is lost in the maze of illusion.

34. A young man under the control of a young woman, is as much lamentable as an elephant fallen into a pit of the Vindhya mountain in pursuit of his mate.

35. He that has a wife, has an appetite for enjoyment on earth; but one without her has no object of desire. Abandonment of the wife amounts to the abandoning of the world, and forsaking the world is the path to true happiness.

36. I am not content, O Brāhman! with these unmanageable enjoyments which are as flickering as the wings of bees, and are as soon at an end as they are born (like the ephemerids of a day). I long only for the state of supreme bliss, from my fear of repeated births transmigration), decay and death.

CHAPTER XXII.

OBLOQUY OF OLD AGE.

Boyhood has scarcely lost its boyishness when it is overtaken by youth, which is soon followed by a ruthless old age, devouring the other two.

2. Old age withers the body like a frost freezing the lake of lilies. It drives away the beauty of the person as a storm does the autumnal clouds; and it pulls down the body, as a current carries away a tree on the bank.

3. The old man with his limbs slackened and worn out by age, and his body weakened by infirmity, is treated by women as a useless beast.

4. Old age drives a man's good sense, as a good wife is driven away by her step dame.

5. A man in his state of tottering old age, is scoffed at as a dotard by his own sons and servants, and even by his wife, and all his friends and relations.

6. Insatiable avarice like a greedy vulture alights on the heads of the aged, when their appearance grows uncouth, and their bodies become helpless, and devoid of all manly qualities and powers.

7. Appetite the constant companion of my youth, is thriving along with my age, accompanied with her evils of indigence, and heart-burning cares and restlessness.

8. Ah me! what must I do to remove my present and future pains? It is this fear which increases with old age, and finds no remedy.

9. What am I that am brought to this extremity of senselessness, what can I do in this state. I must remain dumb and silent. Under these reflections there is an increased sense of helplessness in old age.

10. How and when and what shall I eat, and what is sweet to taste? These are the thoughts which trouble the mind of one when old age comes upon him.

11. There is an insatiable desire for enjoyments, but the powers to enjoy them are lacking. It is the want of strength which afflicts the heart in old age.

12. Hoary old age sits and shrieks as a heron on the top of the tree of this body, which is infested within it by the serpents of sickness.
13. As the grave owl—the bird of night, appears unexpectedly to our sight soon as the evening shades cover the landscape, so does the solemn appearance of death overtake us in the eve of our life.
14. As darkness prevails over the world at the eve of the day, so doth death overtake the body at the eve of the life.
15. Death overtakes a man in his hoary old age, just as an ape alights on a tree covered with pearly flowers.
16. Even a deserted city, a leafless tree and parched up land may present a fair aspect, but never does the body look well that is pulled down by hoary age.
17. Old age with its hooping cough lays hold on a man, just as a vulture seizes its prey with loud shrieks in order to devour it.
18. As a girl eagerly lays hold on a lotus flower whenever she meets with one, and then plucks it from its stalk and tears it to pieces, so does old age overtake the body of a person and break it down at last.
19. As the chill blast of winter shakes a tree and covers its leaves with dust, so does old age seize the body with a tremor and fill all its limbs with the rust of diseases.
20. The body overtaken by old age becomes as pale and battered, as a lotus flower beaten by frost becomes withered and shattered.
21. As moon-beams contribute to the growth of *Kumuda* flowers on the top of mountains, so does old age produce grey hairs resembling *casla* flowers on the heads of men (with inward phlegm and gout).
22. Death the lord of all beings, views the grey head of a man as a ripe pumpkin seasoned with the salt of old age, and devours it with zest.
23. As the Ganges upsets a neighbouring tree by its rapid course, so does old age destroy the body, as the current of our life runs fast to decay.
24. Old age which preys on the flesh of the human body, takes as much delight in devouring its youthful bloom as a cat does in feeding upon a mouse.
25. Decrepitude raises its ominous hoarse sound of hiccough in the body,

as the jackal sends forth her hideous cry amidst the forest.

26. Dotage as an inward flame consumes the living body as a wet log of wood, which thereupon emits its hissing sounds of hiccough and hard breathing, and sends up the gloomy fumes of woe and sighs.

27. The body like a flowering creeper, bends down under the pressure of age, turns to grey like the fading leaves of a plant, and becomes as lean and thin as a plant after its flowering time is over.

28. As the infuriate elephant upsets the white plantain tree in a moment, so does old age destroy the body that becomes as white as camphor all over.

29. Senility, O sage! is as the standard bearer of the king of death, flapping his *chowry* of grey hairs before him, and bringing in his train an army of diseases and troubles.

30. The monster of old age, will even overcome those that were never defeated in wars by their enemies, and those that hide themselves in the inaccessible caverns of mountains.

31. As infants cannot play in a room that has become cold with snow, so the senses can have no play in the body that is stricken with age.

32. Old age like a juggling girl, struts on three legs at the sound of coughing and whiffing, beating as a tymbal on both sides.

33. The tuft of grey hairs on the head of the aged body, represents a white flapper (*chowry*) fastened to the top of a handle of white sandal wood, to welcome the despot of death.

34. As hoary age makes his advance like moon-light on the site of the body, he calls forth the hidden death to come out of it, as the moon-light makes the *nilumbium* to unfold its buds.

35. Again as the white wash of old age whitens the outer body, so debility, diseases and dangers become its inmates in the inner tyto apartment.

36. It is the extinction of being that is preceded by old age; therefore I as a man of little understanding, can have no reliance in old age (though extolled by some)[1]

[1] Cicero "*De senectute*."

37. What then is the good of this miserable life, which lives under the subjection of old age? Senility is irresistible in this world, and

defies all efforts to avoid or overcome it.

CHAPTER XXIII.

VICISSITUDES OF TIMES.

Men of little understandings are found to fall into grave errors in this pit of the world, by their much idle talk, ever doubting scepticism, and schisms (in religion).

2. Good people can have no more confidence in the net work of their ribs, than little children may have a liking for fruits reflected in a mirror.

3. Time is a rat that cuts off the threads of all thoughts (prospects), which men may entertain here about the contemptible pleasures of this world.

4. There is nothing in this world which the all-devouring time will spare. He devours all things as the submarine fire consumes the over-flowing sea.

5. Time is the sovran lord of all, and equally terrible to all things. He is ever ready to devour all visible beings.

6. Time as master of all, spares not even the greatest of us for a moment. He swallows the universe within himself, whence he is known as the universal soul.

7. Time pervades all things, but has no perceptible feature of his own, except that he is imperfectly known by the names of years, ages and *kalpas* (millenniums).

8. All that was fair and good, and as great as the mount of Meru, have gone down in the womb of eternity, as the snakes are gorged by the greedy Garuda.

9. There was no one ever so unkind, hard-hearted, cruel, harsh or miserly, whom time has not devoured.

10. Time is ever greedy although he should devour the mountains. This great gourmand is not satiated with gorging every thing in all the worlds.

11. Time like an actor plays many parts on the stage of the world. He abstracts and kills, produces and devours and at last destroys every thing.

12. Time is incessantly picking up the seeds of all the four kinds of living beings from this unreal world, as a parrot picks up the seeds from under the cracked shell of a pomegranate. (*Viz.* the oviparous, viviparous, vegetables and the ephemerids).

13. Time like a wild elephant uproots all proud living beings in this world, as the other pulls up the trees of the forest with their tusks.

14. This creation of God is like a forest, having Brahmā for its foundation and its trees full of the great fruits of gods. Time commands it throughout its length and breadth.

15. Time glides along incessantly as a creeping plant, composed of years and ages as its parts, and the sable nights as black bees chasing after them.

16. Time, O sage, is the subtlest of all things. It is divided though indivisible, it is consumed though incombustible, it is perceived though imperceptible in its nature.

17. Time like the mind is strong enough to create and demolish any thing in a trice, and its province is equally extensive with it.

18. Time is a whirlpool to men; and being accompanied with desire his insatiable and ungovernable mistress and delighting in illicit enjoyments, he makes them do and undo the same thing over and over again.

19. Time is prompted by his rapacity to appropriate every thing to himself, from the meanest straw, dust, leaves and worms, to the greatest Indra and the mount Meru itself.

20. Time is the source of all malice and greediness, and the spring of all misfortunes, and intolerable fluctuations of our states.

21. As boys with their balls play about their play-ground, so does time in his arena of the sky, play with his two balls of the sun and moon.

22. Time at the expiration of the *kalpa* age, will dance about with a long chain of the bones of the dead hanging from his neck to the feet.

23. The gale of desolation rising from the body of this desolator of the world at the end of a *kalpa* age, causes the fragments of mount Meru to fly about in the air like the rinds of the *bhoja-petera* tree.

24. Time then assumes his terrific form of fire ([Sanskrit: *pralayāgni*]), to dissolve the world in empty space, when the gods Brahmā and Indra and all others cease to exist.

25. As the sea shows himself in a continued series of waves rising and falling one after another, so it is time that creates and dissolves the world, and appears to rise and fall in the rotation of days and nights.

26. Time plucks the gods and demigods as ripe fruits, from their great arbor of existence, at the end of the world, (to make them his food).

27. Time resembles a large fig tree (*Ficus religiosa*), studded with all the worlds as its fruits, and resonant with the noise of living beings like the hissing of gnats about them.

28. Time accompanied by Action as his mate, regales himself in the garden of the world, blossoming with the moon-beams of the Divine Spirit.

29. As the high and huge rock supports its body upon the basis of the earth, so does time rest itself in endless and interminable eternity.

30. Time assumes to himself various hues of black, white and red (at night, day and midday) which serve for his vestures.

31. As the earth is the great support of hills which are fixed upon it, so is time the support of all the innumerable ponderous worlds that constitute the universe.

32. Hundreds of great *kalpa* ages (of the creation and dissolution of the world) may pass away, yet there is nothing that can move eternity to pity or concern, or stop or expedite his course. It neither sets nor rises (as time).

33. Time is never proud to think, that it is he who without the least sense of pain and labor, brings this world into play and makes it to exist.

34. Time is like a reservoir in which the nights are as mud, the days as lotuses, and the clouds as bees.

35. As a covetous man, with worn out broom sticks in hand, sweeps over a mountain to gather the particles of gold strewn over it, so does time with his sweeping course of days and nights, collect in one mass of the dead all living beings in the world.

36. As a miserly man trims and lights a lamp with his own fingers, to

look into his stores at each corner of the room; so does time light the lamps of the sun and moon to look into the living beings in every nook and corner of the world.

37. As one ripens the raw fruits in sun and fire in order to devour them, so does time ripen men by their sun and fire worship, to bring them under his jaws at last.

38. The world is a dilapidated cottage and men of parts are rare gems in it. Time hides them in the casket of his belly, as a miser keeps his treasure in a coffer.

39. Good men are like a chaplet of gems, which time puts on his head for a time with fondness, and then tears and tramples it down (under his feet).

40. Strings of days, nights and stars, resembling beads and bracelets of white and black lotuses, are continually turning round the arm of time.

41. Time (as a vulture) looks upon the world as (the carcass of) a ram, with its mountains, seas, sky and earth as its four horns, and the stars as its drops of blood which it drinks day by day.

42. Time destroys youth as the moon shuts the petals of the lotus. It destroys life as the lion kills the elephant: there is nothing however insignificant that time steals not away.

43. Time after sporting for a *Kalpa* period in the act of killing and crushing of all living beings, comes to lose its own existence and becomes extinct in the eternity of the Spirit of spirits.

44. Time after a short rest and respite reappears as the creator, preserver, destroyer and remembrancer of all. He shows the shapes of all things whether good or bad, keeping his own nature beyond the knowledge of all. Thus doth time expand and preserve and finally dissolve all things by way of sport.

CHAPTER XXIV.

RAVAGES OF TIME.

Rāma rejoined:—Time is a self-willed sportsman as a prince, who is inaccessible to dangers and whose powers are unlimited.

2. This world is as it were a forest and sporting ground of time, wherein the poor deluded worldlings are caught in his snare like bodies of wounded stags.

3. The ocean of universal deluge is a pleasure-pond of time, and the submarine fires bursting therein as lotus flowers (serve to beautify that dismal scene).

4. Time makes his breakfast of this vapid and stale earth, flavoured with the milk and curd of the seas of those names.

5. His wife *Chandi* (Hecate) with her train of *Mātris* (furies), ranges all about this wide world as a ferocious tigress (with horrid devastation).

6. The earth with her waters is like a bowl of wine in the hand of time, dressed and flavoured with all sorts of lilies and lotuses.

7. The lion with his huge body and startling mane, his loud roaring and tremendous groans, seems as a caged bird of sport in the hand of time.

8. The Mahākāla like a playful young *Kokila* (cuckoo), appears in the figure of the blue autumnal sky, and warbling as sweet as the notes of a lute of gourd (in the music of the spheres).

9. The restless bow of death is found flinging its woeful arrows (darts of death) with ceaseless thunder claps on all sides.

10. This world is like a forest, wherein sorrows are ranging about as playful apes, and time like a sportive prince in this forest, is now roving, now walking, now playing and now killing his game.

CHAPTER XXV.

SPORTS OF DEATH.

Time stands the foremost of all deceitful players in this world. He acts the double parts of creation and destruction, and of action and fate (utility and fatality).

2. Time has no other character but those of action and motion by which his existence is known to us, and which bind all beings (in the succession of thoughts and acts).

3. Fate is that which frustrates (the necessary consequences of) the acts of all created beings, as the solar heat serves to dissolve the conglomeration of snows.
4. This wide world is the stage wherein the giddy mob dance about (in their appointed times).
5. Time has a third name of a terrifying nature known as *Kritāntah* (Fate), who in the form of a *Kāpālika* (one holding human skulls in his hand), dances about in the world.
6. This dancing and loving *Kritāntah* (Fate), is accompanied by his consort called Destiny to whom he is greatly attached (as his colleague).
7. Time (as Siva), wears on his bosom of the world, the triplicate white and holy thread composed of the serpent named Ananta and the stream of Ganges, and the digit of the moon on his forehead (to measure his course). (*Viz:*—the Zodiacal belt; the milky way, and the lunar mansions).
8. The sun and the moon are the golden armlets of time, who holds in his palm the mundane world as the paltry plaything of a nosegay.
9. The firmament with its stars appears like a garment with coloured spots in it; the clouds called *Pushkara* and *Avarta* are as the skirts of that garment, which are washed by Time in the waters of the universal deluge.
10. Before him, dances his beloved Destiny with all her arts for ever, to beguile the living that are fond of worldly enjoyments.
11. People hurry up and down to witness the dance of Destiny, whose unrestrained motion keeps them at work, and causes their repeated births and deaths.
12. The people of all the worlds are studded about her person as her ornaments, and the sky stretching from the heaven of gods to the infernal regions, serves for the veil on her head.
13. Her feet are planted in the infernal regions, and the hell-pits ring at her feet like trinkets, tied by the string of evil deeds or sins (of men).
14. She is painted all over from head to foot by the god *Chitra Gupta* with ornamental marks prepared by her attendants (the deeds of men), and perfumed with the essence of those deeds.

15. She dances and reels at the nod of her husband at the end of the *Kalpas*, and makes the mountains crack and crash at her foot-falls.

16. Behind her dance the peacocks of the god Kumāra; and Kāla the god of death staring with his three wide open eyes, utters his hideous cries (of destruction).

17. Death dances about in the form of the five headed Hara, with the loosened braids of hair upon him; while Destiny in the form of Gaurī, and her locks adorned with *Mandāra* flowers keeps her pace with him.

18. This Destiny in her war-dance, bears a capacious gourd representing her big belly, and her body is adorned with hundreds of hollow human skulls jingling like the alms-pots of the Kapāli mendicants.

19. She has filled (reached) the sky with the emaciated skeleton of her body, and gets terrified at her all destructive figure.

20. The skulls of the dead of various shapes adorn her body like a beautiful garland of lotuses, which keep hanging to and fro during her dance at the end of a *Kalpa* age.

21. The horrible roaring of the giddy clouds Pushkara and Avarta at the end of the Kalpa, serves to represent the beating of her *Damaru* drum, and put to flight the heavenly choir of *Tumburu*.

22. As death dances along, the moon appears like his ear-ring, and the moon-beams and stars appear like his crest made of peacocks' feathers.

23. The snow-capt Himālaya, appears like a circlet of bones in the upper loop of his right ear, and the mount *Meru* as a golden areola in that of the left.

24. Under their lobes are suspended the moon and the sun, as pendant ear-rings glittering over his cheeks. The mountain ranges called the *lokāloka* are fastened like chains around his waist.

25. The lightnings are the bracelets and armlets of Destiny, which move to and fro as she dances along. The clouds are her wrappers that fly about her in the air.

26. Death is furnished with many weapons, as clubs, axes, missiles, spears, shovels, mallets and sharp swords, all of which are sure weapons of destruction.

27. Mundane enjoyments are no other than long ropes dropped down by the hand of death, and keeping all mankind fast bound to the world; while the great thread of infinity (*ananta*) is worn by him as his wreath of

flowers.

28. The belts of the seven oceans are worn about the arms of Death as his bracelets resplendent with the living sea-animals, and the bright gems contained in their depths.

29. The great vortices of customs, the successions of joy and grief, the excess of pride and the darkness of passions, form the streaks of hair on his body.

30. After the end of the world, he ceases to dance, and creates anew all things from the lowest animal that lives in the earth, to the highest Brahmā and Siva (when he resumes his dance).

31. Destiny as an actress, acts by turns her parts of creation and destruction, diversified by scenes of old age, sorrow and misery.

32. Time repeatedly creates the worlds and their woods, with the different abodes and localities teeming with population. He forms the moveable and immovable substances, establishes customs and again dissolves them, as boys make their dolls of clay and break them soon afterwards.

CHAPTER XXVI.

THE ACTS OF DESTINY.

Rāma said:—Such being the all destructive conduct of time and others (as already described), what confidence, O great sage, can men like me, have upon them?

2. We all remain here, O sage! as slaves sold to Fate and Destiny, and are deceived by their allurements as beasts of the forest.

3. This Fate whose conduct is so very inhuman, is always up to devour all beings, and is incessantly throwing men into the sea of troubles.

4. He is led by his malicious attempts to inflame the mind with inordinary desires, as the fire raises its flames to burn down a habitation.

5. Destiny the faithful and obedient wife of Fate, is naturally fickle on account of her being a female, and is always bent on mischief and disturbing the patience (even of the wisest of men).

6. As the heinous serpent feeds upon the air, so does cruel Death ever swallow the living. He ripens the body with old age to create his zest, and then devours all animals warm with life.

7. Death is called a relentless tyrant, having no pity even for the sick and weak; nor any regard for any one in any state of life.

8. Every one in this world is fond of affluence and pleasures, not knowing that these are only calculated to lead him to his ruin.

9. Life is very unsteady. Death is very cruel. Youth is very frail and fickle, and boyhood is full of dullness and insensibility.

10. Man is defiled by his worldliness, his friends are ties to the world, his enjoyments are the greatest of his diseases in life, and his avarice and ambition are the mirage that always allures him (to ruin).

11. Our very senses are our enemies, before which even truth appears as falsehood; the mind is the enemy of the mind and self is the enemy of self. (*i. e.* they are all deceptive).

12. Self-esteem is stained (with the name of selfishness), intelligence is blamed for its fallaciousness, our actions are attended with bad results, and our pleasures tend only to effeminacy.

13. All our desires are directed to enjoyments; our love of truth is lost; our women are the ensigns of vice, and all that were once so sweet, have become tasteless and vapid.

14. Things that are not real, are believed as real, and have become the cause of our pride, by hardening us in untruth, and keeping us from the light of truth.

15. My mind is at a loss to think what to do; it regrets at its increased appetite for pleasure, and for want of that self-denial (which I require).

16. My sight is dimmed by the dust of sensuality: the darkness of self-esteem prevails upon me: the purity of mind is never reached to, and truth is far off from me.

17. Life is become uncertain and death is always advancing nigh; my patience is disturbed, and there is an increased appetite for whatever is false.

18. The mind is soiled by dullness, and the body is cloyed with surfeit and ready to fall; old age exults over the body, and sins are

conspicuous at every step.

19. Youth flies fast away with all our care to preserve it; the company of the good is at a distance; the light of truth shines from no where; and I can have recourse to nothing in this world.

20. The mind is stupified within itself, and its contentment has fled from it: there is no rise of enlightened sentiments in it, and meanness makes its advance to it from a distance.

21. Patience is converted into impatience; man is liable to the states of birth and death; good company is rare, but bad company is ever within the reach of every body.

22. All individual existences are liable to appear and disappear; all desires are chains to the world, and all worldly beings are ever seen to be led away per force where no body can tell.

23. What reliance can there be on human life, when the points of the compass become indistinct and undiscernible; when the countries and places change their positions and names, and when mountains even are liable to be dilapidated?

24. What reliance can there be on man, when the heavens are swallowed in infinity, when this world is absorbed in nothingness, and the very earth loses her stability?

25. What reliance can there be on men like ourselves, when the very seas are liable to be dried up, when the stars are doomed to fade away and disappear, and when the most perfect of beings are liable to dissolution?

26. What reliance can there be on men like us, when even the demigods are liable to destruction, when the polar star is known to change its place, and when the immortal gods are doomed to mortality?

27. What reliance can there be on men like us, when Indra is doomed to be defeated by demons; when even death is hindered from his aim, and when the current air ceases to breathe?

28. What reliance can there be on men like us, when the very moon is to vanish with the sky, when the very sun is to be split into pieces, and when fire itself is to become frigid and cold?

29. What reliance can there be on men like us, when the very Hari and Brahmā are to be absorbed into the Great One, and when Siva himself is to be no more.

30. What reliance can there be on men like us, when the duration of time comes to be counted, when Destiny is destined to her final destiny, and when all vacuity loses itself in infinity?

31. That which is inaudible, unspeakable, invisible, and unknowable in his real form, displays to us these wondrous worlds by some fallacy (in our conceptions).

32. No one conscious of himself (his egoism), can disown his subjection to that Being, that dwells in the hearts of every one.

33. This sun—the lord of worlds, is impelled (by that power) to run over hills, rocks and fields, like an inert piece of stone, hurled down from a mountain and borne away by a current stream.

34. This globe of earth, the seat of all the Suras and Asuras, and surrounded by the luminous sphere in the manner of a walnut covered by its hard crust, subsists under His command.

35. The Gods in the heavens, the men on earth and the serpents in the nether world, are brought into existence and led to decay by His will only.

36. Kāma (Cupid) that is arbitrarily powerful, and has forcibly overpowered on all the living world, has derived his unconquerable might from the Lord of worlds.

37. As the heated elephant regales the air with his spirituous exudation, so does the spring perfume the air with his profusion of flowers, unsettling the minds of men (at the will of the Almighty).

38. So are the loose glances of loving damsels directed to inflict deep wounds in the heart of man, which his best reason is unable to heal.

39. One whose best endeavour is always to do good to others, and who feels for others' woes, is really intelligent and happy under the influence of his cool judgement.

40. Who can count the number of beings resembling the waves of the ocean, and on whom death has been darting the submarine fire of destruction.

41. All mankind are deluded to entrap themselves in the snare of avarice, and to be afflicted with all evils in life, as the deer entangled in the thickets of a jungle.

42. The term of human life in this world, is decreased in each generation in proportion to (the increase of their wicked acts). The

desire of fruition is as vain as the expectation of reaping fruits from a creeper growing in the sky: yet I know not why men of reason would not understand this truth.

43. This is a day of festivity, a season of joy and a time of procession. Here are our friends, here the pleasures and here the variety of our entertainments. Thus do men of vacant minds amuse themselves with weaving the web of their desires, until they become extinct.

CHAPTER XXVII.

VANITY OF THE WORLD.

Rāma said:—O sage! this seemingly pleasing but actually unpleasant world, has nothing in it that is productive of such a thing as can afford tranquility to the soul.

2. After the playful boyhood is over, the mind wastes itself in the society of women like the deer fallen in a cavern, then the body bends down under old age, and the man has only to grieve (for his folly).

3. As the body is stricken with the frost of old age, its beauty flies afar from it like the bloom of the fading lotus, and then the fountain of man's worldliness is at once dried up.

4. As the body gets towards its decline, so much doth death rejoice in it. The body grows lean with grey hairs upon the head, just as a creeper fades away with the flowers upon it.

5. All living creatures are borne away by the stream of avarice, which upsets the tree of contentment growing on the bank and flows on for ever in this world.

6. Human body is like a vessel covered with skin; and glides over the ocean of the world (without its helmsman of reason). It is tossed about by sensual pleasures, and goes down under the water by the pressure of its whale-like passions.

7. The world is a wilderness abounding in creepers of avarice and trees of sensuality, with hundreds of desires as their branches. Our minds like monkeys pass their time in roving about this forest without getting the fruits (they seek).

8. Those that do not yield to grief in troubles, that are not elated with prosperity, nor smitten at heart by women, are rare in this world.

9. Those who fight boldly in the battle fields and withstand the war-elephants, are not so very brave in my opinion, as those who withstand the surges of the mind amidst the streams of carnal appetites.

10. I see no such deeds in the world which endure to the last (or final emancipation) of men. Actions proceeding from a desire of fruition in fools, serve only for their restlessness on earth.

11. Such men are rare in the world, that have filled the corners of the world with their fame and valour, who have filled their houses with true riches acquired by honest means and an unwavering patience.

12. Good and bad fortune always overtake a man, even if he were living in an aperture of the rock or within the walls of mountains, or even if he were enclosed within an iron built closet.

13. Our sons and riches are mere objects of delight to us. It is as erroneous to suppose them to be of any good to us at the end, as to expect any benefit from the decoction of poison.

14. Old people being reduced to calamitous circumstances at the pitiable state of the decay of their bodies and decline of life, have greatly to be tormented at the thoughts of the impious deeds (of their past lives).

15. Men having passed their early days in the gratification of their desires and other worldly pursuits at the expense of the acts of virtue and piety, are as much troubled with anxieties at the end, that their minds are seized with a tremor like that of the plumage of a peacock shaken by the breeze. How then can a man attain to tranquility at any time?

16. Wealth whether forthcoming or unattainable, whether got by labour or given by fortune, is all as deceitful to the worldly minded, as the high waters of rivers (swelling only to subside).

17. That such and such desirable acts are to be done, are the constant thoughts of men, who desire to please their sons and wives, until they are worn out with age and become crazy in their minds.

18. Like leaves on trees that grow to fall, and falling make room for others to shoot forth, are those men who devoid of reason, die away daily to be born again.

19. Men having travelled here and there and far and near, return to their homes at the end of the day; but none of them can have rest by day

or night, except the virtuous few that live by honest dealings.

20. After quelling his enemies and getting enough of riches in his clutches, the rich man just sits down to enjoy his gains; when death comes upon him, and interrupts his joy.

21. Seeing the vile trash of worldly gains earned and accumulated by the basest means to be but transitory, the infatuated mob do not perceive their approaching dissolution.

22. Men loving their own lives, and making mouths at the demise of others, are like a herd of sheep bound to the stake, and staring at the slaughter of their fellows, yet feeding themselves to fall as fattened victims to death.

23. The multitude of people on earth, is ever seen to appear in and disappear from it as fast as the passing waves of the sea, but who can tell whence they come and whither they return.

24. Women are as delicate as poisonous creepers, that with their red petaled lips and garments, and their eyes as busy as fluttering bees, are killers of mankind and stealers of their ravished hearts.

25. Men are as passengers in a procession, repairing from this side and that to join at the place of their meeting. Such is the delusive union of our wives and friends here (for our meeting in the next world).

26. As the burning and extinguishing of the lamp depend on the wick and its moistening oil; so does our course in this transitory world (depend on our acts and affections only). Nobody knows the true cause of this mysterious existence.

27. The revolution of the world is comparable with that of the potter's wheel and the floating bubbles of rain water; that appear to be lasting to the ignorant observer only.

28. The blooming beauty and graces (of youth), are destined to be snatched away at the approach of old age. The youthful hopes also of men fly at a distance like the bloom of lotus buds in winter.

29. The tree which is ordained to be useful to mankind by the loads of fruits and flowers that it bears upon its body, is fated also to be hewn down by the cruel axe at last. How then can beneficent men expect to avoid the cruel hand of death.

30. Society with relatives is (of all others) as perilous as that of a poisonous plant; it is pleasant for its domestic affections, which are in reality but delusions of the soul.

31. What is that thing in the world, which has no fault in it; and what is that which does not afflict or grieve us; what being is born that is not subjected to death, and what are those acts that are free from deceit?

32. Those living a *Kalpa* age are reckoned as short-lived, compared with those living for many *Kalpas*, and they again are so in respect to Brahmā. Hence the parts of time being all finite, the ideas of their length or shortness are altogether false.

33. Things that are called mountains are made of rocks, those that are called trees are made of wood, and those that are made of flesh are called animals, and man is the best of them. But they are all made of matter, and doomed to death and decay.

34. Many things appear to be endued with intelligence, and the heavenly bodies seem to be full of water; but physicists have found out by analysis that, there is no other thing any where except (*minutiae of*) matter.

35. It is no wonder that this (unreal world) should appear a miraculous (reality) to the wise, and seem marvelously striking in the minds of mankind; since the visions in our dreams also appear so very fascinating to every one in their state of dreaming.

36. Those that are corrupted in their greediness (after worldly enjoyments), will not even in their old age, receive the sermons on their eternal concerns, which they think to be false chimeras as those of a flower or a creeper growing in the sky.

37. People are still deluded in their minds in wishing to attain the state of their superiors; but they fall down still lower like beasts (goats) from the top of a hill, in wishing to lay hold on the fruits of a verdant creeper out of their reach.

38. Young men spending their wealth in personal gratifications, are as useless as plants growing in the bowels of a deep and inaccessible cavern, which spread their fruits and flowers, leaves and branches and their shades to the use of nobody.

39. Men are found to resemble the black antelopes (in their wanderings): some of them roving about the sweet, soft and beautiful sceneries of the country, and others roaming in sterile tracts and parts of boundless forests. (*i. e.* Some living in the society of men, and others as recluses from it).

40. The daily and diversified acts of nature are all pernicious in their

nature; they appear pleasant and ravishing to the heart for a time, but are attended with pain in the end, and fill the mind of the wise with dismay.

41. Man is addicted to greediness, and is prone to a variety of wicked shifts and plots; a good man is not now to be seen even in a dream, and there is no act which is free from difficulty. I know not how to pass this state of human life.

CHAPTER XXVIII.

MUTABILITY OF THE WORLD.

Rāma said:—

Whatever we see of all moveable or immovable things in this world, they are all as evanescent as things viewed in a dream.

2. The hollow desert that appears as the dried bed of a sea to-day, will be found to-morrow to be a running flood by the accumulation of rain-water in it.
3. What is to-day a mountain reaching the sky and with extensive forests on it, is in course of time levelled to the ground, and is afterwards dug into pit.
4. The body that is clothed to-day with garments of silk, and decorated with garlands and fragrance, is to be cast away naked into a ditch to-morrow.
5. What is seen to be a city to-day, and busy with the bustle of various occupations, passes in course of a few days into the condition of an uninhabited wilderness.
6. The man who is very powerful to-day and presides over principalities, is reduced in a few days to a heap of ashes.
7. The very forest which is so formidable to-day and appears as blue as the azure skies, turns to be a city in the course of time, with its banners hoisted in the air.
8. What is (to-day) a formidable jungle of thick forests, turns in time to be a table-land as on the mount Meru.

9. Water becomes land and land becomes water. Thus the world composed of wood, grass and water becomes otherwise with all its contents in course of time.

10. Our boyhood and youth, bodies and possessions are all but transient things, and they change from one state to another, as the ever fluctuating waves of the ocean.

11. Our lives in this (mortal) world, are as unsteady as the flame of a lamp placed at the window, and the splendour of all the objects in the three worlds, is as flickering as the flashing of the lightning.

12. As a granary stored with heaps of grains is exhausted by its continued waste, so is the stock of life spent away by its repeated respirations.

13. The mind of man is as fluctuating as a flag waving in the air and filled with the dust of sin, to indicate its wavering between the paths of heaven and hell.

14. The existence of this delusive world, is as the appearance of an actress on the stage, shuffling her vests as she trudges along in her dancing.

15. Its scenes are as changeful and fascinating as those of a magic city; and its dealings as bewitching and momentary as the glances of a giggling girl.

16. The stage of the world presents us a scene of continued dancing (of the sorceress of deception), and the deceptive glances of her eyes resembling the fleeting flashes of lightning.

17. The days, the great men, their hey-days and deeds (that are past and gone), are now retained in our memory only, and such must be our cases also in a short time.

18. Many things are going to decay and many coming anew day by day; and there is yet no end of this accursed course of events in this ever-changeful world.

19. Men degenerate into lower animals, and those again rise to humanity (by metempsychosis), gods become no-gods, and there is nothing that remains the same.

20. The sun displays every thing to light by his rays, and watches over the rotations of days and nights, to witness like time the dissolution of all things.

21. The gods Brahmā, Vishnu and Siva and all material productions, are reduced to nothingness, like the submarine fire subsiding under the waters of the deep.

22. The heaven, the earth, the air, the sky, the mountains, the rivers, and all the quarters of the globe, are subject to destruction like the dry fuel by the all-destroying fire of the last day.

23. Riches and relatives, friends, servants and affluence, are of no pleasure to him who is in constant dread of death.

24. All these are so long delightful to a sensible man, as the monster of death does not appear before the eye of his mind.

25. We have prosperity at one moment, succeeded by adversity at another; so we have health at one time, followed by sickness soon after.

26. What intelligent being is there, that is not misled by these delusions of the world, which represent things otherwise than what they are, and serve to bewilder the mind?

27. (The world is as varying) as the face of the skies; it is now as black as dark clay, and in the next moment bright with the golden hues of fair light.

28. It is now over-cast by azure clouds resembling the blue lotuses of the lake, and roaring loudly for a time and then being dumb and silent on a sudden:

29. Now studded with stars, and now glowing with the glory of the sun; then graced by the pleasant moonbeams, and at last without any light at all.

30. Who is there so sedate and firm, that is not terrified at these sudden appearances and their disappearance, and the momentary durations and final dissolution of worldly things?

31. What is the nature of this world, where we are overtaken by adversity at one moment, and elated by prosperity at another, where one is born at a time, and dies away at another?

32. One that was something else before, is born as a man in this life, and is changed to another state in course of a few days; thus there is no being that remains steadily in the same state.

33. A pot is made of clay, and cloth is made of cotton, and they are still the same dull materials of which they are composed: thus there is nothing new in this world that was not seen or known before, and that

changes not its form. (*i. e.* all is but a formal and no material change).

34. The acts of creation and destruction, of diffusion, production, and sustentation follow one another, as the revolution of day and night to man.

35. It happens sometimes, that an impotent man slays a hero, and that hundreds are killed by one individual; so also a commoner becomes a noble man, and thus every thing is changeful in this varying world.

36. These bodies of men that are always changing their states, are as bodies of waters rising and falling in waves by motion of the winds.

37. Boyhood lasts but a few days, and then it is succeeded by youth which is as quickly followed by old age: thus there being no identity of the same person, how can one rely on the uniformity of external objects?

38. The mind that gets delighted in a moment and becomes dejected in the next, and assumes likewise its equanimity at another, is indeed as changeful as an actor.

39. The creator who is ever turning one thing into another in his work of creation, is like a child who makes and breaks his doll without concern.

40. The actions of producing and collecting (of grains), of feeding (one's self) and destroying (others), come by turns to mankind like the rotation of day and night.

41. Neither adversity nor prosperity is of long continuance in the case of worldly people, but they are ever subject to appearance and disappearance by turns.

42. Time is a skilful player and plays many parts with ease; but he is chiefly skilled in tragedy, and often plays his tragic part in the affairs of men.

43. All beings are produced as fruits in the great forest of the universe, by virtue of their good and bad acts (of past lives): and *time* like a gust of wind blasts them day by day before their maturity.

CHAPTER XXIX.

UNRELIABLENESS OF WORLDLY THINGS.

Thus is my heart consumed by the wild-fire of those great worldly evils, and there rises in me no desire of enjoying them, as there rises no mirage from a lake.

2. My existence upon earth gets bitter day by day, and though I have got some experience in it, yet its associations have made me as sour as the Nimba plant by its immersion in water.

3. I see wickedness on the increase, and righteousness on the decline in the mind of man, which like the sour *Karanja* (crab) fruit, becomes sourer every day.

4. I see honour is eaten up every day by mutual altercations of men, using harsh words to each other as they crack the nuts under their teeth.

5. Too much eagerness for royalty and worldly enjoyments, is equally prejudicial to our welfare; as we loose our future prospects by the former, and our present happiness by the latter.

6. I take no delight in my gardens nor have any pleasure in women; I feel no joy at the prospect of riches, but enjoy my solace in my own heart and mind.

7. Frail are the pleasures of the world, and avarice is altogether intolerable; the bustle of business has broken down my heart, and (I know not) where to have my tranquility.

8. Neither do I hail death nor am I in love with my life; but remain as I do, devoid of all anxiety and care.

9. What have I to do with a kingdom and with all its enjoyments? Of what avail are riches to me, and what is the end of all our exertions? All these are but requirements of self-love, from which I am entirely free.

10. The chain of (repeated) births is a bond that binds fast all men by its strong knots of the senses; those striving to break loose from this bondage for their liberation, are (said to be) the best of men.

11. These haughty damsels whom the god of love employs to ravage the hearts of men, resemble a group of elephants subverting a lotus bed under their feet.

12. The treatment of the mind with pure reason being neglected now (in youth), it is hard to heal it afterwards (in age), when it admits of no

cure.

13. It is the worldliness of man that is his true poison, while real poison is no poison to him. It is the poison of worldliness which destroys his future life, while real poison is only locally injurious to him (in his present state).

14. Neither pleasure nor pain, nor friends nor relatives, nor even life and death, can enchain (affect) the mind that has received the light of truth.

15. Teach me, Oh Brāhman! that art the best of the learned in the mysteries of the past and future, teach me so that I may soon become like one devoid of grief and fear and worldly troubles, and may have the light of truth beaming upon me.

16. The forest of ignorance is laid over with the snare of desire, it is full of the thorns of misery, and is the dreadful seat of destruction and the danger (of repeated births and deaths).

17. I can rather suffer myself to be put under the jaws of death with his rows of teeth like saws, but cannot bear the dreadful pains of worldly cares and anxieties.

18. It is a gloomy error in this world to think that I have this and have not the other; it serves to toss about our minds as a gust of wind disperses the dust of the earth.

19. It is the thread of avarice that links together all living beings like a chaplet of pearls; the mind serves to twirl about this chain, but pure consciousness sits quiet to observe its rotation.

20. I who am devoid of desires, would like to break this ornamental chain of worldliness, hanging about me as a deadly serpent, in the same manner, as a lion breaks asunder the net (which is laid to ensnare him).

21. Do you now, O most learned sage, scatter the mist which has overspread the forest of my heart, and the darkness which has overcast my mind, by the light of true knowledge.

22. There are no anxieties, O sage! which cannot be put to an end by the society of good minded men; the darkness of night can be well removed by moon-beams.

23. Life is as fickle as a drop of water pending on a mass of clouds blown away by the winds. Our enjoyments are as unsteady as the lightning that flickers in the midst of clouds. The pleasures of youth are as slippery as water. With these reflections in my mind, I have subdued

them all under the province of peace and tranquility.

CHAPTER XXX.

SELF-DISPARAGEMENT.

Seeing the world thus ingulphed amidst the abyss of hundreds of rising dangers and difficulties, my mind is immersed in the mire of anxieties.

2. My mind is wandering everywhere and I am struck with fear at every thing; my limbs are shaking with fear like the leaves of a withered tree.

3. My mind is bewildered by impatience for its want of true contentment, just as a young woman is afraid in a desert for want of the company of her strong handed husband.

4. The thoughts of my mind are entangled in my desire for worldly enjoyments, as stags are caught in the pit strewn with grass over it.

5. The senses of an unreasonable man, ever run astray to the wrong and never turn to the right way; so the eyes of a blind man lead him but to fall into the pit.

6. Human thoughts are linked to the animal soul as consorts to their lords. They can neither sit idle nor ramble at liberty, but must remain as wives under the control of their husbands.

7. My patience is almost worn out, like that of a creeper under the winter frost. It is decayed, and neither lives nor perishes at once.

8. Our minds are partly settled in worldly things, and partly fixed in their giver (the Supreme soul). This divided state of the mind is termed its half waking condition.

9. My mind is in a state of suspense, being unable to ascertain the real nature of my soul. I am like one in the dark, who is deceived by the stump of a fallen tree at a distance, to think it a human figure.

10. Our minds are naturally fickle and wandering all about the earth. They cannot forsake their restlessness, as the vital airs cannot subsist without their motion.

11. Tell me Oh sage, what is that state of life which is dignified above

others, which is unassociated with the troubles (incident to birth and death), unqualified by the conditions of humanity, and apart from errors, and wherein griefs are unknown.

12. (Tell me also) how Janaka and the other good men, who are conspicuous for their ceremonious acts, and distinguished for their good conduct, have acquired their excellence (in holy knowledge).

13. (Tell me likewise) Oh source of my honor, how a man, who is besmeared all over his body with the dirt of worldliness, may yet be cleansed and get rid of it.

14. Tell me what is that knowledge, by resorting to which, the serpents of worldliness, may be freed from their worldly crookedness, and become straight in their conduct.

15. Tell me how the foulness of my heart may regain its clearness, after it is so much soiled by errors and tainted with evils, like a lake disturbed by elephants and polluted with dirt.

16. How is it possible for one engaged in the affairs of the world, to be untainted with its blemishes, and remain as pure and intact as a drop of water on the lotus leaf.

17. How may one attain his excellence by dealing with others as with himself, and minding the goods of others as straws, and by remaining aloof from love.

18. Who is that great man that has got over the great ocean of the world, whose exemplary conduct (if followed) exempts one from misery.

19. What is the best of things that ought to be pursued after, and what is that fruit which is worth obtaining? Which is the best course of life in this inconsistent world.

20. Tell me the manner by which I may have a knowledge of the past and future events of the world, and the nature of the unsteady works of its creator.

21. Do so, that my mind which is as the moon in the sky of my heart, may be cleared of its impurities.

22. Tell me what thing is most delectable to the mind, and what most abominable to it; as also how this fickle and inconstant mind may get its fixedness like that of a rock.

23. Tell me what is that holy charm, which can remove this choleric pain of worldliness, that is attended with numberless troubles.

24. Tell me how can I entertain within my heart, the blossoms of the arbor of heavenly happiness, that sheds about it the coolness of the full-moon beams.

25. Oh ye good men! that are present and learned in divine knowledge, teach me so that I may obtain the fullness of my heart, and may not come to grief and sorrow any more.

26. My mind is devoid of that tranquility which results chiefly from holy happiness, and is perplexed with endless doubts, that disturb my peace as the dogs molest smaller animals in the desert.

CHAPTER XXXI.

QUERIES OF RĀMA.

Rāma said:—I have no reliance on the durability of life, which is as transient as a drop of water that sticks to the point of a shaking leaf on a lofty tree; and as short as the cusp of the moon on Siva's forehead.

2. I have no credit in the durability of life, which is transient as the swelling that take place in the pouch of a frog while it croaks in the meadow. Nor have I any trust in the company of friends, which are as dangerous as the treacherous snare of hunters.

3. What can we do under the misty cloud of error (overhanging our minds), and raising our tempestuous desires which flash forth in lightnings of ambition, and burst out in the thunder claps of selfishness?

4. How shall we save ourselves from the temptations of our desires dancing like peacocks (and displaying their gaudy train) around us; and from the bustle of the world breaking in upon us as thickly as the blossoms of the *Kurchi* plant.

5. How can we fly from the clutches of cruel Fate, who like a cat kills the living as poor mice, and falls unwearied and unexpectedly upon his prey in the twinkling of an eye.

6. What expedient, what course, what reflections, and what refuge must we have recourse to, in order to avoid the unknown tracks of future lives?

7. There is nothing so trifling in this earth below, or in the heavens above, which ye gifted men cannot raise to consequence.
8. How can this accursed, troublesome and vapid world, be relished by one unless he is infatuated by ignorance?
9. It is the fusion of desires, which produces the milky beverage of contentment, and fills the earth with delights as the spring adorns it with flowers.
10. Tell me O sage, how the mist of our desires, which darkens the moon of our intellects, is to be dispelled from our minds, so as to make it shine forth in its full brightness.
11. How are we to deal in this wilderness of the world, knowing well that it is destructive both of our present and future interest?
12. What man is there that moves about in this ocean of the earth, who has not to buffet in the waves of his passions and diseases, and the currents of his enjoyments and prosperity.
13. Tell me, O thou best of sages, how one may escape unburnt like mercury (in its chemical process), when fallen upon the furnace of the earth.
14. (How can one get rid of the world) when it is impossible for him to avoid dealing in it, in the same manner as it is not possible for aquatic animals to live without their native element.
15. Our good deeds even are not devoid (of their motives) of affection and hatred, pleasure and pain, similarly as no flame of fire is unaccompanied by its power of burning.
16. As it is not possible to restrain the mind from thinking on worldly matters, without the process of right reasoning, deign to communicate to me therefore, the dictates of sound reason for my guidance.
17. Give me the best instruction for warding off the miseries (of the world), either by my dealing with or renouncing (the affairs of life).
18. Tell me of that man of enlightened understanding who had attained to the highest state of holiness and tranquility of his mind of yore, and the deeds and manner by which he achieved the same.
19. Tell me good sir, how the saints (of old) fled out of the reach of misery, that I may learn the same for suppression of my erroneous conceptions.

20. Or if there be no such precept (as I am in need of) in existence, or being *in esse*, it is not to be revealed to me by any body.

21. And should I fail of myself (by intuition) to attain that highest state of tranquility, then I must remain inactive (as I am), and avoid my sense of egoism altogether.

22. I will refrain from eating and drinking even of water, and from clothing myself with apparels; I will cease from all my actions of bathing and making my offerings, as also from my diet and the like.

23. I will attend to no duty, nor care about prosperity or calamity. I will be free from all desires except that of the abandonment of this body.

24. I must remain aloof from all fears and sympathies, from selfish feelings and emulation, and continue to sit quietly as a figure in painting.

25. I will gradually do away with the inspiration and respiration of my breath and outward sensations; till I part with this trifle—the seat all of troubles—this the so called body.

26. I do not belong to this body, nor does it belong to me, nor is any thing else mine; I shall be null and void like the oil-less lamp, and abandon every thing with this body.

27. Vālmīki said:—Then Rāma who was as lovely as the moon, and whose mind was well fraught with reasoning, became silent before the assemblage of the eminent men, as the peacock ceases from his screaming before the gathering clouds in awe.

CHAPTER XXXII.

PRAISES ON RĀMA'S SPEECH.

Vālmīki said:—When the prince Rāma (having his eyes resembling the petals of a lotus), had concluded his speech calculated to remove all ignorance from the mind.

2. All the men in the assembly had their eyes beaming forth with wonder, and the hairs on their bodies stood erect and pierced through their garments, as if wishing to hear the speech.

3. The assembly seemed for a moment to have lost their worldly desires in their eagerness after a stoic indifference, and to be rolling in the sea of nectar.
4. The audience remained (motionless) as the figures in a painting, being enraptured with internal delight at hearing the sweet words of the fortunate Rāma.
5. There were Vasishtha and Viswāmitra with other sages, and the prime minister Jayanta and other counsellors (of the king) then seated in that assembly.
6. There were also king Dasaratha and his subordinate rajas, with the citizens and foreign delegates, the chieftains and princes, together with Brāhmins and men learned in the Vedas and divine knowledge.
7. These accompanied by their friends and allies, with the birds in the cages and the royal antelopes and steeds of sport (about the palace), listened to Rāma with fixed and mute attention.
8. There were likewise the queen Kausalyā and other ladies adorned with their best jewels, and seated at the windows, all mute and motionless.
9. Besides these the birds on the trees and creepers of the princely pleasure garden, were listening to Rāma without fluttering their wings or making any motion or sound.
10. There were the Siddhas and aerial beings, and the tribes of Gandharvas and Kinnaras, together with Nārada, Vyāsa and Pulapa the chiefs of sages (present at that place).
11. There were also some of the gods and chiefs of gods, Vidyādharas and the Nāgas, who heard the speech of Rāma which was full of meaning and clearness.
12. As Rāma whose eyes were beautiful as the lotus, whose face was as lovely as the moon, and who likened the nocturnal luminary in the atmosphere of Raghu's family, held his silence.
13. Flowers were cast upon him from heaven in showers by the hands of the divine personages with their loud cheers and blessings.
14. The people in the assembly were highly regaled with the sweet scent and beauty of these flowers of paradise fraught with humming bees in their cells.
15. These flowers when blown in the air by the breeze of heaven,

appeared as they were clusters of stars, which after their fall brightened the ground with their beauty as with the beaming smiles of heavenly maids.

16. They appeared in the form of rain drops falling from the clouds, and blazing by the light of mute lightnings, and scattering about like balls of fresh butter.

17. They resembled also as particles of snow-balls, or as the grains of a necklace of pearls or as beams of moon-light, or as the little billows of the sea of milk, or like drops of ice-cream.

18. There were also borne by the loose and sweet winds of heaven, some lotuses with long filaments, and attended by clusters of bees humming and flying about them.

19. There were also to be seen heaps of *ketaki* and *Kairava*, *Kunda* and blue lotus flowers, falling and shining brightly among them.

20. These flowers covered the court hall and the roofs of houses and their courtyards. The men and women in the city raised their heads to behold them falling.

21. The sky was quite unclouded when the flowers fell incessantly from above. A sight like this that was never seen before struck the people with wonder.

22. The shower of flowers fell for quarter of an hour, but the Siddhas from whose hands they fell were unseen all the while.

23. The falling of the flowers having ceased after the assembly was covered with them, they heard the following words, coming to them from the divine personages in the sky.

24. "We have been travelling every where in whole bodies of the Siddhas from the beginning of creation; but never have we heard any where so sweet a speech as this.

25. "Such a magnanimous speech of indifference as has been just now spoken by Rāma—the moon of Raghu's race, was never heard even by gods like ourselves.

26. "We account ourselves truly blessed to hear this highly charming and wondrous speech from the mouth of Rāma himself to-day.

27. "Indeed we are awakened and edified by attending diligently to this truly excellent speech, delivered by Rāma on the ambrosial bliss of asceticism, and leading to the highest felicity of men".

CHAPTER XXXIII.

ASSOCIATION OF AERIAL AND EARTHLY BEINGS.

The Siddhas said:—

It behoves us to hear the decision of the great sages, in reply to the holy sermon, already delivered by the chief of Raghu's race.

2. Come forward you great chiefs of the sages, you Nārada, Vyāsa, Pulaha and all ye great sages, and be ready (to hear).

3. Let us descend to the full open court of Dasaratha, which is as bright as gold and free from stain, in the manner of bees alighting on the aureate and immaculate lotus.

4. Vālmīki said:—

So saying, the whole company of divine sages alighted themselves in that court from their aerial abode.

5. There Nārada the chief of sages, sat foremost playing on his lute, and in the midst was Vyāsa, with his dark blue complexion resembling a rainy cloud.

6. It was more over adorned with the presence of the chief sages Bhrigu, Angiras, Pulastya and others, with Chyavana, Uddālaka, Usira, Saraloman and many more about them.

7. Their garments of deer skins hang loosely down as they embraced one another. Their beads of *rudrāksha* moved in one hand, and their water pots shook in the other.

8. Their bodies shed a lustre in the Court-hall, resembling the yellow light of the stars in the sky, and like the beams of so many suns blazing upon one another.

9. They appeared as a shower of moon beams or as a halo about the full moon, or as a circle about the orb of the sun out of its season.

10. They looked like a circlet of gems of varied colors, or like a belt of pearls of great lustre.

11. Vyāsa appeared at the place where he sat, to be as a dark cloud amidst the stars; and Nārada was beheld upon his seat as the white orb of the moon amongst the starry group.

12. Here Pulastya shone as Indra among the gods, and there Angirā blazed as the sun amidst the heavenly bodies.

13. On seeing the body of Siddhas descending from the sky on earth, the whole court of king Dasaratha rose up (to greet them).

14. There was a promiscuous assemblage of the aerial and earthly sages, whose commingled glory spread a lustre to the ten sides of the Court.

15. Some of them held bamboo sticks in their hands, and others had lotuses in theirs. Some had put the sacred grass in their crests, while others had inserted some gems to the braids of their hair.

16. Some had matted and tawny brown hairs on their heads, and others wore garlands of flowers on theirs. Some had strings of beads for their bracelets and others wore wristlets made of the jasmine flowers.

17. Some were clothed in tatters, and others wore garments made of bark, while there were others who wore raiments of silk. Some were girt with girdles of grass and skin about their waists, and others wore waist bands with pendant strings of pearl.

18. Vasishtha and Viswāmitra honoured the aerials one by one; with respectful offerings and water and courteous address.

19. The great body of the etherials also honored Vasistha and Viswāmitra in their turn, with water and offerings worthy of them and with polite speeches.

20. The king also honoured the gods and the body of the Siddhas, who in return greeted the monarch with inquiries about his welfare.

21. Then the heavenly and earthly saints interchanged their greetings with one another with cordial welcomes and gestures, and were all seated afterwards on seats made of the *kusa* grass.

22. They next honoured Rāma, who lay bowing before them, with gentle words and congratulations accompanied with shedding of flowers.

23. There were seated in that assembly the sages:—Viswāmitra, Vasishtha, Vāma Deva and the ministers of state.

24. There were also Nārada, the son of Brahmā, Vyāsa the greatest of sages, Marīchi, Durvāsa and Angirā.

25. There were Kratu, Pulastya, Pulaha, Saraloma, the great sage Vātsāyana, Bharadwāja, Vālmīki the great bard and sage.
26. There were also Uddālaka, Richika, Sarjati as well as Chyavana.
27. These and many others versed in the Vedas and their branches, and knowing all things worth knowing, were the leading members (of the assembly).
28. Then Nārada and others joined with Viswāmitra and Vasishtha in addressing Rāma, who was sitting silent with his face turned downwards; and said:—
29. We admire the blest and graceful speech of the prince which is dignified with the spirit of stoicism that breathes through the whole of it.
30. It is full of thought, perspicuous, elegant, clear, dignified, sweet and worthy of noble minded men, by its lucid style and wants of faults.
31. Who is there that is not struck with admiration at the speech of Rāma? It is well expressive of his thoughts, correct in its diction plain and sweet and agreeable to all:
32. It is rare to find one man among a hundred who is so eloquent as to combine dignity and force with a clearness and sweetness, that may command the admiration of all.
33. Who has such a clear head as our prince, a head which is as penetrating as the best pointed arrow, and as fruitful and beautiful as the creeping plant.
34. He is truly a man whose intellectual light like that of Rāma's, burns as the flame of a lamp within himself and enlightens all about him.
35. Man's blood, flesh, and bones with other (parts of his body) serve as machines to supply him with sensations of external object; but there is no intelligence in them.
36. Life and death, old age and troubles, repeatedly overtake every man; but they are beasts who are so infatuated as never to think of these.
37. There is scarcely any man to be seen, who is of so clear an understanding as Rāma (the destroyer of his enemies), who is able to judge of the future by the past.

38. Rāma is the most excellent, admirable, useful, and well shaped person amongst men, as is the mango tree (in the vegetable world).

39. It is only to-day that we see that a man of Rāma's age has acquired so much experience of the world, and such extraordinarily mature an understanding.

40. There are many such trees found growing in every place as are beautiful to see, easy of ascent, abundant in flowers and leaves; but there is no tree of paradise growing on earth.

41. There may grow in every forest, trees with goodly flowers and leaves; but the extraordinary and fair clove tree is not always to be met with.

42. Rāma has displayed the wonder of his knowledge, as the moon displays her cooling beams and good trees their clusters of blossoms, and as the flowers diffuse their fragrance all about.

43. It is very difficult to get the essence of true knowledge in this accursed world, which is constructed by the ungovernable and dominant predestination (of our past acts for misleading us to error and misery).

44. Those only are reckoned the best of men, and leaders of the good, who try their best to gain the essence of truth, and whose minds are fixed on glory as their best treasure.

45. We do not see any one in all this world, who is equal to Rāma in discrimination and magnanimity; nor shall there be one like him in future. This is our firm conviction.

46. If this speech of Rāma, which has filled every one here with admiration, fail to get its reply to the satisfaction of Rāma's mind, it is certain that all of us here, must pass for senseless sages (on earth).

YOGA VĀSISHTHA.

BOOK II.

MUMUKSHU KHANDA

OR

THE MEANS OF FINAL LIBERATION.

CHAPTER I.

LIBERATION OF SUKADEVA.

After Rāma had delivered his speech in an audible voice before the assembly, he was tenderly accosted by the sage Viswāmitra who sat before him; saying:—

2. Rāma! that art the best of the most intelligent, and hast nothing more to learn besides all that thou hast come to know by thy nice observation.

3. Thou hast an understanding clear as the mirror by its own nature (reflecting every image within itself); and yet thy queries about the same, serve as the cleansing of the reflector (in order to refract its light to others).

4. Thou hast a mind like that of Suka—the son of the great Vyāsa, who knowing the knowable by intuition, was yet in need of some precepts for confirmation of his belief.

5. Rāma said: How was it sir, that Suka—the son of the great Vyāsa—who did not rest assured at first of his knowledge of the knowable, came to be settled in his belief afterwards.

6. Viswāmitra answered: "Hear me relate to thee Rāma, the narrative of Sukadeva, whose case was exactly like thine, and the narration of which is a preventive of future births (in this world).

7. There is the great Vyāsa sitting on his seat of gold by thy father's side, swarthy in his complexion like a coal-black hill, but blazing as the burning sun (by his brilliancy).

8. His son was named Suka, a boy of great learning and wisdom, of a moon-like countenance, and a stature sedate as the sacrificial altar.

9. He reflected in his mind the vanity of worldly affairs like thyself, and became equally indifferent to all its concerns.

10. It was then that this great minded youth was led by his own discriminative understanding to a long inquiry after what was true, which he found out at last by his own investigation.

11. Having obtained the highest truth, he was still unsettled in his mind, and could not come to the belief of the certainty of his knowledge.

12. His mind grew indifferent to its perceptions of the transitory enjoyments of the world, and like the *Chātaka* thirsted only after the dew drops of heavenly bliss.

13. Once upon a time the clear sighted Suka finding his father the sage Krishna-Dwaipāyana—Vyāsa, sitting quietly alone by himself, he asked him with reverence; saying:—

14. Tell me, O sage! whence this commotion of the world had its rise, and how it may subside. What is its cause, how far is it to extend, and where is it to end?

15. The sage Vyāsa who knew the nature of the soul, being thus asked by his son, explained to him clearly all that was to be said (on the subject).

16. Suka thought that he already knew all this by his good understanding, and did not therefore think much of his father's instructions.

17. Vyāsa understanding the thoughts of his son, replied to him saying that, he knew no better the true nature of these things.

18. But that there was a prince named Janaka in this land, who well knew the knowledge of the knowable, and from whom Suka could learn every thing.

19. Suka being thus directed by his father, repaired to the city of Videha at the foot of mount Sumeru, which was under the rule of Janaka.

20. The club-bearer (door keeper) informed the high minded Janaka of his coming, telling him that Suka the son of Vyāsa was waiting at the gate.

21. Janaka who understood that Suka had come to learn from him, gave no heed to the informant, but held his silence for seven days afterwards.

22. The prince then ordered him to be brought in the outer compound, where he had to remain in the vexation of his spirit for seven days more as before.

23. Suka was then commanded to enter the inner apartment, where he continued a week more without seeing the prince.

24. Here Janaka entertained the moon-faced Suka with abundance of

eatables, perfumeries and lusty damsels.

25. But neither those vexations nor these entertainments could affect the tenor of Suka's mind, which remained firm as a rock at the blasts of wind.

26. He remained there as the full moon (without any wane or increase), tranquil in his desires, silent and contented in his mind.

27. The prince Janaka having thus known the (unalterable) disposition of Suka's mind, had him introduced to his presence, where seeing the complacency of his soul, he rose up and bowed down to him.

28. Janaka said: "You have accomplished to the full all your duties in this world, and obtained the object of your heart's desire to its utmost extent; what is it that you now desire for which you are welcome at mine".

29. Suka said: "Tell me my guide whence sprang all this bustle (of worldly life); and tell me also how it may soon come to its subsidence."

30. Viswāmitra said: Being thus asked by Suka, Janaka spoke to him the same things which he had learned from his great souled father.

31. Suka then said: "All this I have come to know long before by my own intuition, and then from the speech of my father in answer to my query.

32. "You sir, who are the most eloquent of all, have spoken to the same purport, and the same is found to be the true sense of the Sāstras.

33. "That the world is a creation of volition, and loses itself with the absence of our desires; and that it is an accursed and unsubstantial world after all, is the conclusion arrived at by all sages.

34. "Now tell me truly you long armed prince, what you think this world to be (whether a reality or unreality); that my mind may be set at rest by you from its wandering all about the world (in search of truth)."

35. Janaka replied: "There is nothing more certain, O sage! than what you have known by yourself and heard from your father.

36. "There is but one undivided intelligent spirit known as the universal soul and nothing besides; it becomes confined by its desires, and freed by its want of them.

37. "You have truly come to the knowledge of the knowable, whereby your great soul has desisted from its attachment to objects of enjoyment and

vision.

38. "You must be a hero to have overcome your desire in the lengthening chain of attractive enjoyments from your early youth. What more do you want to hear?"

39. "Even your father, with all his learning in every science, and devotedness to austerities, has not arrived to the state of perfection like you.

40. "I am a pupil of Vyāsa, and you are his son; but you are greater than both of us, by your abandonment of the taste for the enjoyments of life.

41. "You have obtained whatever is obtainable by the comprehensiveness of your mind; and as you take no interest in the outer and visible world, you are liberated from it, and have nothing to doubt of."

42. Being thus advised by the magnanimous Janaka, Suka remained silent with his mind fixed in the purely supreme object.

43. Then being devoid of sorrow and fear, and released from all efforts, exertions and doubts, he repaired to a peaceful summit of the mount Meru to obtain his final absorption.

44. There he passed ten thousands of rains in a state of unalterable meditation, till at last he broke his mortal coil, and was extinguished in the supreme soul like a lamp without oil.

45. Thus purified from the stain of transmigration by abstaining from earthly desires, the great souled Suka sank into the holy state of the Supreme Spirit, as a drop of water mixes with the waters or merges into the depth of the ocean.

CHAPTER II.

SPEECH OF VISWĀMITRA.

Viswāmitra said:—

Rāma! it now becomes you to have your mind properly purified from its doubts, as it was done in the case of the son of Vyāsa.

2. You see, O great sages! how perfectly the knowable is known to Rāma,

whose good understanding has learnt to feel a distaste for worldly enjoyments, as if they were diseases unto him.

3. You well know that the fixed principle in the mind of one knowing the knowable, is to have an aversion to all the enjoyments of life.

4. It is the desire of fruition that chains down a man fastly to the earth; but the knowledge of the frailties here serves to dispel his darkness.

5. Know Rāma that it is the curtailing of desires which the wise call liberty, and the fastening of our desires to earthly objects, is what is termed our confinement here.

6. Spiritual knowledge is easily obtainable by most men here, but a distaste to (pleasurable) objects is hard to be had (however painful it is to procure them).

7. He who fully comprehends a thing, is said to know it, and who so knows what is knowable, is called a learned man; no earthly enjoyments can be delectable to such high minded men.

8. The mind that has no zest for earthly pleasures, except the glory of disinterested deeds, is said to be liberated even in the present life.

9. As there grows no vegetable in a sterile soil, so there grows no disinclination to worldliness, until one comes to know the knowable reality (*i. e.* to say: neither the godly can be worldly, nor the worldly be godly).

10. Hence know this supporter of Raghu's race to have verily known the knowable, which has made him disgusted with his princely enjoyments.

11. I tell you great sages that, whatever Rāma has come to know by his intuition, requires to be confirmed by Vasishtha for the tranquility of his mind.

12. It is only a reliance in the Unity, that Rāma now requires for his repose, just as the beauty of autumn depends on the clearness of the firmament.

13. Let the venerable Vasishtha then reason with the high minded Rāma, and restore the peace of his mind.

14. For he is the master and family preceptor of the whole race of the Raghus; besides he is all knowing and all seeing; and has a clear insight (into all things) of the three times (present, past and future).

15. Then addressing himself to Vasishtha he said:—you *well remember sir*, the instruction given us of old, for pacifying our mutual enmity, and promoting the welfare of the high minded sages.

16. When our lord the lotus-born Brahmā, seated on the table land of Nishadha mountain, and shaded by the Sarala trees, delivered his wise lectures to us and the sages.

17. It is by means of that knowledge of liberation that our worldly desires are dispelled like the darkness of night by sun-beams.

18. Please now, O Brāhman, to communicate that rational knowledge of the knowable to your pupil Rāma, whereby he may gain the peace of his mind.

19. It will be no difficult task for you to teach the spotless Rāma, whose mirror-like mind is quite clear to take the reflection.

20. The wisdom of the holy, their learning of the Sāstras, and the scholarship of the learned, are then only praiseworthy, when they are communicated to a good student, and those who are disgusted with the world.

21. But instruction given to one who is no student nor disgusted with the world, becomes as polluted as milk put in a hide vessel.

22. Again the instruction imparted by one devoid of passions and affections, fear and anger, pride and sin, serves to infuse tranquility into the mind.

23. At these words of Viswāmitra the son of Gadhi, the assembled sages Vyāsa, Nārada and others, honoured his saying with the exclamation "bravo", "well said" &c.

24. Then the venerable Vasishtha brilliant as Brahmā his father, and seated by the side of the king, spoke in reply:

25. O sage, I will perform without fail, what you have commanded me to do, for who, though mighty, can refuse to perform the behests of the good and wise?

26. I will destroy the mental darkness of the princes Rāma and others by the light of knowledge, as we dispel the gloom of night by the light of a lamp.

27. I well remember the instructions which were given of yore by the lotus-born Brahmā on the Nishadha mountain, for dispelling the errors of the world.

28. Having said so, the high-minded Vasishtha made up his mind as one girds up his loins, to deliver his lecture to Rāma for dispelling his ignorance, and showing him the state of supreme felicity.

CHAPTER III.

ON THE REPEATED CREATIONS OF THE WORLD.

Vasishtha said:—

"I will now expound to you Rāma! the knowledge that was imparted of old by our lord the lotus-born (Brahmā), after creation of the world, for the peace of mankind."

2. Rāma said:—I know sir, you will expound to me the subject of liberation in full length; but remove first my fallacy about the frailty of this world.

3. And how it was that, the great sage Vyāsa—the father and guide of Suka, did not attain to disembodied emancipation (after his death) with all his omniscience, while his son did so.

4. Vasishtha said:—(Hear me Rāma), there is no counting of the atoms proceeding from the spirit and forming the three worlds both before and after the birth of the glorious sun.

5. There is no body even who can count the millions of orbs which at present form the three worlds.

6. Nor can any one say by calculation, what numbers of creation will rise from the (unlimited) ocean of divine existence, like its interminable waves (for ever).

7. Rāma said:—It is needless to talk of worlds gone by or yet to come; say what you will of the present (state of existence).

8. Vasishtha said:—This world consists of brute, human and heavenly beings, whose lives when they are said to perish in any part of it are really existent in the same part.

9. The mind is called to be ever-fluctuating, and gives rise to (all things in) the three worlds in itself. It resides in vacuity in the form of the heart, and the increate (God) also residing in the vacuous soul (gives the mind the power to realize the latent ideas of the soul).

10. The millions of beings that are dead, those that are dying and will die hereafter, are all to be reborn here according to the different desires in their minds.

11. The external world appearing as a reality, is in truth but a creation of our desires; it is an ideal castle in the air, and a magic view spread before us.

12. It is as false as an earthquake in a fit of delirium, as a hobgoblin that is shown to terrify children, as a string of pearls in the clear firmament, and as the moving trees on the bank to a passenger in the boat.

13. It is an illusion as the phantom of a city in a dream, and as untrue as the imagination of a flower growing in the air. The unreality of the world best appears to one at the point of and after his death.

14. But this knowledge of (the unreality of the world) becomes darkened upon one's being reborn on earth, when the shadow of this world falls again on the mirror of his sentient soul.

15. Thus there is a struggle for repeated births and deaths here, and a fancy for the next world after one's death.

16. After one's shuffling off his body, he assumes another and then another form, and thus the world is as unstable as a stool made of plantain leaves and its coatings.

17. The dead have no sensation of the earth and other elementary bodies, nor of the course of the world; but they fall again to these errors upon their being reborn here.

18. There is an interminable ignorance resembling an immense river enveloping the face of creation, and breaking into streamlets of unfordable ignorance.

19. The Divinity like a sea shoots forth in the various waves of creation, which rise incessantly and plentifully one after the other.

20. All beings here are but the waves of this sea, of which some are alike to one another in their minds and natures, while others are half alike, and some quite different from the rest.

21. I reckon yonder sagely Vyāsa as one of the thirty two of these waves, on account of his vast knowledge, and good looking appearance.

22. There were twelve of them possessed of a lesser understanding, they

were the patriarchs of men, and endued with equal energy. Ten of them were men of subdued spirits, and the rest were adepts in their family duties.

23. There will be born again other Vyāsas and Vālmīkis, and likewise some other Bhrigus and Angirās, as well as other Pulastyas and others in different forms.

24. All other men, Asuras and gods with all their hosts are repeatedly born and destroyed either in their former or different shapes.

25. Like this there are seventy two Tretā cycles in a Kalpa age of Brahmā, some of which have passed by and others to follow. Thus will there be other people like those that have gone by, and as I understand, another Rāma and Vasishtha like ourselves (by the eternal rotation of ideas in the Divine mind).

26. There have been ten successive incarnations of this Vyāsa, who has done such wondrous acts, and is famed for his vast knowledge.

27. Myself and Vālmīki have been contemporaries many a time, as also born in different ages and very many times.

28. We have been many times, and there were others also like myself, and so was I born also in many forms (in many ages).

29. This Vyāsa will again be born eight times hereafter, and again will he write his Mahābhārata and the Purāna histories.

30. He having divided the Vedas and described the acts of Bhārata's race (in the Mahābhārata), and established the knowledge of Brahm (in the Vedānta), is to attain to his disembodied liberation (after his final termination).

31. This Vyāsa who is devoid of fear and sorrow, and has become tranquil and emancipate in himself after subduing his mind and discarding the worldly desires is said to be liberated even in his present life time.

32. The living emancipate may sometimes be associated by his relatives and estates, his acts and duties, his knowledge and wisdom, and all his exertions like other men's, or he may forsake them all at once.

33. These beings are either reborn a hundred times in some age or never at all (as in the case of divine incarnations), and depending on the inscrutable will (Māyā) of God.

34. There souls undergo the like changes by repetition, as a bushel of grain, which is collected to be sown repeatedly, and to be reaped again

and again (in the same or some other field).

35. As the sea heaves its incessant surges of different shapes, so are all beings born incessantly in various forms in the vast ocean of time.

36. The wise man who is liberated in his life time, lives with his internal belief (of God) in a state of tranquility, without any doubt in his mind, and quite content with the ambrosia of equanimity.

CHAPTER IV.

PRAISE OF ACTS AND EXERTIONS.

Vasishtha said:—

I know gentle Rāma that, liberation of the soul, whether in its embodied or disembodied state is both alike, as the sea-water and its waves are the same liquid substance.

2. The liberation whether of embodied or disembodied spirits, consists in their detachment from the objects of sense: hence the soul unattached to sensual gratification, is (said to be) liberated, having no idea of sensible objects.

3. And though we see before us the living liberated sage (Vyāsa) as an embodied person, yet we have no doubt of the detachment of his inward soul from the (mortal coil of his) body.

4. The difference between the embodied and disembodied souls, when they are equally enlightened and liberated, is like that of the sea-water in its calm and billowy states.

5. There is no more difference between bodily and unembodied liberation than there is betwixt the air in motion and at rest.

6. Liberation whether with or without the body, is productive of unselfishness; we have lost our selfishness ever since we have come to the knowledge of an undivided unity (of the soul).

7. Now therefore attend to the true doctrine that I am going to deliver to you, which will be a jewel to your ears as it will dispel the darkness of ignorance (from your mind).

8. Know, O son of Raghu, that every thing in this world is obtainable by

our efforts being properly employed (to our purposes).

9. This (knowledge of truth) rises as the moon (in the human mind), and sheds its cooling and delightful influence to the heart, that there is no other way to gain the fruits of our exertions but by our efforts.

10. We evidently see the results of the exercise of our efforts, and nothing coming out from what the dull and mistaken call as chance or fate.

11. An effort when directed according to the counsel and conduct of the good in the exercise of the action of the body and mind, it is attended with success, otherwise it is as vain as the freak of a madman.

12. Thus he who wishes to acquire riches, and perseveres in its acquisition, surely succeeds in gaining them; or else he stops short in the midway.

13. It was by means of the exertion of their efforts that some particular persons have obtained the paramount dominion of Indra over the three worlds.

14. It is by the exertion of one's efforts that he attains to the rank of the lotus-born (Brahmā); and some even gain the inward joy of the state of Brahmā by it.

15. It was by virtue of his self-exertion that some body has become the best among men, even as he who bears the ensign of the eagle (Vishnu among the gods).

16. It was by the exertion of one's efforts that some persons succeeded to obtain the form of Siva accompanied by his female power, and adorned by the semi-circle of the moon in his crest.

17. Know our actions to be of two kinds namely, those of former and present lives: and that acts of the present life generally supersede those of the past.

18. Know also that energy joined with constant practice, and supported by wisdom and some stimulating force, is able to break down the mount of Meru, and the demerits of acts in the former lives of men.

19. The exertions of a man proceeding from his good efforts and countenanced by the law, lead to his success, or else they either go for nothing or turn to his disadvantage.

20. So a man laid up in a state of disability, is unable to twist his fingers in order to hold a little water in the hollow of his palm for

drink: while there is another who (by his well directed efforts) gets the possession of seas and islands, mountains and cities for himself, supports all his dependents and relations, and does not think this earth too great for him.

CHAPTER V.

NECESSITY OF ACTIVITY.

Vasishtha said:—

It is the will or inclination that is the prime instrument of all actions done even according to the rules of law and s̄astras, as it is the reflection of light that gives various hues to things.

2. Whoever wishes to do anything desirable to him by unlawful acts, it becomes as fruitless as the endeavours of a madman.
3. As you try so you get both of good and evil: and fortune and exertion are the joint causes of acts according to fatalists.
4. Human exertions are either lawful or unlawful; the former leading to success, and the latter to dangerous consequences.
5. Fortune and exertions contend with each other like two rams of unequal strength, wherein the mightier overcomes the other.
6. Therefore should man apply himself diligently (to his duties), and employ his skill and promptness after them in such a way, as his to-day may overcome the morrow (*i. e.*, do the works of to-morrow to-day).
7. When two unequal forces (of two persons) contend with one another like two rams, the stronger force whether of this or that man, overcomes the other.
8. When one incurs a failure or danger even by his lawful exertions, he should know it to be the result of his misapplied exertions.
9. One by his utmost exertion in the right way, as by the gnashing of his teeth (and the like), can overcome his misfortune and so does his bad luck sometimes baffle his exertions.
10. When one finds himself to be led astray by the demerit of his acts of a former state of existence, he must attempt to subdue the same by

greater energy of his present state.

11. So far should one diligently endeavour to exercise his exertions, as he may be able to beat down the evils resulting from his bad fortune (or predestination).

12. The evils of bad fortune are undoubtedly removed by the meritorious acts of the present life, as the bad consequence of an act of yesterday is averted by its remedy of today.

13. Having trampled over an unfavorable fortune by one's reliance on his continuous energy, he must attempt to secure to himself every good for his well-being in his present life.

14. Know that tranquility is not to be found by the effortlessness of dull ass-like men; it is the lawful energy of men which is said to secure his welfare in both worlds.

15. And that one should make his way out of the pit of this world by force of his energy and diligence, just as the lion breaks out from his cage.

16. One must ponder in himself every day that his body is subject to corruption, his beastly acts must be kept backward and man like acts put forward.

17. It is our good exertions that are attended by good results as the bad ones are followed by bad consequences. Chance is a mere meaningless word.

18. Do not make your bloom of youth useless as ashes by sitting idly at home and enjoying the bliss of the harem like a worm in the sore.

19. He who has no reliance on present objects, but depends upon suppositions of the past, is as a man flying for fear of his own hands supposing them as snakes.

20. It is a pleasure to men of perverted understandings to think themselves guided by their fortunes, prosperity flies away far off from such men who depend on their fortunes.

21. Therefore let a man diligently apply himself first to (the cultivation of) his reason, and then investigate into the works of abstruse spiritual knowledge.

22. Those who do not set their hearts to acts according to the dictates of the s̄āstras, but exert themselves otherwise to gain (their ends), are accursed as mad men for their vain attempts.

23. Thinking there is no end of exertions one declines to take the pains (after anything), and says that, no pains can bring out a gem from a stone (or oil from water).

24. Know that there is a limitation both of human lot and exertion, as of all other things as a pot or picture having a (limited capacity and length).

25. And that it is by means of good conduct derived from best precepts and the company of the good, that one succeeds to his object, and a disposition that breaks loose of these (bounds), is sure to fall to the contrary (extreme of) ruin.

26. Again any man who conducts himself in the right course of action, never fails in his attempts at any time.

27. Some among the best of men, who had been reduced to misery by their poverty and helplessness, have again risen to the eminence of Indra by exertion of their manhood.

28. By learning the Sāstras well from boyhood, by keeping company with the good, and by possession of good qualities, as also by diligent application, a man is sure to gain his object.

29. It has been seen, known, heard, and experienced (by us) that acts are rewarded with success; and they are dull-headed who think of obtaining it from fortune or by chance.

30. Had there not been the folly of idleness in this world, what man would fail either to be rich or learned? It is by reason of idleness that this earth is filled to its utmost limit of the sea with indigent and beastly men.

31. Let a man after passing his childhood, and getting rid of its false and idle playfulness and when he has attained the age of youthful vigour, apply himself diligently to the company of wise men, and to the cultivation of his understanding by a knowledge of the Sāstras and their meanings, and by scanning well his own faults and qualities.

32. Vālmīki said:—After the sage had said these sayings, the day passed away, and the sages went to bathe after taking leave of the assembly, where they joined again with the rising beams of the sun dispelling the gloom of night.

CHAPTER VI.

REFUTATION OF FATALISM.

Vasishtha resumed saying:—

Now fate being no other than the result of our actions of the former state of our existence, it is possible to leave it at a distance, and to extricate one's self (from its fetters) by betaking himself to good company and study of moral Sāstras.

2. Whatever one attempts to do, he readily meets with its reward: this being the effect of exertion. Fate is no other but the same thing.

3. Men laboring hard, are heard to exclaim "O how painful it is": so men suffering under fate cry out "O hard is fate!" (so the one is as bad as the other).

4. Thus then fate being no other than a name for our past actions, it is as easily overcome (by present acts) as a boy (is subdued) by an adult youth.

5. As some bad conduct of yesterday is corrected by proper behaviour of the present day, so the anterior fate is removed by (posterior) acts.

6. Those carnal minded libertines who do not try the means (of reforming their fate), but depend upon the favor of fortune, are perverted in their nature and marked for misery.

7. Thus if the acts of manliness are capable of forefending one's misfortunes, it must be acknowledged that manliness which destroys the other, is the mightier of the two.

8. As of two fruits growing on the same fore-stalk, the one is found to be empty within and the other full of juice, so the fruit of fate is rendered abortive by that of manliness.

9. Seeing the decay of the best things in the world, we must own the predominant power of the cause of this decay.

10. Like two rams our fate and exertions are fighting with one another, wherein the victory is always on the side of the stronger.

11. In the case of the royal elephant's taking up a beggar boy for being made the ruler (of a country), its cause is to be attributed more to the vote of the country-men and citizens (than to chance or fortune).

12. As a man takes his food and grinds it under his teeth, so is one (depending on fate) crushed by the stronger party relying on his exertions.
13. Inferior servants are thus employed like clods of earth by their more active masters in any work they like.
14. Silly and impotent men seeing the strong thriving by their exertions whether apparent or unseen, are apt to attribute it to their good fortune (instead of their diligence).
15. The strong efforts of men truly constitute their presiding fortune, and these two are viewed alike by the wise.
16. In the case of the (aforesaid) beggar boy's installation to the ruling and protection of the people of a realm, the unanimous concurrence of the law and ministers, of the elephant and citizens (is to be taken as the chief cause).
17. Should the beggar boy be ever elected for a ruler by the royal elephant itself (without the assent of men), in that case it is to be attributed to the boy's good fortune only (because there was no sensible exertion on his side).
18. Present acts destroy those of the past life and so also the vice versa comes to pass; but the exertions of a man are undoubtedly successful (at all times).
19. Of these two powers that of the present state is manifestly superior to the other; hence it is as possible to overcome the past by the present, as to lick a boy by an adult.
20. As a hail shower lays waste the cultivation of a whole year, so also doth the predominant fate sometimes overpower the attempts of this life.
21. However it does not behoove us to be sorry at the loss of our long earned treasure (as of the harvest), for what avails our sorrow at what is beyond our control.
22. If I should sorrow for what I have not the power to prevent, I must then weep all the days of my life because I am not to be spared by death.
23. All our acts are subject to their proper time and place, and to the modes of their operation and combination according to the course of nature; hence it is that the more diligent are the most successful (everywhere).

24. We ought therefore to rely in our exertions and clearness of understanding by the help of Sāstras and association with the wise, for fording over the ocean of this world.

25. Actions of the past and present lives are the two fruit trees growing in the garden of humanity; of which the one that is cultivated best, thrives and fructifies the most.

26. He who is unable to overcome his false fate by his best exertions (in this life), is no better than an ignorant beast that has no power over its pain or pleasure.

27. He who thinks of going to heaven or hell by the will of the Maker, is also a slave to destiny and no better than a beast.

28. The man of a noble mind and one employed in acts of goodness, breaks off from the errors of the world as a lion from its cage.

29. Those who vainly imagine themselves to be led about by some (supernatural power), and so slight their necessary duties, are to be shunned at a distance as the mean and base.

30. There are thousands of acts that are attended with gain or loss to their doers; but it is the duty of man to do what is right whether they are pleasant or painful.

31. He who does not transgress the bounds of law, nor forsake the duties (of his race), is attended by every blessing abundant as the pearls in the sea.

32. Devoted diligence in acts leading to one's object, is termed to be his manliness by the wise; and that being guided by the Sāstra leads to his success.

33. An act accompanied by exertion, is of itself the accomplisher of one's object, and the company of the wise and study of good books serve to raise a man by brightening his understanding.

34. The infinite happiness or a tranquil spirit is known as the *Summum bonum* by the wise; and those good works are fit for study which lead to that state.

35. The acts of our former lives constitute what we call our destiny, and they return to us from the region of the gods, for our good in both worlds.

36. We blame the fate which is a creation of the fancy of the ignorant, who by their adoration of the same come to meet their destruction.

37. One benefits himself always by his activity in both worlds, as his good acts of to-day gives a grace to those of yesterday.

38. Whoso therefore applies himself with diligence to his acts, reaps their fruits like that of an *Amalaki* in his palm, which though it is within his grasp, yet it could not be obtained without the cost of some labour:

39. It is the ignorant only that depart from the beaten path, and fall into the error of fatalism. Therefore give up that false faith in an unreal fate, which is a mere creation of the imagination and devoid of any cause or effect; and apply to your manly exertions.

40. The fruit of following the Sāstras and observing the good customs and local usages, is long known (to be wholesome), as exciting the heart and the exertion of the limbs to action. This it is what they called "manly activity."

41. All wise men after discussion of the subject of fate and acts, have applied themselves to activity by utter rejection of fatality, and accomplished their ends by attendance on the good and wise.

42. Knowing the efficacy of activity, every one should betake himself to his personal exertions, and attain to his highest perfection by attending to good Sāstras and the wise counsels of learned men.

43. And knowing the bondage of our births to be full of pain, let people strive for the exercise of their activities, and obtain the true and sweet blessing of tranquility by their attendance on the wise.

CHAPTER VII.

ON THE NECESSITY OF ACTIVITY.

Having obtained a body free from disease and a mind free from trouble, one should try to know the knowable to prevent his further birth (in this world).

2. Whoso wishes to avert his destiny by means of his activity, obtains the acme of his wishes both in this world as well as in the next.

3. But whoever is averse to assiduity and relies in his luck, he is an enemy to his own soul, and sacrifices all his virtues, riches and hopes

(to his idleness).

4. It is the exercise of our sensuous and mental faculties as also of the members of the body, which are the different modes of our exertions, that leads us to success.

5. Our perceptions are the cause of our mental activity, and this actuates the body to action, whereby we obtain the fruits of our desire.

6. In whatever case there is some act (enjoined in the Sāstra), it points us to our exertions and never to destiny. Even children are well aware of this.

7. It was by the exercise of their exertions that Divaspati (Jupiter) became the lord of gods, and Sukra obtained the preceptorship of demons.

8. There have been many weak, poor and miserable men, who have by means of their manly exertions become equal to Indra himself.

9. So also there have been many great men on earth, who after enjoyment of a great many extraordinary things and luxuries here, have become guests in hell for want of the exercise of their manly virtues.

10. In this manner have all beings evaded the effects of their various states of want and opulence by means of their own exertions (in the right way).

11. There are three fold benefits derived from the study of books, from lectures of a preceptor, and from one's own industry, all of which are attendant on our exertions and not destiny.

12. This is the long and short of all the Sāstras, that diligence preserves our minds from all evils, by employing them to whatever is good and right.

13. To apply with diligence to whatever is excellent, not low or mean and not liable to loss or decay, is the precept of parents and preceptors to their sons and pupils.

14. I get the immediate fruit of my labour in proportion to my exertion: hence I say, I enjoy the fruit of my labour and not of fortune.

15. Activity gives us success and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.

16. We have ocular evidence (of the efficacy) of activity every day, in the instances of men travelling in distant countries (for the sake of

gain).

17. He that eats becomes satiate and not who starves: so he who walks is said to proceed and not one who rests: and in like manner whoso speaks is called a speaker and not the silent man: thus action makes the man.

18. Wise men escape from great difficulties by means of their exertions; but not so the mistaken fatalist by his fruitless inertness.

19. Whoso acts in any manner, gets his reward accordingly; but the restive man has nothing to expect anywhere.

20. By well directed industry a man reaps the best reward, as he meets with its reverse by his misapplied labour: think upon this O Rāma! and do as you like.

21. The reward of industry which a man meets with sooner or later at any time or place, the same is said by the wise to be his fortune.

22. No one can see his fortune, nor has any body ever seen the same, nor is there such a thing to be found in any world: it is but the merit of our acts here which they place in the other world.

23. A man is born on earth to grow up and decay in his time, and no destiny is seen therein in the same way as his childhood, youth and old age.

24. One's application to diligence and action for the attainment of an object, is known by the term exertion by the wise, whereby all things are accomplished, (and which is no destiny).

25. One's going from one place to another, his holding a thing in the hand, and the movement of his limbs, are all the acts of his exertion and not his destiny.

26. There is another kind of propensity to acts productive of evil; this sort of action is likened to the attempt of a mad man which yields no good.

27. Men of acute understandings raise themselves to elevation, by their association with the virtuous, study of good works and active employment to duties tending to their own good.

28. The boundless joy arising from equanimity, is said to constitute one's *Summum bonum* (upon earth). This blessing also results from a man's diligent application to the Sāstras (and not from his destiny).

29. It is the understanding that leads to the knowledge of the Sāstras,

as it is the other that tends to our right understanding of things. Just so does the lotus serve to beautify a lake, as it is the lake which lends its grace to the lotus. (*i. e.* they serve mutually to assist each other).

30. It is also by virtue of one's deep study and good company in youth, that a man attains his desirable objects afterwards (which are the results of his exertions).

31. It was by means of his activity that Vishnu had conquered the demons, and established the order of the world. It was by this that he created the worlds none of which could be the work of fate.

32. Now, O lord of Raghu's race! employ your efforts to the exertion of your manly activities in such a way in this earth, that you may live free from fear of being bitten by the serpentine people in this arbor of the world (*i. e.* crush the malice of your enemies).

CHAPTER VIII.

INVALIDATION OF DESTINY.

Vasishtha continued saying that:—

What does destiny mean, which has no form, nor act, no motion nor might, but is a false notion rooted in the (minds) of the ignorant.

2. It is a word that has come into vogue from the idea of the future retribution of one's past actions (or retributive justice) and the like, which is designated "destiny".

3. From this the ignorant are led to believe that there is a thing as destiny: the inscrutability of which has led them to the fallacy as that of the supposition of a snake in a rope.

4. As a past misdeed of yesterday is rectified by a good action of the following day, let this day therefore supercede the past, and employ yourself to-day to action.

5. The perverted understanding that believes in a destiny grounded on its erroneous conception, may well enter into the fire from his conviction that it will not burn him unless it is so destined.

6. If destiny is the sole cause of every thing, why then should a man

betake himself to his actions of bathing and making his offerings, sitting and walking, all of which may be done by his destiny.

7. What then is the necessity of one's advising another to do a thing when destiny is the director of all? Let then all be silent and say nothing to nobody.

8. There is no one to be seen on earth that is motionless except the bodies of the dead; and if it is action that produces anything, it is useless to believe in destiny.

9. Nor is there any co-operative power of the invisible destiny perceptible in the actions of men, whence it is but a meaningless word.

10. Two things as the implements and members of the body being joined together, have each their several action; (as that of the pen and razor and the hand in writing and shaving); but the hand being wanted, nothing can be done by destiny (with its having those tools).

11. There is no such clear idea of a destiny like those of the mind and intellect, even in the (illiterate) cow-herd or in the (learned) pandit. Hence it is a mere non-entity.

12. If the concept of destiny be other (than that of an agent), it must mean something else; or if it be the same thing (with the agent) why then give it a different name (as destiny)? If it be proved to be an imaginary term, then why not imagine your exertion to be agent (of your action)?

13. The immaterial destiny like vacuity has no connection with the material body. If it had a form or figure it would be visible (to some one or other); hence destiny is a nullity.

14. If destiny is the main spring of the movements of all beings in the three worlds, then let all creatures rest at ease (with the assurance) that destiny will perform their parts.

15. The belief that we are guided by destiny and do as we are led to do, is a deception and an allegation (of self excuse); in fact there is no such thing as destiny.

16. It is the fool that fancies to himself a destiny and relies on it to his own disadvantage; while the intelligent raise themselves to better states by means of their exertion.

17. Say who is there among the mighty and brave, the intelligent and learned, that looks or waits upon destiny in this world?

18. Destiny may be said good, if it can have the power of saving a man from being beheaded, whom fortune-tellers had pronounced by their calculation to be long lived.

19. Again, O Rāghava, should one who is foretold by his fortune-teller to become a learned man, attain his learning without being taught in it, then may we believe fortune to be true.

20. Mark, O Rāma! how the sage Viswāmitra has cast away his destiny at a distance; and attained to Brahmahood by his own exertions.

21. Look at us and others who have become sages, that it was by our industry we became aeronauts or wanderers in the etherial regions.

22. Remember, O Rāma, how the chiefs of the Dānava race, have established their empires on earth by their prowess, and by discarding their destinies altogether.

23. Look again how the chiefs of gods have wrested the extensive earth from those demons by their valourous deeds of slaying and harassing them (in battle).

24. See Rāma! how they make handsome wicker vessels (of bamboo work) for the holding of water by their own industry, and without the aid of any destiny to the completion of the same.

25. In all our works of giving and receiving, walking, resting and the like, we see no causality of destiny in their completion, as we see of medicines (in healing diseases).

26. Therefore O Rāma, give up this destiny of your mistaken fancy; which is in reality devoid of its cause or effect, and is a false and ideal nullity; and betake yourself to your best exertions.

CHAPTER IX.

INVESTIGATION OF ACTS.

Rāma asked:—

"Will you Sir, that art versed in all knowledge, kindly explain the true sense of destiny in popular use."

2. Vasistha replied:—It is a man's activity and no other, O Rāghava,

that is the cause of all his actions, and the recipient of their consequence, wherein destiny has nothing to do.

3. Destiny is a mere imaginary thing, which neither exists nor acts nor feels (their effects). It is neither seen nor regarded (by any body).

4. The good or bad result which proceeds from the accomplished acts of successful activity, is expressed by the word destiny.

5. The wished for and unwished for consequences resulting from the good and bad deeds of human activity, are termed the effects of destiny by people.

6. Human activity which is the only cause of some unavoidable future consequence, is called as destiny by the majority of mankind.

7. Truly, O Rāghava! destiny though void as vacuity, appears as real to some body, who thinks it to be an active agent, while others know it to be inactive.

8. Again destiny is a mere saying uttered by men upon the result of some good or bad effect of their actual exertion, that "it is this which has produced the other."

9. It is my belief and I have known it for certain that, destiny is no more than the word uttered by people upon their attainment of the object of their exertions.

10. Destiny is that word of consolation which is uttered by men, as significant of the good or evil which they meet with and which they call to be the effect of the other.

11. Rāma asked:—How is it sir, that you who are all wise, do now contradict your own assertion that destiny is the result of the stock of our former acts (of past life)?

12. Vasishtha answered saying:—Well said O Rāma! you know every thing; but hear me tell you the whole of it, whereby you will have a firm belief in the nullity of destiny.

13. All the various desires which men may have entertained in their minds before, even those come to be accounted as his deeds (or mental actions) at last.

14. All animals are seen also to act according to their desires, and to do nothing to which an inclination was wanting in their natures.

15. As the villager goes to his village and the townsman comes to the

town: so it is the nature of the desire that leads men to their particular acts.

16. The keen and firm resolution with which an act was done in the former state of life, that verily is termed destiny in the successive births, or generations of living beings.

17. Thus are the acts of all active beings conformable with their natures, and the actions of men are in accordance to their desires, the desire is no other than the mind itself, and the mind is self-same with the human soul.

18. The mind is the soul and cause of all acts which they call the doings of destiny, certainly there is no other thing as destiny beside the mind.

19. This mind is verily the living soul, which acts as it desires, and enjoys accordingly the fruits thereof, and is same with destiny.

20. Know Rāma that the mind, the heart, desire, action and destiny are synonymous terms, and applied by the virtuous to the unascertainable soul (evolved in these forms).

21. Now whatever the so named soul undertakes to do continually and with a firm resolution, it obtains the fruit thereof accordingly.

22. It is by means of the activity or exertion of this soul, and by no other means, O support of Raghu's race, that it obtains everything, and may it lead you to your good only.

23. Rāma said:—Being caught in the net of my pre-existent desire, I remain a captive to them and do as they lead me to. Say then, O sage what else I can do.

24. Vasishtha replied:—So then O Rāma, you will be able to reach to your lasting good, if you will but exert your activity for it, without which there is no other way to it.

25. These desires are of two kinds, some leading to good and others to evil. Hence the desire of one's prior state must have been of one kind or other.

26. If you will be guided now by the pure desires (of your nature), you will be gradually led by means of your good acts to attain the state of your lasting welfare.

27. But if your wrong inclinations tend to lead you to difficulties, you must try your best to overcome such propensities *perforce*.

28. You Rāma are wise and perfectly intelligent, and not composed of a dull (material) body only; now if you should be in need of another's guidance to waken your intellect, say where lies your own intelligence.

29. If you would have one to enlighten your understanding, say where is that another to illumine him, and who is the other to illuminate him also. Hence as no one is wholly devoid of understanding, let him improve it himself.

30. The current of our desires is flowing betwixt the two channels of good and evil; it must be by exertion of our activity that we must turn it to the right course.

31. You who are the mightiest of the mighty, must exert the force of your activity to turn your mind to a profitable course from its direction to the profitless.

32. By directing the mind to the right way from the wrong, it will take the right course and so the *vice versa*. But as human mind is as (tender as) a child, it must not be employed by force (but gentle measures).

33. The training of the child like that of the mind, is effected slowly by gentleness and indulgence, and not by force and hurry.

34. You have already by your constant practice, got a mastery over all your good and bad desires; you have hence forward to direct your tendencies to good only.

35. O victorious Rāma! When by your pristine habits you have an aptitude to do what is good, learn that it is the result of your good nature.

36. O sinless Rāma, your desires are at present lying dormant in your mind, and require some practice to be employed only to the doing of good.

37. If you will not exert yourself at present to improve your dormant desires by constant practice, you can never expect to be happy.

38. When it is doubtful (to know the nature of the innate propensity), do you incline to what is good, and as you thrive in this, you shall have no evil to fear.

39. Whatever one practices, he becomes perfect in that in time; as studying from childhood makes the learned free from error.

40. When you have the good will in you, you must accomplish your

purpose, by means of your activity and subjection of the organs of your body.

41. So long as your mind is imperfect and unacquainted with the state of divine truth, you must attend to your teacher, books and reasoning, and act according to their directions (in the paths of truth).

42. Having first finished your acts and known the truth, you must abandon even your meritorious deeds, and all your desires with them.

43. Having known by your good understanding, that the virtuous course led by honorable men is truly good, give particular attention to know the nature of God, then forsake even that (enquiry), and remain (silent) as a saint (*muni*).

CHAPTER X.

DESCENSION OF KNOWLEDGE.

Vasistha resumed:—

This thing called destiny is as true as the reality of God. It is the cause of causes and effect of effects. (It is an attribute of God).

2. Now attend to my words and depend on your exertions, and intently apply your ever confident mind to the attainment of your chief good.

3. Try your exertions to turn to your subjection the misleading senses from pursuing their objects.

4. I will now propound to you a code containing of the essence of the best means of liberation, which will confer the fruits of your exertions and lead you to your welfare in both worlds.

5. Let them that have great minds, forsake their worldly desires in order to avoid their future births, and attend to these lectures with calm contentment (in their minds).

6. Weigh well the meanings of the antecedent and subsequent propositions, repress your mind from its worldly cares, and dispose your self to equanimity for its inquiry after truth.

7. Hear me relate to you Rāma, the way to emancipation, which will remove your feelings of pain and pleasure, and become the surest means

to lead you to supreme happiness.

8. On hearing this lecture on liberation in the company of all those reasonable men, you will know that highest state which is free from pain, and of which there is no termination.

9. This was spoken of old in a former *Kalpa* age by Brahmā abiding in the Supreme spirit. It is the remover of all anxiety and giver of all comfort to the soul.

10. Rāma asked saying:—Say O Brāhman—that art my guide, what cause moved Brahmā himself of old to reveal this knowledge, and in what manner was it obtained by you.

11. Vasishtha replied:—The supreme soul of infinite manifestations exists by itself; it passes through and supports the whole in the form of vacuity and understanding, and as light to all living beings.

12. From him who remains the same (unaltered being) in his rest and motion, the great Vishnu was born, like a moving wave on the quiet waters of the sea.

13. Then was Brahmā produced from the lotus of his heart, having the mount Meru for its pericarp, and the points of the compass for its petals, and the stars for its pistils.

14. He being beset by gods and sages acquainted with the Vedas and their significations, created all the worlds and the minds with their various thoughts.

15. He then created the groups of men in the Bhārata division (India) in a corner of Jambudwipa (Asia), and subjected them to all manner of diseases and afflictions.

16. They are also troubled with the possession and want of many things, and their subjection to dangers and diseases. Here all species of created beings are subjected to a variety of tribulations and afflictions.

17. The lord and creator of worlds, seeing the misery of these people, felt compassion for them, as a father does for his children.

18. He then pondered within himself for a moment with intensity of thought and for the good of all creatures, how to exterminate the misery of these beings who were subjected to death and despair.

19. With this thought the lord god (Brahmā), established himself the rules of austerity, piety, charity, veracity and pilgrimage.

20. Having established these, the lord and creator again thought within himself, how to make an end of the many miseries of the men he had created.

21. He thought upon self-extinction as the Supreme bliss, which was obtainable only through a knowledge of the Deity, and whereby man might be exempted from repeated births and deaths.

22. It was divine knowledge, he thought, the only means of men's crossing over (the ocean) of this world; but austerity, charity and pilgrimage were no means to it. (But mere preparatives to knowledge).

23. Upon this said he "I will immediately make a new and sure bridge for the salvation of men and for their liberation from pain."

24. Having thought so, the lord Brahmā sitting on the lotus, meditated in his mind, and produced me from himself.

25. Being thus produced, I stood forthwith in the presence of my progenitor, as a wave rising from the sea leans towards it.

26. I then bowed down to the god who held a water-pot in one hand and a rosary in the other, with a pitcher and a bead of seeds in my either hand, and was thus addressed by him.

27. Come my son said he, and then holding me with his hand, made me sit on the northern petal of his lotus of truth, which shone as bright as the moon amidst the silvery clouds.

28. Wearing the skin of an antelope, Brahmā my father, spoke to me who was in the like habit, with the voice of a gander addressing a stork (*i. e.* a talkative person addressing a mute one).

29. He said "I will for a moment overpower thy fickle-mindedness under a mist of insensibility, as a dark cloud overshadows the disk of the moon."

30. It was under this imprecation that I lost my reason and forgot every thing, even the clear idea I had of God.

31. I then became as helpless as one out of his wits, and came to be afflicted with distress and sorrow like an indigent person.

32. Ah woeful is this world! said I, and how came evil to dwell in it? With these thoughts I remained in silence (pondering on the origin of evil).

33. Then he my father spoke to me saying: Ah my son, why art thou so afflicted? Ask of me the remedy for thy affliction, and thou shalt become happy.

34. Then the lord creator of all peoples was asked by me, seated as I had been on the gold-coloured leaflet of the lotus, about the medicine of worldly woes.

35. How came, said I, O my lord, this world to be so full of misery, and how can people get rid of it, is what I ask of thee (to know).

36. I then learnt the most holy wisdom which Brāhman my father delivered to me, and following his advice, I became quite composed (in my mind).

37. Then the Creator of the world and revealer of all causes, seeing me knowing the knowable and restored to my own natural state said:—

38. I had turned thee to insanity my son, by an illusion, in order to make thee an enquirer into the essence of true knowledge for the welfare of mankind.

39. Now art thou released from the curse of illusion, and arrived to thy highest state of understanding. Thou hast become as one soul (with the Supreme), and art as pure gold (after its purification from dross).

40. Now shut thy heart against the world, and proceed to the land of Bharata on the surface of the earth for the good of mankind.

41. There employ thyself to ceremonial duties to the best of thy knowledge; and advise others to ritual acts in their proper order (of exoteric faith).

42. But such as are disgusted (with the world) in their hearts, and are rational with their elevated understandings, are to be counseled to esoteric knowledge which confers true felicity (to man).

43. Being thus appointed by him who was born in the lotus, I continue to abide herein throughout the succession of beings. (*i. e.* for ages).

44. I have no duty to perform here, but live while I have to live free from all cares. I do my acts always with as tranquil a mind as it were in a state of sleep; I do my works with the body; but I do nothing here with my soul (which is fixed in God).

CHAPTER XI.

ON THE QUALIFICATIONS OF THE INQUIRER AND LECTURER.

Vasishtha continued:—

I have thus related to you fully about the descent of knowledge on earth, with the reason of my birth and the intention of the lotus born Brahmā (in making me his apostle).

2. Now Rāma, as you are eager to learn the transcendental knowledge, and feel so great an anxiety for it in your mind, it must be the effect of your pristine merit.

3. Rāma said:—How was it sir, that the Supreme lord felt a desire to send down knowledge on earth after his creation of it (and not along with it?)

4. Vasishtha replied:—This Brahmā is in his own nature the same with the Supreme Brahm, and is born in him, as a billow is born of the waters of the deep. (The co-eternal *logos*).

5. This great lord saw the imperfection of his creation, and saw its whole course (at one view) in times past, present and future. (The perversion of mankind subsequent to their fall).

6. He saw the decay of ceremonial rites after the end of the Satya (golden) and other ages, and considering the error to which men were to fall afterward, he felt pity for their states (for want of sacrifices).

7. Then the Lord thought of endowing me with true knowledge, and sent me on the surface of the earth for dispelling the ignorance of mankind.

8. Like me he has sent also some other great sages here, as Sanat Kumāra, Nārada and many others also.

9. He has sent them all for the redemption of mankind from the fetters of their ignorance by a series of meritorious acts, and their progress in divine knowledge also.

10. These great sages seeing at the end of the past golden age, the gradual decay of the holy ritualistic rites on earth:—

11. They created the rulers of earth at different divisions of the land, for regulating the course of duties, and observing their proper limits (of action).

12. They have made many works on the traditional law and sacrificial

rules to be observed on earth, and many appropriate provisions for the accomplishment of religious and temporal duties (in the smritis).

13. But in the revolution of time, all these duties became slack in their course, and men have no other thought except that of seeking their daily maintenance.

14. Every day disputes are rising among the land-owners on account of their estates and properties, and the people are subjected to various penalties in large numbers.

15. In such a state, it is not possible for the rulers to rule over their states without fighting with one another, when they with their subjects are inevitably reduced to wretchedness (by warfare).

16. In order to remove the impotence (of such princes), and to lead them to a comprehensive view of things, we have prescribed to them many excellent precepts of knowledge.

17. It was the spiritual knowledge which had been at first propounded to princes; but it came afterwards to be known under the title of royal science (polity).

18. This royal science is of a recondite nature, and is also the best kind of spiritual knowledge. Many kings have been set beyond the reach of calamity by a knowledge of this science.

19. It is after many such fair-famed princes that have gone by, that your mighty self was begotten by the present king Dasaratha.

20. O slayer of your enemies, I find a very agreeable and holy kind of apathy growing spontaneously in your most clear understanding.

21. There is another kind of cold-heartedness, O Rāma, which is caused (by some sorrow) in the minds of the virtuous and reasonable men, that is styled their casual indifference.

22. But your unprecedented and astonishing apathy, which is produced without any cause and by your reason only, is called real stoicism by the wise.

23. Seeing the obnoxiousness of worldly things, what man will not grow averse to them? The best displacency to them, is what rises in the mind of one from his own judgement.

24. They are reckoned as great men and greatly wise also, whose indifference springs without any cause (of detestation to the world), and whose minds are clear (of all gloomy thoughts).

25. One whose mind feels a disgust (to the world) from its own judgement and nice discrimination (of things), is as graceful to see as the youthful bridegroom adorned with chaplets of flowers.

26. They are esteemed as the best of men, who betake themselves to indifference after judicious consideration of the worldly troubles.

27. It must be by one's repeated and judicious examination of the inward and outward illusions (of this world), that he should forcibly withdraw himself from them.

28. Who is there that feels not an aversion to worldliness at the doleful sight of a funeral event? It is that aversion however, which is born of itself that is highly commendable.

29. I see you are sincerely indifferent, and reaching the acme of true greatness. You are worthy of the best knowledge as is the moist earth of receiving the seeds.

30. It is by the grace of the Lord God and Supreme spirit, that a lucky understanding like yours, naturally inclines to reason.

31. It is by performance of ritual duties and observance of the prescribed rules, that the demerits of former births are expunged.

32. Upon expurgation of former demerits, the understanding turns of itself to take cognizance of spiritual matters, like the simultaneous flight of the crow towards the falling fruit of the palm.

33. But those that are devoted only to ritual acts, are like persons plunged in an eddy, wherein they are whirled up and down until they come to perceive the state of supreme (felicity).

34. Seeing this (illusory) state of the world, a man must shake off the delusion of his worldly-mindedness, just as the elephant breaks loose from his fetters.

35. It is too intricate, O Rāma! to understand the course of this boundless world, and not even the greatest of embodied beings (as man) can know it without true knowledge.

36. Know, O support of Raghu's race! that men of great understandings have got over the unfordable ocean of the world by means of the raft of their knowledge and reason.

37. Now hear with attention and steadiness of your mind, this rational knowledge for your deliverance from the flood of this world.

38. The unceasing excitements of the senses and the fears and miseries of the world, will continually disturb the mind, without the remedy of right reason.

39. There is naught beside rational knowledge, that can enable holy men to endure the afflictions of the opposite extremes of heat and cold and wind and rain.

40. The incessant cares and miseries which befall to men at every step, serve sometimes to torment the ignorant mind as a flame of fire burns away the straw.

41. But the troubles of this world can not afflict the wise man, who knows the knowable, and discerns all things (in their true light); just as it is impossible for the flame of fire to burn down a wood drenched by the rains.

42. The man knowing the truth resembles the firm arbor of the oak (Kalpa), which no whirlwind of disease or distress, raised by the hot winds of this desert of the world, has the power to upset.

43. The intelligent man who has a mind to know the truth, must diligently serve his wise preceptor with loving regard.

44. The sayings of the well-minded preceptor who is asked about anything, must be carefully preserved in the mind, as a piece of fine muslin receives the dye (with which it is dyed).

45. O best of the eloquent, you must not receive the instruction of one unacquainted with truth himself; whoever asks him anything is the greatest of fools.

46. Whoever does not carefully attend to the words of the truth-telling preceptor who is asked about anything, is the basest of men.

47. He is the best inquirer who makes his enquiry of one after ascertaining by his deeds whether he knows the knowable or not.

48. But he is reckoned a vile inquirer and incapable of knowing great things, who makes a boyish query without ascertaining the lecturer's (qualifications).

49. The wise man when asked, will reply to him who is able to comprehend the antecedent and subsequent propositions, and is possessed of a good understanding; but he should make no answer to a vile brutish being.

50. The preceptor who gives his lecture without examining the capacity

of the inquirer to grasp his meaning, is pronounced unwise by the learned.

51. O delight of Raghu's race! this our meeting is a very congenial one and well adapted to each other, wherein you as inquirer are an admirer of virtue, and I the speaker, am well acquainted (with the subject).

52. You that understand the meaning of words, should well consider all what I tell you, and take them to your heart.

53. You are truly great and disgusted with the world, and know the truth among mankind; whatever is spoken to you must be impressed in your mind as the red dye on muslin.

54. You by your attention to what I say and discrimination of spiritual matters, can make your understanding receive my instruction as the waters reflect the sun-light.

55. Receive all that I say and store them diligently in your mind; or else it is useless to ask me anything.

56. The mind, O Rāma! is as fickle as an ape in the forest, correct it carefully and attend to spiritual instruction.

57. Keep yourself always from the injudicious and ignorant, and those addicted to the company of wicked people, and honour the virtuous.

58. It is by association with good people that we can gain wisdom, which resembles a tree yielding the fruits both of enjoyment and liberation (*i. e.*, both of worldly and future good).

59. There are four guards said to keep watch at the gate of Liberation, namely: peace, judgement, contentment and the society of the good.

60. All these or three or two of them are to be attended with care, because they shall open to you the door leading to the abode of liberation.

61. Or at least one of them is to be resorted to with diligence and even at the expense of one's life; because by securing one of these a man can reconcile and gain all the four (to his favour).

62. The wise man is the receptacle of all *Sāstras* and *Srutis*, of all knowledge and austerity, and is a gem on earth, as the sun is the receptacle of light (and gem of heaven).

63. The dull understanding of the senseless man becomes as stiff as a (motionless) block, and like the frozen water becoming as hard as stone.

64. Your good nature and good qualities, O Rāma! and the counsels of the learned in the *Sāstras*, have made you sit here with a heart blooming like lotus at the rising sun.

65. Your lifted ears to hear these wise lectures, have enabled you to repress your thoughts; as the music of the lute attracts the mind of the deer.

66. Now secure, O Rāma! the treasures of peace and good nature by your practice of indifference of which there is no decay.

67. Your knowledge of the attainment of liberation will be increased by your attending to the *Sāstras* and the society of good men, as also by your practice of austerity and self subjection.

68. You must know that, it is the study of divine knowledge with a clear understanding, that is a sure remedy against ignorance.

69. Know this world to be a poisonous plant and seat of dangers. It infects the ignorant at all times, unless one will take the pains to dispel his darkness.

70. Avarice accompanied by ignorance moves within the heart in a serpentine course, and expands and contracts it by turns like the bellows of a blacksmith.

71. The true light of things dawns only in the minds of the wise, as the gentle moon appears to sight only in the clear and cloudless sky.

72. He is truly called a man who can judge (the truth) by the major and minor propositions, whose mind is expanded and fraught with brilliant ingenuity.

73. Rāma! the clear wisdom of your mind, makes you shine as the full moon dispelling the darkness of the cloudless sky by her cooling and translucent beams.

CHAPTER XII.

GREATNESS OF TRUE KNOWLEDGE.

Vasishtha said:—

Rāma! I honor you as one of a perfect mind. You know what to ask, and understand what is spoken to you. I will therefore go on speaking respectfully to you.

2. Be still to attend to knowledge by keeping your mind fixed in yourself, and being freed from pride and passions, incline yourself to pure truth.

3. You are possessed of all the qualities of an enquirer, and I those of the speaker, in as much as there are gems in the ocean.

4. You have gained my son the *insouciance* which is cognate with reason, like the humidity of the moonstone bearing its correlation with the gentle beams of the moon.

5. Rāma! your long and early practiced pure virtues and good qualities, have raised your fame, as the long stretching white fibers of the stalk exalt the spotless lotus.

6. Now hear the words I tell you Rāma; for you alone are fit to receive them, as the moon only is able to open the *Kumuda* petals.

7. Whatever business or investigation is undertaken by any body, it must be brought to a happy close, tending to his peace and tranquility (or to his rest and quiet).

8. Had not there been the solace of philosophy for men of good understanding, what rational being could dare to bear the misery brought on in this world by ignorance.

9. All the faculties of the mind are absorbed in the contemplation of the Supreme, like the dissolution of the rocks of boundary mountains by the solar heat at the end of the (*Kalpa*) world.

10. Rāma! the intolerable choleric pain caused by this venomous world, is healed only by *yoga* meditation, as the poison of snake-biting is removed by *Garuda* incantations.

11. The capacity of *yoga* is obtained by discussion of the *Sāstras* in the company of good people, which alone can furnish us with the great charm of spiritual knowledge.

12. It must be owned that we lessen our woes by acting with reason: therefore reasonable men are never to be looked upon with disregard.

13. The reasoning man gets released from his worldly sickness, and quits his frame which is full of diseases, as a snake casts off his time worn slough; and looks with a placid mind and calm composure upon the magic

scenes of the world. Hence the fully wise man is not subject to the misery of the imperfectly wise.

14. The rough and uneven pleasure of the world is but a disease to men, and stings them like a snake. It cuts them as a sword, and pierces them as a spear. It binds them fast as by a rope, and burns them as with the fire, and blindfolds their understanding as in the darkness of the night. It makes them as prostrate and dull as a slab of stone. It destroys one's prudence and lowers his position. It casts them into the pit of error, and torments them with avarice. Thus there is almost no kind of trouble which does not betide worldly minded men.

15. Worldliness is as dangerous a disease as cholera, which unless it is healed in time, is sure to trouble its patient with the torments of hell:—

16. Such as those caused by the eating of stones, wounds of swords and spears; being pelted with stones, burnt by fire, and numbed by frost; loosing of limbs, besmearing the body with blood as with sandal paste; by being bored by worms as worm-eaten trees, and pricked in the body by pikes and broomsticks, or pierced by the fiery shafts and bolts continually falling in battle. By toiling and moiling in the sun and working in cold and rain as in a summer fountain house; or remaining dumb and deaf and without rest or sleep, and finally by loosing the head (in war or penalty).

17. Under thousands of such intolerable pangs of worldly life, no one should remain negligent of his release from this state; but ought to think that it is his reflection in the Sāstras only, that can produce his real good.

18. Look here Rāma! on these great sages and Rishis, these Brāhmins and princes, who having fortified themselves by the armour of wisdom, and being liable to no pain or grief; have yet engaged themselves to the arduous affairs of this world with minds as placid as yours.

19. Moreover there are many of the best of men, who with their spiritual light and pure understandings, reside in this world as the gods Hari, Hara and Brahmā, who were above all concerns and fluctuating desires of life.

20. The journey of this world is delightful to one, who after the removal of his errors and dispersion of the cloud of his ignorance, has come to the knowledge of truth.

21. That the serenity of the mind and calm repose of the heart being secured, all the senses are subjected to peace, and every thing is viewed in an equal light; and this knowledge of the truth gives a

delight to our journey in this world.

22. Know also that, this body of ours is the car, and these organs are its horses, our breathings are the winds blowing upon it, and the mind is the driver that feels the delight of driving; the atomic soul is the rider who is conscious of wandering about the world. The knowledge of this truth makes our earthly journey a pleasant one.

CHAPTER XIII.

ON PEACE AND TRANQUILITY OF MIND.

Intelligent men that have seen the spirit, fix their sight upon it, and rove about in the world as persons of great and elevated souls.

2. They (that are liberated in this life), neither grieve nor wish nor ask for aught of good or evil (in this world). They do their works as if doing nothing (*i. e.* with indifference).

3. Those that rely on themselves, remain both quietly, as well as act their parts with a calm serenity (of their minds); and take no concern either for what is noxious or delectable to them.

4. Their coming and not coming, going and not going, doing or not doing, and speaking or not speaking are alike indifferent to them.

5. Whatever acts or sights may appear pleasant or disgusting to any body, cease to affect them in any way after they have come to know their God (as the Author of all good).

6. The mind getting rid of its desires feels a sweet composure associated with a bliss as if descending from the heavenly orb of the moon all about it.

7. By being unmindful of worldly affairs and regardless of all its excitements, the soul is filled with a felicity resembling the ambrosial waters in the moon.

8. He who ceases to act his magical parts (in this playground of the earth), and desists from following his inclinations and childish pranks, shines forth in his spiritual light.

9. Such are the powers gained from spiritual knowledge, and by no other means whatever.

10. Therefore should a man try to seek and know and adore the Supreme soul, by means of his reasoning powers during life.

11. It is the concordance of one's belief with the precepts of the Sāstra and his instructor, joined with his constant meditation, that can give him a full view of the Supreme spirit.

12. The fool slighting the Sāstra and its instructions, and disregarding the counsels of great men, are exposed to difficulties and dangers from which they can have no release.

13. There is no disease nor poison, nor trouble nor affliction, so painful to one in this earth, as the ignorance which is bred in himself.

14. Those whose intellects are a little purified, will find this work to be of greater efficacy to dispel their ignorance than any other *Sāstra*.

15. This Sāstra with its beautiful examples and pleasing lessons and want of discordance, should be diligently attended to by every body who is a friend to good sayings and their senses.

16. Want of dignity, inextricable difficulties, baseness and degeneracy, are all offsprings of ignorance, as the thorns are the offshoots of the prickly *Ketaki* plant.

17. It is far better, O Rāma! to rove about a begging with a pot in hand to the abodes of the vile Chandālas, than lead a life deadened by ignorance.

18. Rather dwell in dark dismal cells or dry dreary wells, and in the hollow of trees, or remain as solitary blind worms (under the ground), than labour under the miseries of ignorance.

19. The man receiving the light leading to his liberation, will never fall into the darkness of error or gloom of death.

20. So long will chill frost of penury continue to contract the lotus of humanity, as the clear light of reason does not shine upon the mind like the sun.

21. One must know the true nature of the soul both from his preceptor and the evidence of the Sāstras, as also from friends like ourselves, for the sake of liberating himself from the misery of the world.

22. Try O Rāma! to imitate those that are liberated in their life time, who are free to roam about like the gods Hari, Hara, and others, and as

the holy sages among Brāhmans.

23. Here (on earth) our miseries are as endless as atoms, and our happiness as little as a drop of water on the stalk of a straw; therefore do not fix your sight upon that little happiness which is beset by misery.

24. But let the intelligent man diligently apply himself to the attainment of that state of endless happiness which is free from pain and constitutes his highest consummation.

25. They are reckoned the best of men and deserving of consummation, whose minds are freed from the fever (of worldly cares), and attached to the transcendental state (of ultimate beatitude).

26. Those base minded mortals that are satisfied with their enjoyments, eating and drinking, and the pleasures of their worldly possessions, are reckoned as stark-blind frogs (in a well).

27. All who are attached to the company of imposters and wicked men, as of those that are addicted to the practice of evil deeds, and are enemies in the garb of friendship, and are given up to gluttony:—

28. Such foolish men of mistaken and stupid minds fall into the hardest of hardships, to the misery of miseries, and the horror of horrors and the hell of hells.

29. Happiness and misery destroy and succeed each other by turns, and are as fleeting as flashes of lightnings. Hence it is impossible to be happy for ever.

30. Those great souls who are indifferent and well judging like yourself, are known as the most honourable of men, and worthy alike both of temporal enjoyments and spiritual emancipation.

31. By reliance upon right reasoning joined with a habit of dispassionateness, men are enabled to get over the dark and dangerous torrents of this world.

32. No man of reason should allow himself to sleep (in negligence) amidst the illusions of the world, well knowing their noxious property to derange the understanding.

33. Whoso remains neglectful in his worldliness, resembles a man sleeping negligent on a grassy bed when his house is on fire.

34. What being arrived at, there is no returning from it; and what being gained, there is no cause of sorrowing; that state is undoubtedly

attainable by divine knowledge only; and is a certain truth.

35. Should there be no such future state, yet there is no harm to believe in it; but if there be such a state, its belief will save you from the (dreadful) ocean of this world.

36. Whenever a man is inclined to think on the means of his salvation, he is sure to be soon entitled to his liberation.

37. The undecaying, unerring and fearless state of tranquility, is no where to be had in the three worlds, without one's union (with the Supreme).

38. Having gained that best of gains, no one is liable to the pain from which no wealth, friend or relation can save any body.

39. Neither the actions of one's hands and feet in his offerings and pilgrimage to distant lands, nor the bodily pains of asceticism, nor his refuge in a holy place can serve his salvation.

40. It is only by means of one's best exertions and the fixing of his mind to one object, as also by the subjection of his desires, that the ultimate state (of bliss) can be arrived at.

41. So it is by means of discrimination, reasoning and ultimate ascertainment of truth, that a man may avoid the snares of misery, and attain his best state.

42. One sitting at ease in his seat and meditating within himself (the nature of the soul), attains the blissful state, which is free from sorrow and future birth.

43. All holy men are known to be situated beyond the bounds of the frail pleasures (of this life); their optimum quiescence is reckoned the ultimate bliss.

44. They have given up all thoughts both of humanity and heaven (*i. e.* of both worlds), which are devoid of true felicity as the mirage is void of water.

45. Therefore should one think of subduing his mind, and resort to peace and contentment as the means (to happiness); these joined with an unbounded equanimity produce true happiness.

46. It is not to be had by sitting (quietly at home), or going up and down (from place to place); and neither by wandering (in pilgrimage), nor prostrating (before the altar). It is not to be acquired by the Rākshasas, demons, deities or ignorant men.

47. That ultimate felicity is born of and obtainable from the peace of mind: it is the fruit of the high arbor of reason from its blossom of peace.

48. Those that are engaged in worldliness but do not mix in it like the all-illuminating sun, are known as the best of men.

49. The mind that is at peace and rest, that is clear and free from errors, and without any attempt or desire, doth neither forsake nor wish for the world.

50. Hear me tell you of the warders at the gate of salvation in their order, some one of which being secured, one may have his entrance into it.

51. Thirst after pleasure is a state of protracted disease, and this world is full of mirage (all parched and dry). It is equanimity alone that can cool this dryness as the moistening beams of the moon.

52. It is quiescence which leads to all good and is reckoned the best state of being. Quietism is felicity, it is peace and the preventive of error.

53. The man who lives content with his quiet and a calm clearness of his soul, with a mind fraught with stoicism, makes friends of his enemies.

54. Those whose minds are adorned with the moon light of quietism, feel a flux of the beams of purity rising in them like the hoary waves of the milky ocean.

55. Those holy men who have the lotus-like flower of quietism growing in the lotiform receptacle of their hearts, are said to have a secondary heart like the two *pericardiums* of the god Hari (holding Brahmā in one of them).

56. They whose untainted faces shine as the moon with the lustre of quiescence, are to be honoured as the luminaries of their families, and ravishers of the senses of others by the charming beauty of their countenance.

57. Whatever is beautiful in the three worlds, and in the shape of imperial prosperity and grandeur, there is nothing in them that can afford a happiness equal to that of quietism.

58. Whatever misery, anxiety and intolerable difficulty (may overtake a man), they are lost in the tranquil mind like darkness in the sun.

59. The mind of no living being is so delighted with moon beams, as that of the peaceful man from his heart-felt joy.

60. The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.

61. As all children whether good or bad, have a strict faith in their mother, so all beings here have a reliance on the man of an even disposition.

62. Neither does a cooling ambrosial draught nor the kind embrace of prosperity, afford such gratification to the soul, as one's inward satisfaction of the mind.

63. Whether afflicted by diseases or disasters, or dragged by the rope of avarice, do you bear up yourself, O Rāma, by the equanimity of your mind.

64. Whatever thou dost and eatest with the calm coolness of thy mind, all that is sweeter far to the soul than anything sweet to taste.

65. The mind that is overpowered by the ambrosial flavour of quietism and desists from activity, may have the body lacerated (for a time), but it will be filled up shortly.

66. Neither imps nor goblins, demons or enemies, nor tigers nor snakes, ever annoy a peaceful man.

67. He who has his mind and body well guarded by the invulnerable armour of meekness, can never be pierced by the shafts of adversity; but remains as the thunder-stone impenetrable by arrows.

68. The king seated in his palace is not so graceful to sight, as the quiet peaceful man is graced by his equanimity and clearness of understanding.

69. No one is so delighted at seeing a thing dearer than his life, as by the satisfaction which he feels at the sight of a contented and peaceful man.

70. He who lives a holy life with his gentle and peaceful conduct, is said to be truly living in this world and no other.

71. The sober minded, meek and honest man pleases every one by all that he does, and as it were captivates all beings to himself.

72. He is called the meek who neither feels pleasure or pain at the

sight, touch or hearing and tasting of anything good or bad (to the senses).

73. He who is indifferent to all objects, and neither leaves nor longs for any thing; but keeps his senses and appetites under subjection, is called a saint.

74. Whoso knowing all things both internally as well as externally with a clear understanding, attends and looks to his own concerns, he is verily said to be a saint.

75. He whose mind is as calm as moon beams both at the approach of a feast or fighting, and even at the moment of death, is said to be a saint.

76. Who though present at a place, neither rejoices nor murmurs at any thing, but remains as if he were absent from it, and conducts himself as quietly as if he were fast asleep; such a one is called a saint.

77. He whose complaisant look casts a graceful nectarious radiance on all around him, is said to be a saint.

78. Who feels a cool calmness within himself, and is not disturbed or immersed in any state of life, and who though a layman is not worldly minded, such a man is termed a saint.

79. He who takes not to his mind the tribulations of this life, however long or great they may be, nor thinks this base (bodily frame) to be himself, is known to be a saint.

80. The man of the world who has a mind clear as the firmament, and not tainted (by worldliness), is said to be a saint.

81. The quiet Platonic shines forth among sages and ascetics, among priests and princes, and among the mighty and learned.

82. Great and meritorious men, whose minds are attached to Quietism, feel a rest rising in their souls like the cooling beams of the moon.

83. Quietism is the utmost limit of the assemblage of virtues, and the best decoration of manliness; it shines resplendent in all dangers and difficulties.

84. Do you now, O Rāma! follow for your perfection in the way in which high-minded men have attained their perfect state, by holding fast on quietism as an imperishable virtue, preserved by the respectable, and never to be lost or stolen by any.

CHAPTER XIV.

ON THE ASCERTAINMENT OF AN ARGUMENT.

It must be the duty of one, whose understanding is cleared and purified by a knowledge of the Sāstras, to argue incessantly with a guide knowing how to reason aright.

2. The understanding when sharpened by reasoning, comes to view the transcendent state. It is reasoning which is the only best medicine for the chronic disease of worldliness.

3. The world is of the form of a wood of troubles, shooting in sprouts of endless desires which being once felled under the saw of reason, will germinate no more.

4. O wise Rāma! our understandings are shrouded under unconsciousness at the loss of our friends, at times of danger, and even of quiet. It is reason that is our only companion (at these times).

5. There is no expedient for the learned and wise except reason; it is by means of reason that the minds of good people can avoid evil and secure their good.

6. All our strength and understanding, our valour and renown, and the ends of our actions, result from our reasoning with the intelligent.

7. Reason is the lamp to show us the right and wrong, and the instrument for accomplishment of our desires:—by reliance on right reason, one crosses over easily the wide ocean of the world.

8. Pure reasoning like a strong lion, tears asunder the elephants of great error, which ravage the lotus beds of the mind (or mental faculties).

9. If ignorant men have at any time attained a better state in life, it was all owing to the light of the lamp of their reasoning.

10. Know O Rāghava that, dominion and fair prosperity, together with our enjoyments and eternal salvation, are all but fruits of the celestial *Kalpa* plant of reasoning.

11. The minds of great men, which are expanded by reasoning here, are never liable to be immersed under the currents of calamity (but float

above them) like gourds upon water.

12. Those who conduct themselves with their intellects shining forth with reason, become the recipients of its most liberal gifts.

13. Want of reason is like the thorny and sour plant of *Karanja* sprouting forth with blossoms of woe, and growing in the brakes of ignorant minds in order to shut out their hopes and prospects.

14. Do you, O Rāghava! shake off the lethargy caused by your neglect of reasoning. This torpor darkens your vision as it were by the inky powder of collyrium, and maddens your mind as it were, by the ebriety of wine.

15. The man of right judgement is not liable to fall into the long and dangerous maze of error (like others); but remains as a blaze of light amidst the gloom (of ignorance).

16. The reasoning faculties shine, as a bed of lotuses in the limpid lake of the mind: whoso has such a reasoning mind, exalts his head as high as the Himālayan height.

17. The man having a dull mind and incapable of reasoning (of reason) as a flash of lightning, like boys, sees false apparitions about him.

18. Rāma, you must shun at a distance the base unreasonable man, who grows as plump as a *Khanda* cane to cause sorrow and resembles the spring season to grow fresh weeds of evil.

19. Whatever misdeeds, misconducts and mischances present themselves to man, they are all the effects of his want of the light of reason, and lay hold on him like ghosts appearing in the dark.

20. O support of Raghu's race, do you shun at a distance the unreasonable man of the nature of a solitary wild tree, which comes to no good use (to mankind).

21. The mind that is fraught with reason and devoid of the impatience attendant on worldly desires, feels the light of transcendent quietism shining in the soul with the full lustre of the moon.

22. When the light of reason shines in any person, it imparts the coolness and good grace of moon-beams to all things around him.

23. The reasoning power of man accompanied with the flag of divine knowledge and the silvery flapper of good understanding, shines as moon-light in the darkness of night.

24. Men with the good grace of their reason, throw a radiance like that

of the sun on all sides about them, and dispel the gloom of worldliness.

25. Reasoning serves to destroy the false apparitions of errors which present themselves to the minds of boys like ghosts in the sky at night.

26. All things in the world appear as charming (as if they were realities); but they are (in fact) but unrealities, and liken the clods of earth that are broken (to pieces) by the hammering stone of reason.

27. Men are their self tormenters by the false imagination of their own minds; it is reason alone that can drive away this inveterate spectre from the mind.

28. Know the fruit of the high arbor of reason, to be the even, unobstructed, interminable and independent happiness called *Kaivalya*.

29. It is by means of reason and its evident influence on the deprivation of (physical) gratifications, that there rises an unshaken and exalted disinterestedness in the mind, like the cooling beams of the moon.

30. When the saint has reached his perfection by means of the elixir of judgement seated in his mind, he neither desires for more nor leaves (what he has).

31. The mind relying on that state of equanimity and perceiving the clear light (of truth within itself), has neither its fall nor elevation, but enjoys its inward expansion as that of vacuum for ever.

32. One unconcerned with the world, neither gives nor receives any thing, nor feels himself elated or depressed at any event, but views every thing as an indifferent spectator.

33. He is neither torpidly cold nor does he dwell on anything internally or externally. He is neither inactive nor merged in activity.

34. He slights the loss of anything, and lives content with what he has; he is neither depressed nor elevated; but remains as full as the (tideless) sea.

35. It is in this manner that the high-souled and high-aspiring *Yogis* conduct themselves in this world, with their fullness (of joy) and living as they are liberated in this life.

36. These saintly sages having lived as long as they like (in this earth), abandon it at last, and gain their [Sanskrit: *kaivalya*] eternal unity (after death).

37. The sapient man should intently consider within himself, who and whose he is, what is his family and by whom he is surrounded, and think on the remedy (of his worldliness).

38. It is the king, O Rāma! who well knows the difficult and doubtful state of the business (before him); and his success or failure depends solely on his right judgement and on nothing else.

39. It is the *dicta* and *data* established by the Veda and Vedānta that form the grounds of our evidence, and these are to be ascertained by our reason as by the help of a lamp in the gloom of night.

40. The bright eye-sight of reason, is neither blinded by the darkness (of night), nor dimmed by the full blaze (of the day), even when it has to view things (situated) at a distance.

41. He who is blind to reason is as one born blind, and a demented man is an object of universal pity; but the man with a reasoning soul is said to be possessed of divine eye-sight, and becomes victorious in all things (he undertakes).

42. The miraculous power of reason is acknowledged to be a divine attribute and an instrument to highest felicity; wherefore it is not to be lost sight of for a moment.

43. The man graced by reason is loved even by the great, as the delicious and ripe mango fruit is delectable to all.

44. Men with their minds illumed by the light of reason, are like travellers acquainted with their way, and are not liable to pit falls of incessant danger and misery.

45. Neither doth the sick man nor one beset by a hundred evils wail so bitterly, as the ignorant man whose soul is deprived of reason.

46. Rather leap as a frog in the mud, or creep as a worm in the dirt, rather lie as a snake in a dark cell or crawl on the ground, than walk as a man devoid of reason.

47. Therefore get rid of unreasonableness which is the abode of all your dangers, is reprobated by the wise (as the bane of mankind), and is the terminus of all your calamities.

48. Great men must always be in full possession of their reasoning, because those unsupported by their reason are liable to fall into the pits of darkness.

49. Let every one keep his soul under the control (of his own reason),

and by this means, deliver the fawn of his mind from falling into the mirage of this world.

50. It is the province of reasoning to consider logically in one's self, whence the evil, known as worldliness, had its rise.

51. The thick mist of error is only for the continued misery of man, and it prevails on the stony minds of those that are demented by the loss of reason.

52. The wise that hold fast on the truth and forsake all untruth in this world, are yet unable to discern their true natures without the aid of reason.

53. It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.

54. Now Rāma, do you take delight in such acts as may be productive of utility to the world, and whereby you may arrive to perfection. Weigh all things with the clear eye of reason, which will make you blessed for ever.

CHAPTER XV.

ON CONTENTMENT.

Vasishtha continued:—Contentment is the chief good; contentment is called the (true) enjoyment; and the contented man, O thou destroyer of enemies, gets the best repose.

2. Those who are happy with their prosperity of contentment, and possess the calm repose of their souls, are as holy saints, and think a sovereignty no better than a bit of rotten straw.

3. Whoever retains a contented mind amidst all the affairs of the world, he is never disturbed O Rāma, in adverse circumstances nor ever dejected (in his spirit).

4. The saints that are satisfied with the ambrosial draught of contentment, think the highest affluence and enjoyments (of the rich) but poison (to their souls).

5. Even the waves of liquid nectar fail to afford that pleasure, which

the sweetest taste of contentment—the healer of all evils; gives to its possessor.

6. Abandonment of unfruitful desires and calmness in those that are obtained, feeling no pain at and having no sense of pleasure (in any thing), constitute what is called contentment here below.

7. Until the mind can enjoy the contentment rising spontaneously in the soul of itself, so long will troubles continue to grow in it as briars and brambles in a bog.

8. The mind cooled by calm contentment, and purified by the light of philosophy, is always in its full bloom as the lotus under sun-beams.

9. The ungoverned mind which is under the subjection of desires and devoid of contentment, does not receive the light of knowledge, as a soiled mirror takes no reflection of the face.

10. The man whose mind is always bright with the sunshine of contentment, does not shrivel itself like the lotus in the dark night of ignorance (or adversity).

11. A man though poor, enjoys the happiness of sovereignty, who is devoid of diseases and anxieties, and whose mind is contented.

12. He is called a contented man, who does not long after what he is not possessed of, and enjoys what he has in its right manner, and is always graceful in his manners.

13. There is a beauty shining in the face of one, whose mind has the satisfaction of contentment, the fulness of magnanimity and the purity of thoughts like that of the milky ocean in it.

14. Let a man entertain his self-possession within himself, and abandon his craving of all things, by reliance on his manly exertions.

15. He whose mind is full with the ambrosia of contentment and a calm and cool understanding, acquires a perpetual composure within himself, as it were by the cooling beams of the moon.

16. All great fortunes wait on him whose mind is strengthened by contentment, as if they were his servants, and as they remain in attendance upon a king.

17. One remaining content and composed in himself, quells all his anxieties and cares, as the rains set down the dust of the earth.

18. Rāma! a man shines by the contentment of his mind and the purity of

his conduct, as the cooling and spotless moon when she is full.

19. No one receives so much delight from his accumulation of wealth, as he derives from the sight of the beautiful placid countenance (of a contented person).

20. Know, O thou delight of Raghu's race! that the best of men who are decorated with grace of equanimity (the only quality that adorns the wise), are more honoured both by gods and sages than any.

CHAPTER XVI.

ON GOOD CONDUCT.

Vasishtha resumed saying:—

Know, O highly intelligent Rāma! that the company of the virtuous is everywhere of the greatest benefit to men for their crossing over the ocean of the world.

2. It is the harbour of virtuous company that produces the fresh blossom of discrimination; which being cherished by high-souled men, yields to them its fruits of prosperity.

3. The society of the learned makes solitude appear as company, and the evil of death as good as a festivity; and converts a difficulty to ease.

4. It is the society of the virtuous which wards off all disasters, that like the frost, invade the lotus beds of our hearts; and baffle the icy breath of ignorance (which deadens our souls).

5. Know the society of the virtuous to be the best improver of the understanding, the destroyer of the tree of ignorance; and remover of all our mental diseases.

6. The society of the virtuous produces the light of reason, which is as charmingly fair as a cluster of flowers after its being washed by rain-water.

7. It is the influence of virtuous company that teaches us the best mode of life, which is never impaired or obstructed by anything, and is ever full in itself.

8. Let no man ever keep himself from the association of the virtuous,

though he is involved in utmost distress, and cast in irremediable circumstances.

9. The society of the virtuous, lends a light to the right path. It destroys the internal darkness of man, by the rays of the sun of knowledge.

10. Whoever has bathed in the cold and clear stream of good company is not in need of the merit derived from acts of charity, pilgrimage, austerity and sacrifice.

11. Whoever has the society of virtuous men, and whose lives are free from passions and sins, and doubts and the knots (of scruples in their hearts), of what use is (the observance of) austerity, or (performance of) pilgrimage (to him)?

12. Blessed are the peaceful in their minds, who are viewed with as great an ardour by people, as poor men fondly dote upon gems and jewels.

13. The intelligent mind with its gracefulness derived from good company, shines always as the goddess of riches in the company of fairy nymphs.

14. Therefore that blessed man is renowned as having attained the crown of a clear understanding, who never abstains himself from the company of the holy.

15. Hence all unscrupulous believers, holy men and those who are revered by people, are to be served by all means for crossing over the ocean of the world.

16. Surely do they serve as dry fuel to hell-fire, who neglect the company of the saints, which is known as rain water to extinguish the flames of hell.

17. The medicine of holy association, serves to allay entirely all the afflictions consequent to poverty and death and tribulations of worldly affairs.

18. Contentment, society of the virtuous, ratiocination and quietism, are the several means for crossing over the ocean of the world by mankind.

19. Contentment is reckoned as the best gain, good company the right course, reasoning the true knowledge, and quietism the highest bliss (of man).

20. These are the four surest means to break off the trammels of the

world, and whoever is practiced in these, has surely passed over the erroneous waters of the terrestrial sea.

21. Learn, O best of the intelligent! that the practice of some one of these pure virtues, leads to an assuetude of all the four (cardinal virtues).

22. Every one of these separately is a leader to the others; wherefore diligently apply yourself to one of these for your success in getting them all.

23. Association with the good, contentment, right reasoning, and good judgement, joined with peace and tranquility, serve as cargo-ships in the ocean of the world.

24. All prosperity attends on him who is possessed of reason, contentment, quietism and the habit of keeping good company, like the fruits of the *kalpa* tree (satisfying every desire).

25. The man possessed of reasoning, contentment, quietude, and a proclivity to keep good company, is attended by every grace, as all the digits unite in the full moon.

26. The happy mind which is fraught with contentment, quietness, reasoning power, and a tendency to good company, meets with the prosperity and success, as they attend on kings (who are) guided by (the counsels of) good ministers.

27. Therefore, O delight of Raghu's race! do you bravely govern your mind, and always practise with diligence some one of these virtues (for your conduct in life).

28. Exert your best manliness to subdue your elephantine mind, and know that until you have mastered one of these cardinal virtues, you can make no progress (in holiness).

29. It must be, O Rāma! that you shall have to set your heart to work by the exertion of your manliness and the gnashing of your teeth, for your success in meritorious deeds.

30. For whether you be a god or *yaksha* or a man or an arbor, you cannot, O long-armed Rāma! have a better course till then (*i. e.* before mastering one of these qualities).

31. As soon as one of these virtues is strengthened and made fruitful in you, it will serve to weaken the force of the faults of your ungovernable mind.

32. The cultivation of virtues leads to their full growth and suppression of vice; but the fostering of vice will (on the other hand) conduce to the increase of vices and suppression of good qualities.

33. The mind is a wilderness of errors, in which the stream of our desires is running with full force, amidst its two banks of good and evil whereon we hold our stand.

34. It bears away and throws the man on that bank which he strives to reach by his own exertion, therefore O Rāma, do as you like to reach to either shore.

35. Now try by degrees with all the exertion of your manly force, to turn the course of your desires towards the happy shore in the forest of your mind; and know, O high-minded Rāma; that one's own disposition is as a rapid current to him, which must not be permitted to bear him away (to the perilous coast).

CHAPTER XVII.

ON THE CONTENTS OF THE WORK.

Thus, O progeny of Raghu! it is the reasoning soul that is worthy of attending to the words of wisdom, as a prince (is inclined to listen) to a discourse on polity.

2. The clear and high-minded man, who has renounced the company of stupid folks, is capable of fair reasoning, as the clear sky has the capacity of receiving the moon-light.

3. You who are replete with the entire grace of this quality, should now attend to the words, that I say, to remove the errors of your mind.

4. He, the arbour of whose merits is bending down with the load of its fruits, feels a desire to hear these words for the sake of his salvation.

5. It is the noble minded only and not the base, that are receptacles of grand and holy sermons conferring the knowledge of their future state.

6. This collection consisting of thirty-two thousand stanzas, is deemed as containing the essence of the means conducing to liberation, and conferring the final annihilation (of our being).

7. As a lighted lamp presents its light to every waking man, so does this work effect the ultimate extinction of every person whether he would like it or not.

8. One's knowledge of this work whether by his own perusal or hearing of it from the rehearsal of others, tends to the immediate obliteration of his errors and augmentation of his delight, as it is done by the holy river of heaven (Ganges).

9. As the fallacy of a snake in the rope is removed by examining it, so the fallacy of the reality of the world is removed by perusal of this work, which gives peace to one who is vexed with and tired of the world.

10. It contains six books all fraught with sentences full of reason, and each distinct from the other in its import. It has many verses containing chosen examples on all subjects.

11. The first book treats of Indifference, and causes the growth of apathy (in the mind) like that of a tree in the desert soil.

12. It contains one thousand and five hundred stanzas, which being well considered in the mind, must impart a purity to it like the lustre of a gem after its polish.

13. The next book dwells on the conduct of one longing after his liberation, and contains a thousand slokas arranged in judicious order.

14. It describes the nature of men desiring their liberation. Then follows the book on the creation of the world, and filled with narratives and examples (of various kinds).

15. It has seven thousand stanzas teaching sound philosophy about the spectator and spectacle of the world in the forms of—*I and thou*, designated the *ego* and *non-ego*.

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16. It contains a description of the production of the world from its state of non-existence. A diligent attention to this chapter will convey a full knowledge of this world into the mind of the hearer.

17. This *ego* and *non-ego*, and this vast expanse with all the worlds, space and mountains, are (to be viewed) as having no form nor foundation, and as there are no such things (in reality).

18. There are no elements as the earth and others which exist in our

fancy only, and are like phantoms appearing in a dream, or as aerial castles and chimeras of the mind.

19-20. They resemble the moving hills on the shore to one passing in a boat, without any actual movement in them; or liken the hobgoblins appearing to an unsound mind. Such is the appearance of the world without any seed or source or origin of its own.

21. It is as the impression of a tale in the mind, or the sight of a chain of pearls in the sky, or taking a bracelet for its gold or a wave for the water (*i. e.* taking the appearance for its *cause*, or the phenomena for the noumena).

22. Or as the blueness of the sky is always apparent to sight without its reality, and evercharming to behold without the existence of any colour in it.

23. Thus whatever unreal wonders always appear to us in our dreams or in the sky, they are but the resemblances of a fire in a picture, which seems to be burning without having any fire in it.

24. The word "jagat" or *passing*, is appropriately applied to the transitory world, which passes like the sea with its heaving waves, appearing as a chain of lotus flowers in dancing.

25. It is (as false) as one's imagination of a body of waters at a spot, from the sound of the ruddy geese (that live by rivers); and (as useless) as a withered forest in autumn, when the leaves and fruits fall off, and yield neither shade nor luscious nutriment, (to the traveller).

26. It is full with delirious cravings as of men at the point of death, and as dark as caverns in the mountains. Hence the efforts of men are but acts of their phrenzy.

27. It is better to dwell in the clear sky of the autumnal (atmosphere of) philosophy, after subsidence of the frost of ignorance, than to view at this world, which is no more than an image at a post or a picture upon the wall.

28. Know all sensible and insensible things to be made of dust (to be reduced to dust again). Next follows the book on Existence.

29. It contains three thousand stanzas full of explanations and narratives, showing the existence of the world to be a form (or development) of the essence of the *Ego* (in a subjective light).

30. It treats of the manner in which the spectator (*Ego*) is manifest as the spectacle (*non-ego*), and how the ten-sided sphere of the arbour

of the world is manifest both as the subjective and objective (at the same time).

31. It has thus arrived at its development which is said to be everlasting. Next follows the book on quietude consisting of five thousand stanzas.

32. The fifth is styled the book on holiness, containing a series of excellent lectures, and shewing the erroneous conception of the world, as I, thou and he (as distinct existences).

33. It is the suppression of this error, which forms the subject of this book; and the hearing of the chapter on quietude, serves to put an end to our transmigration in this world.

34. After suppression of the train of errors, there still remain slight vestiges of it to a hundredth part, as the dispersed troops in a picture afford us some faint idea of them.

35. Aiming at the object of another person is as vain as looking at the beauty of an imaginary city, and sitting in expectation of an unattainable object. It is as a noisy fighting for something in sleep.

36. It is as vain as a man of unsubdued desires, bursting into a roaring like that of the loud and tremendous thunder-claps, and as the raising of a city on the model of one's effaced impressions in a dream.

37. It is as vain as a would-be city, with its garden and flowers and fruits growing in it: and as a sterile woman bragging of the valorous deeds of her unborn and would-be sons.

38. Or when a painter is about to draw the picture of an imaginary city on the ground work of a chart, by forgetting to sketch a plan of it beforehand.

39. It is as vain as to expect evergreen herbage and fruitage of all seasons, and the breeze of an ungrown arbour; or to it in a future flowery parterre, pleasant with the sweets of spring.

40. Then follows the sixth book entitled annihilation, which is as clear as the waters of a river after subsidence of its billows within itself.

41. It contains the remaining number of slokas, (*i. e.* 14500 Stanzas of the aggregate number of 32000 Slokas composing the entire work), a knowledge of these is pregnant with great meanings, and the understanding of them leads to the chief good of utter extinction and pacification of desires.

42. The intellect being abstracted from all its objects, presents the manifestation of the soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity, and is wholly pure and devoid of worldly errors.

43. Having finished its journey through the world and performed its duties here, the soul assumes a calmness as that of the adamant column of the sky, reflecting the images of the tumultuous world (without changing itself).

44. It rejoices exceedingly at its being delivered from the innumerable snares of the world, and becomes as light as air by being freed from its desire of looking after the endless objects (of its enjoyments).

45. The soul that takes no notice of the cause or effect or doing of any thing, as also of what is to be avoided or accepted (i. e. which remains totally indifferent to every thing), is said to be disembodied though encumbered with a body, and to become unworldly in its worldly state.

46. The intelligent soul is compared to a solid rock, compact and without any gap in it. It is the sun of intelligence which enlightens all people, and dispels the darkness of ignorance.

47. (This soul) though so very luminous, has become grossly darkened (in its nature), by being confined to the vile fooleries of the world, and wasted by the malady of its cravings.

48. When freed from the chimera of its *egoism*, it becomes incorporeal even in its embodied state, and beholds (the glory of) the whole world as it was placed at the point of one of the myriads of hairs (on its body), or like a bee sitting on a flower upon the Sumera mountain.

49. The intelligent and vacuous soul contains and beholds in its sphere a thousand glories of the world, shining in each atom, as it was in a mirror.

50. It is not even possible to thousands of Haris, Haras and Brahmās, to equal the great minded sage in the extent of his comprehensive soul; because the liberated have their chief good (of internal joy) stretched to a far greater limit than any.

CHAPTER XVIII.

Vasishtha said:—

The several parts of this work as already related, give rise to the understanding, as seeds sown in a good field never fail to produce good fruitage.

2. Even human compositions are acceptable when they are instructive of good sense; otherwise the Vedas also are to be renounced (as unreliable); because men are required always to abide by reason.

3. Words conformable with reason are to be received even if spoken by boys; otherwise they are to be rejected as straws though pronounced by the lotus-born (Brahmā himself).

4. Whoever drinks from a well by reason of its being dug by his ancestors, and rejects the holy water of the Ganges even when placed before him, is an incorrigible simpleton.

5. As early dawn is invariably accompanied by its train of light, so is good judgement an inevitable attendant on the perusal of this work.

6. Whether these lessons are heard from the mouth of the learned, or well studied by one's self, they will gradually make their impressions upon the mind by one's constant reflection on their sense.

7. They will first furnish (to the learner) a variety of Sanskrit expressions, and then spread before him a series of holy and judicious maxims, like so many ornamental creepers to decorate the hall.

8. They will produce a cleverness joined with such qualifications and greatness, as to engage the good grace of gods and kings.

9. They are called the intelligent who know the cause and effect of things, and are likened to a torch-bearer who is clear sighted in the darkness of the night. (Like the *stoa* of the Stoics).

10. All their erroneous and covetous thoughts become weaker by degrees, as the regions of the sky are cleared of their mists at the approach of autumn.

11. Your thoughts require only the guidance of reason (to hit the right), as every action needs be duly performed to make it successful.

12. The intellect becomes (by culture) as clear as a great lake in autumn, and it gets its calmness (by reason), like that of the sea after its churning by the Mandara mountain.

13. Like the flame of a chandelier cleansed of its sootiness and dispelling the shroud of darkness, the refined intellect shines forth in

full brightness, and distinguishes (the different natures of) things.

14. The evils of penury and poverty cannot overpower on them, whose strong sight can discern the evils of their opposites (wealth and riches); as no dart can pierce the mortal parts of a soldier clad in full armour.

15. No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

16. Such doubts as "whether it is destiny or our own merit that is the cause of our births and actions," are removed (by learning), as darkness is dispelled by day-light.

17. There is a calm tranquility attending upon the wise at all times and in all conditions (of life); so also does the light of reason like solar rays, follow the dark night of error.

18. The man of right judgement has a soul as deep as the ocean and as firm as a mountain, and a cool serenity always shines within him like that of moon-light.

19. It is he who arrives slowly at what is called "living-liberation;" who remains calm amidst the endless turmoils (of the world), and is quite aloof from common talk (*i. e.* unnoticed by the world).

20. His mind is calm and cool at every thing; it is pure and full of heavenly light; shining serenely as the autumnal night with the radiance of moon-beams.

21. When the sun of reason illumines the cloudless region of the mind, no portentous comet of evil can make its appearance (within its sphere).

22. All desires are at rest with the elevated; they are pure with the steady, and indifferent to the inert, like the body of light clouds in autumn.

23. The slanders of envious ill-wishers are put out of countenance (by the wise), as the frolics of goblins disappear at the approach of day.

24. The mind that is fixed on the firm basis of virtue, and placed under the burthen of patience, is not to be shaken by accidents; but remains as a plant in a painting (unmoved by winds).

25. The knowing man does not fall into the pit-falls lying all about the affairs of this world: for who that knows the way will run into the ditch?

26. The minds of the wise are as much delighted in acting conformably to the precepts of good books and the examples of the virtuous, as chaste women are fond of keeping themselves within the bounds of the inner apartments.

27. Of the innumerable millions of atoms which compose this universe, every one of them is viewed in the light of a world in the mind of the abstracted philosopher.

28. The man whose mind is purified by a knowledge of the precepts of liberation, neither repines nor rejoices at the loss or gain of the objects of enjoyment.

29. Men of unfettered minds look upon the appearance and disappearance of every atomic world, as the fluctuating wave of the sea.

30. They neither grieve at unwished-for occurrences nor pine for their wished-for chances; and knowing well all accidents to be the consequences of their actions, they remain as unconscious as trees (totally insensible of them).

31. These (holy men) appear as common people, and live upon what they get; whether they meet with aught of welcome or unwelcome to them, their minds remain unconquered.

32. They having understood the whole of this Sāstra, and having read and considered it well, as well as pondered (on its purport), hold their silence as in the case of a curse or blessing (which is never uttered by saints).

33. This Sāstra is easy to be understood, and is ornamented with figures (of speech). It is a poem full of flavours and embellished with beautiful similes.

34. One may be self taught in it who has a slight knowledge of words and their senses; but he who does not understand the purport well, should learn it from a pandit.

35. After hearing, thinking and understanding this work, one has no more need of practising austerities, or of meditation and repeating the *Mantras* and other rites: and a man requires nothing else in this world for the attainment of his liberation.

36. By deep study of this work and its repeated perusal, a man attains to an uncommon scholarship next to the purification of his soul.

37. The *ego* and the *non-ego*, that is, the *viewer* and the *view*,

are both but chimeras of the imagination, and it is their annihilation alone, that leads insensibly to the vision of the soul.

38. The error of the reality of *ego* and the perceptible world, will vanish away as visions in a dream; for who, that knows the falsehood of dreams, will fall into the error (of taking them for truth?)

39. As an imaginary palace gives no joy or grief to any body, so it is in the case of the erroneous conception of the world.

40. As no body is afraid of a serpent that he sees in painting, so the sight of a living serpent neither terrifies nor pleases one who knows it.

41. And as it is our knowledge of the painted serpent that removes our fear of it as a serpent, so our conviction of the unreality of the world, must disperse our mistake of its existence.

42. Even the plucking of a flower or tearing of its (tender) leaflet, is attended with a little exertion (of the nails and fingers), but no (bodily) exertion whatever is required to gain the blessed state (of Yoga meditation).

43. There is an action of the members of body, accompanied with the act of plucking or pulling off a flower; but in the other case (of Yoga), you have only to fix your mind, and make no exertion of your body.

44. It is practicable with ease by any one sitting on his easy seat and fed with his usual food, and not addicted to gross pleasures, nor trespassing the rules of good conduct.

45. You can derive happiness at each place and time, from your own observations, as also from your association with the good wherever it is available. This is an optional rule.

46. These are the means of gaining a knowledge of the highest wisdom, conferring peace in this world, and saving us from the pain of being reborn in the womb.

47. But such as are afraid of this course, and are addicted to the vicious pleasures of the world, are to be reckoned as too base, and no better than faeces and worms of their mother's bowels.

48. Attend now, Rāma, to what I am going to say with regard to the advancement of knowledge, and improvement of the understanding in another way.

49. Hear now the recent method in which this Sāstra is learnt (by

people), and its true sense interpreted to them by means of its Exposition.

50. That thing which serves to explain the unapparent meaning (of a passage), by its illustration by some thing that is well known, and which may be useful to help the understanding (of the passage) is called a simile or Example.

51. It is hard to understand the meaning given before without an instance, just as it is useless to have a lampstick at home without setting a lamp on it at night.

52. Whatever similes and examples I have used to make you understand (the precepts), are all derived from some cause or other, but they lead to knowledge of the uncaused Brahma.

53. Wherever the comparisons and compared objects are used as expressive of the cause and effect, they apply to all cases except Brahma (who is without a cause).

54. The examples that are given to explain the nature of Brahma, are to be taken in their partial (and not general) sense.

55. Whatever examples are given here as explanatory of divine nature, they are to be understood as appertaining to a world seen in a dream.

56. In such cases, no corporeal instance can apply to the incorporeal Brahma, nor optional and ambiguous expressions give a definite idea of Him.

57. Those who find fault with instances of an imperfect or contradictory nature, cannot blame our comparison of the appearance of the world to a vision in dream.

58. A prior and posterior non-entity is considered as existent at the present moment (as is the visible world which was not, nor will be afterwards). So the waking and dreaming states are known to be alike from our boyhood.

59. The simile of the existence of the world with the dreaming state is exact in all instances, as our desires, thoughts, our pleasures and displeasures, and all other acts are alike in both states.

60. Both this work and others which have been composed by other authors on the means of salvation, have all pursued the same plan in their explanation of the knowable.

61. The resemblance of the world to a dream is found also in the Srutis

or Vedānta. It is not to be explained in a word, but requires a continued course of lectures (on the subject).

62. The comparison of the world to an imagery in the dream or an imaginary Utopia of the mind, is also adduced in examples of this kind in preference to others.

63. Whenever a causality is shown by a simile of something which is no cause, there the simile is applied in some particular and not all its general attributes.

64. The partial similitude of this comparison with some property of the compared object, is unhesitatingly acknowledged by the learned in all their illustrations.

65. The light of the sense (of some thing) is compared with a lamp in its brightness only, in disregard of its stand or stick, the oil or the wick.

66. The compared object is to be understood in its capacity of admitting a partial comparison (of the properties); as in the instance of sense and light, the simile consists in the brightness of both.

67. When the knowledge of the knowable thing is derived from some particular property of the comparison, it is granted as a suitable simile, in understanding the sense of some great saying (passage in the scriptures).

68. We must not overshadow our intellect by bad logic, nor set at naught our common sense by an unholy scepticism.

69. We have by our reasoning well weighed the verbosity of our opinionative adversaries, and never set aside the holy sayings of the Vedas, even when they are at variance with the opinions of our families.

70. O Rāma! we have stored in our minds the truths resulting from the unanimous voice of all the Sāstras, whereby it will be evident that we have attained the object of our belief, apart from the fabricated systems of heretical Sāstras.

CHAPTER XIX.

ASCERTAINMENT OF TRUE EVIDENCE.

It is the similarity of some particular property (of one thing to that of another) which constitutes a simile; whereas a complete similitude between the comparison and compared object, destroys their difference (and makes them the one and same thing).

2. From the knowledge of parables follows the cognition of the one soul treated of in the Sāstras (Vedānta); and the peace which attends on the meditation of the Holy Word, is styled Extinction.

3. It is therefore useless to talk of either (the complete or partial) agreement (of the properties) of the example and the exemplar; it is enough to the purpose to comprehend the purport of the holy word in some way or other.

4. Know your peace to be the chief good, and be diligent to secure the same. When you have got the food for your eating, it is useless to talk about how you came by it.

5. A cause is compared with (or shewn for its explication by) something which is no cause at all: so is a comparison given to express its partial agreement in some respect with the compared object.

6. We must not be so absorbed in the pleasures of the world as to be devoid of all sensibility; like some blind frogs which are generated and grow fat amidst the stones.

7. Be attentive to these parables and learn your best state from them; all reasonable men should abide by the lessons of religious works for their internal peace.

8. As also by the precepts of the Sāstras, by the rules of humanity, prudence and spiritual knowledge; and also by the continued practice of the acts of religious merit.

9. Let the wise continue their inquiries until they can obtain their internal peace, and until they may arrive at the fourth stage (turya) of felicity known by the name of indestructible tranquility.

10. Whoso has gained this fourth state of tranquil felicity, he has really passed beyond the limits of the ocean of the world, whether he is alive or not, or a house-holder or an ascetic.

11. Such a man remains steady at his place like the calm sea undisturbed by the Mandara mountain, whether he has performed his duties according to the Srutis and Smritis or not.

12. When there is a partial agreement of the comparison with the nature of the compared object, it is to be considered maturely for the well

understanding of the point in question, and not to be made a matter of controversy.

13. From every form of argument you are to understand the intelligible (that is explained to you); but the confounded disputant is blind both to right and false reasoning.

14. The notion of self (soul or God) being clear (self-evident) in the sphere of our consciousness within the mind. Any one who prattles meaninglessly about this truth, is said to be defective in his understanding (*i. e.* our consciousness of self-existence according to the maxim "*Ego sum qui cogito*," is an undeniable truth).

15. It is partly by pride and partly by their doubts, that the ignorant are led to altercate about their cognitions, and thereby they obscure the region of their inward understanding, as the clouds overshadow the clear firmament.

16. Of all sorts of proofs it is the evidence of perception which forms their fountain-head, as the sea is the mainspring of all its waters. It is this alone which is used in this place as you shall learn below.

17. The substance of all sensations is said to be the supersensible apprehension (or inward knowledge of things) by the wise; and it is verily their right concept which is meant by their perception.

18. Thus the notion, knowledge and certainty (of things) as derived from words, are styled the triplicate perception as we have of the living soul.

19. This soul is consciousness and egoism, and is of the masculine termination, and the cognition of the object whereby it is manifested to us, is called a category. (*Viz. samvid, samvitti and padārtha*).

20. It becomes manifest in the form of the passing world by the multifarious acts and shifts of its volition and option, as the water exhibits itself in the shape of its waves and bubbles.

21. It was uncausal before, and then developed itself as the cause of all in its act of creating at the beginning of creation, and became perceptible by itself.

22. The causality was a product of the discrimination of the living soul, that was in a state of inexistence (before); until it became manifest as existent in the form of the material world.

23. Reason says, that the self-same being destroys the body which was produced of itself, and manifests itself in its transcendental magnitude

(of intelligence).

24. When the reasoning man comes to know the soul, he finds by his reason the presence of the indescribable being, before him.

25. The mind being free from desire, the organs of sense are relieved from their action, the soul becomes devoid of the results of its past actions as of those it has left undone.

26. The mind being set at ease and freed from its desires, the organs of action are restrained from their acts, as an engine when stopped in its motion.

27. It is sensuousness which is reckoned as the cause that puts the machinery of the mind to work, just as the rope tied to the log and fastened about the neck of a ram, propels him to fighting.

28. The sight of external objects and the purposes of the internal mind, set all men at play, as the inward force of the air puts the winds to motion.

29. All spiritual knowledge is holy wherever it is found in any one: it adds a lustre to the body and mind like that of the expanded region of the sky.

30. He sees the appearances of all visible objects, and maintains his own position among them. He views the spirit in the same light in which it presents itself in any place.

31. Wherever the universal soul appears itself in any light, it remains there and then in the same form in which it exhibits itself unto us.

32. The universal soul being alike in all, the looker and the object seen are both the same being. The looker and the looked being one, their appearance as otherwise is all unreal.

33. Hence the world is without a cause (because it is an unreality and not caused by any one). All existence is evidently Brahma himself, the perceptible cause of all. Hence perception (*pratyaxa*) is the basis of evidence, and inference and others as analogy and verbal testimony are but parts of it (*anumā, upamā, sābdah*).

34. Now let the worshippers of fate who apply the term destiny to all their exertions, cast off their false faith; and let the brave exert their manliness to attain their highest state.

35. Continue O Rāma, to consider the true and lucid doctrines of the successive teachers (of mankind), until you can arrive to a clear

conception of the infinitely Supreme being in your own mind.

CHAPTER XX.

ON GOOD CONDUCT.

It is the society of the respectable and reasoning with them, that leads most efficiently to the improvement of the understanding, and next to the making of a great man, with all the characteristics of greatness.

2. Whatever man excels in any quality here, he becomes distinguished by it: therefore learn it from him, and improve your understanding by the same.

3. True greatness consists in quietness and other virtues, without a knowledge of which it is impossible, O Rāma! to be successful in anything.

4. Learning produces quiet and other qualities, and increases the virtues of good people; all which are praised by their good effects on the mind, as the rain is hailed for its growing the new sprouts of plants.

5. The qualities of quietude and other virtues serve to increase the best knowledge (of men); as sacrifice with rice serves to produce felicitous rains for the harvest.

6. As learning produces the qualities of quiet and the like, so do these qualities give rise to learning; thus they serve to grow each other, as the lake and lotuses contribute to their mutual benefit (excellence).

7. Learning is produced by right conduct as good conduct results from learning; thus wisdom and morality are natural helps to one another.

8. The intelligent man who is possessed of quietude, meekness and good conduct, should practise wisdom, and follow the ways of good people.

9. Unless one should bring to practice his wisdom and good conduct in an equal degree, he will never be successful in either of them.

10. Both of these should be conjoined together like the song united with percussion, as it is done by the husbandman and his wife in sowing the seeds and driving away the (seed-picking) birds from their fields of grain.

11. It is by practice of wisdom and right conduct (as causes of one another), that good people are enabled to acquire both of them in an equal degree.

12. I have already expounded to you, O Rāma, the rule of good conduct, and will now explain to you fully the way of gaining learning.

13. Learning conduces to renown, long life and to the acquisition of the object of your exertion; therefore should the intelligent learn the good sciences from those who have studied and mastered them.

14. By hearing (these lectures) with a clear understanding, you will surely attain the state of perfection, as dirty water is purified by infusion of the *Kata* fruits.

15. The sage who has known the knowable, has his mind drawn insensibly to the blissful state; and that highest state of unbounded felicity being once known and felt (in the mind), it is hard to loose its impression at any time.

YOGA VĀSISHTHA

BOOK III.

UTPATTI-KHANDA.

EVOLUTION OF THE WORLD.

CHAPTER I.

CAUSES OF BONDAGE TO IT.

SECTION I.

EXORDIUM (BHŪMIKĀ.)

It is both by means of words and lights (*Vāgbhābhis i. e.* the words of the scripture and the lights of nature and reason, that the knower of the Great God (Brahmavid), perceives the spirit of Brahma appearing within himself as in a dream. And he also knows him as such, who

understands him according to the purport of the holy text. "What this is, that is the self." (*i. e.* He is all in all).

2. This passage shows in short, the visible world to reside in the vacuous bosom of Brahma at its creation: it is now to be known in length, what this creation is, whence it takes its rise, and wherein it becomes extinct at last.

3. Hear me, O intelligent Rāma! now expound to you all things according to my best knowledge of them, and agreeably to their nature and substance in the order of creation.

4. One conscious of himself as a spiritual and intelligent being, views the passing world as a *Somnum* (swapnam) dream: and this dreaming simile of the passing world, applies equally to our knowledge of *ego* and *tu* or *non-ego* (which is as false as our cognitions in a dream).

5. Next to the book describing the conduct of the seekers of liberation (*mumukshu-vyavahāra*), then follows the book of evolution (*utpatti*), which I am now going to propound to you.

SECTION II.

WORLDLY BONDAGE.

6. Bondage consists in our belief of the reality of the visible world (and our relation with its phenomena, Gloss). So our release depends on the negation of phenomenals. Now hear me tell you how to get rid of the visible (fettors of our minds).

7. Whoever is born in this world, continues to progress, till at last he obtains his final liberation (his *ultimum* and *optimum* perfection); or rises towards heaven or falls into hell (under the subjection of his righteous and unrighteous actions (Gloss)).

8. I shall therefore expound for your understanding every thing relating to the production and continuance of things, and their prior states as they were.

9. Hear me Rāma, now give you an abstract of this book in brief, and I will here-after dilate upon it, as you may wish to know more of this (theory of production).

SECTION III.

PHASES OF THE SPIRIT.

10. Whatever appears either as moving or unmoving in this world, know them all as appearances in a dream in a state of sound sleep (*susupti*); which become extinct at the end of a *Kalpa-age*. (The events of a *Kalpa* or day of Brahmā are as his day dream).

11. Then there remains a nameless and undeveloped something, in a state of deep, dark and dank abyss, without any light or thick-spread (nebulae) over it. (The Teo and Beo of Moses, the *tama* = teom of Manu and Veda, and the Moisture of Thales).

12. This great self-existence is afterwards attributed with the titles of Reality (*Rita*), self (*Ātma*), Supreme (*Param*), Immense (*Brahma*), Truth (*Satyam*) and so forth by the wise, as expressions for the Great Spirit (*mahātman*) for popular use. (Vide Gloss for definitions of these terms).

13. This self-same spirit next shows itself in another form, which is called the living soul (*Jīvātmā*), and comes afterwards to be understood in the limited sense of life. (Jīva, Jīv, Zeu or Zeus; Ji and Jān; Zoa Protozoa &c). (But it is the undivided and universal soul of which the divided, individual and particular souls are but parts and particles. Gloss).

14. This inert living principle (Jīva-Life or the Protozoa), becomes according to its literal signification the moving spirit (*ākulātma*), which afterwards with its power of thinking (*manana*) becomes the Mind, and lastly the embodied soul (Bhūtātmā). (So says the Sruti; *Etasmāt Jāyate prānah, manah, sarvendriyānicha, Kham, Vāyurūp, Prithivī &c.* (*i. e.* From Him—the Spirit, is derived the life, mind and the organs of sense or body, whence he is styled the Living, Thinking and All acting Deity)).

15. Thus the mind is produced and changed from the quiescent nature of the Great Supreme Spirit to a state of restlessness (*asthirākāra*) like that of a surge, heaving itself in the (Pacific) Ocean (*i. e.* the restful spirit of God-Brahma is transformed to the restless state of the Mind, personified as Brahmā or Hiranyagarbha, called the Atmabhu—the son of the spirit of God or God the Son, Demiurge).

16. The mind soon evolves itself as a self-volitive power which exercises its desires at all times whereby this extensive magic scene of the world is displayed to our view. This scene is figured as *Virājmūrti*, or manifestation of the desires of the will of Divine mind, and represented as the offspring of Brahmā in the Indian Theogony. (Vide Manu on Genesis, chap I).

17. As the word golden bracelet signifies no other thing than a bracelet

made of gold, so the meaning of the word world is not different from its source—the Divine will. (The difference is formal and not material, and consists in form and not in the substance, the divine will being the substratum of the formal world).

18. Again as the word gold bears the idea of the substance of which the bracelet is made, so the word Brahma conveys the meaning of immensity which contains the world in it; but the word world contains no idea of Brahma nor bracelet that of gold. (The substance contains the form as a stone does the statue, but the form does not contain the substance, as the statue may be of earth or metal or of wood).

19. The unreality of the world appears as a reality, just as the heat of the sun presents the unreal mirage in the moving sands of the desert as real waves of the sea. (So the phantasm of the mind-Brahmā, presents the phantasmagoria of the world (Viswarūpa) as a sober reality).

20. It is this phantasy (of the reality of the unreal world), which the learned in all things, designate as ignorance—*avidyā*, nature—*sansriti*, bondage—*bandha*, illusion—*māyā*, error—*moha*, and darkness—*tamas*. (To denote our mental delusion and deception of senses. Gloss).

SECTION IV.

NATURE OF BONDAGE.

21. Now hear me relate to you, O moon-faced Rāma! about the nature of this bondage, whereby you will be able to know the mode and manner of our liberation from it (as the diagnosis of a disease being known, it is not difficult to heal it).

22. The intimate relation of the spectator with the spectacle is called his bondage to the same, because the looker's mind is fast bound to the object of his sight. It is the absence of the visible objects, therefore, from the mirror of the mind, which is the only means of his liberation. (So also is the removal of the objects of the other senses from the mind).

23. The knowledge of the world, *ego* and *tu* (as separate existences) is said to be an erroneous view of the soul (which is one and the same in all); and there can be no liberation of one, as long as he labours under this blunder of *bheda-jnāna* or knowledge of individualities. (This is called *savikalpa-jnāna* or cognition of biplicity, which cannot lead to *Kaivalya mukti* or the felicity derived from a knowledge of universal unity).

24. To say that the soul is neither this nor that (*nedam-nedam*) is but false logomachy, which cannot come to an end. The discrimination of alternatives serves only to increase the ardour for the visibles. (*i. e.* the ardour of induction spreads the infection of materialism. The idle *neti-neti* and *tanna-tanna* of Vedanta Philosophy is mere amphilogy and prevarication of both, as *idem et non idem*).

25. It is not to be obtained by sophists by the chopping of logic or by pilgrimage or ceremonial acts, any more than by a belief in the reality of the *phenomenal* world. (All these are observances of the esoteric faith and blind persuasion, but do not appertain to the science of esoteric spiritualism. Gloss).

26. It is hard to avoid the sight of the phenomenal world, and to repress one's ardour for the same. But it is certain that, the visibles can not lead us to the Reality, nor the Real mislead us to unreality (*i. e.* the spiritual and physical knowledge are mutually repugnant to each other).

27. Wherever the invisible, inconceivable and intelligent spirit is existent, there the beholder views the visible beauty of God shining even in the midst of atoms. (*i. e.* every particle of matter manifests the beauty of its maker; unless there be a dull material object to intercept the sight of the intelligent soul).

28. The phenomenal world has its rise from Him, yet those ignorant people that depart from Him to the adoration of others, resemble fools, that forsake rice to feed upon gruel. (*i. e.* they take the shadow for the substance).

29. Although this visible world is apparent to sight, yet O Rāma! it is but a shadow of that Being, who resides alike in the smallest atom as in the mirror of the mind, that receives the image of the largest as well as minutest things. (Compare. As full and perfect in a hair as heart. Pope.)

30. The spirit is reflected in every thing like a figure in the mirror, and it shines equally in rocks and seas, in the land and water, as it does in the mirror of the mind. (compare: Wherever I cast my eyes, thy beauty shines).

31. The visible world is the scene of incessant woes, births, decay and death, and the states of waking, dreaming and sound sleep, are presenting by turns the gross, subtile and evanescent forms of things for our delusion.

32. Here I sit in my meditative mood (*anirūdha*), having wiped off the impressions of the visibles from my mind; but my meditation is disturbed

by the recurrence of my remembrance of the visibles: and this is the cause of the endless transmigrations of the soul (*i. e.* the reminiscence of the past is the cause of our everlasting bondage in life).

33. It is hard to have a fixed (*nirūdha*) and unalterable (*nirvikalpa*) meditation (*samādhi*), when the sight of the visible world is present before our bodily and mental vision. Even the fourth stage of insensible *samādhi* called the *tūrīya*, in the state of sound sleep (*susupti*), is soon succeeded by one's self-consciousness and external intelligence.

34. On rising from this state of deep meditation, one finds himself as roused from his sound sleep, in order to view the world full of all its woes and imperfections opening wide before him. (Compare, "I wake to a sea of troubles, how happy they who wake no more". Young).

35. What then, O Rāma! is the good of this transient bliss which one attains by his temporary abstraction (*Dhyāna*), when he has to fall again to his sense of the sufferings to which the world is subject as a vale of tears. (Compare, "When the cock crew I wept &c." Young's Night Thoughts).

36. But if one can attain to a state of unalterable abstraction of his thoughts from all worldly objects, as he has in his state of sound sleep (*susupti*), he is then said to have reached the highest pitch of his holiness on earth. (For it is the entire oblivion of the world that is necessary for our spiritual perfection, as it is said, "forget the present for the future").

37. No body has ever earned aught of reality in the scene of unreal vanities; for whenever his thoughts come in contact with any outward thing, he finds it inseparable from the blemishes of existence. ("Vanity of vanities, the world is vanity." Ecclesiastes.)

38. Should any body (in the practice of the fixedness of his attention), fix his sight for a while on a stone, by forcibly withdrawing it from visible objects, he is sure to be carried away afterwards by the visibles pressing upon his sight.

39. It is well known to all that an unflinching meditation, having even the firmness of a rock, can have no durability, in the practice of the Yogi owing to his worldly propensities.

40. Even the *nirūdha* or steadfast meditation which has attained the fixedness of a rock, cannot advance one step towards the attainment of that tranquillity which has no bounds to it (*i. e.* the everlasting bliss of liberation or *moksha*).

41. Thus the sight of phenomena being altogether irrepressible, it is a foolish supposition of its being suppressed by practices of *Jap-tap* or prayers and austerities and the like acts of devotion.

42. The idea of the phenomena (*drisyadhi*), is as inherent in the mind of the spectator of the visible world, as the seeds of the lotus flower are contained in the inner cells of the pericarp.

43. The ideal of the phenomenal world (*drisyadhi*), lies as hidden in the minds of the spectators of the outer world, as are the in-born flavour and moisture of fruits, the oil of sesamum seeds; and the innate sweet scent of flowers.

44. As the fragrance of camphor and other odoriferous substances inheres in their nature, so the reflexion of the visible world resides in the bosom of the intellect.

45. As your dreams and desires rise and subside of themselves under the province of your intellect, so the notions of things always recur to your mind from the original ideas of them impressed in the seat of the visibles (the mind).

46. The mental apparition of the visible world, deludes its beholder in the same manner, as the visual appearance of a spectre or hobgoblin, misleads a child (to its destruction).

47. The notion of the visible world gradually expands itself, as the germ of the seed shoots forth in time, and spreads itself afterwards in the form of a plant.

48. As the minute germs and animalcules, which are contained within the bosoms of fruits and embryos of animals, expand themselves to wonderfully beautiful forms afterwards, so the seed of this world (originally) lying hid in the Divine Mind, unfolds itself in wonderful forms of the visible phenomena in nature.

CHAPTER II.

DESCRIPTION OF THE FIRST CAUSE.

SECTION I.

NARRATIVE OF THE AIR-BORN AND AERIFORM BRĀHMAN.

Vasishtha resumed:—Hear me Rāma; now relate to you the narrative of one Ākāsaja or air-born Brāhman, which will be a jewel to your ears, and enable you the better to understand the drift of the book of Genesis.

2. There lived a Brāhman Ākāsaja by name, who sat always reclined in his meditation, and was ever inclined to the doing of good to all creatures.

3. Finding him long-lived, Death thought within himself saying:—It is I alone that am imperishable, and devour all things one by one.

4. How is it that I cannot cram myself with this air-born, wherein I find my teeth as blunt in him, as the edge of a sword is put to the bluff by the solid rock.

5. So saying, he proceeded to the abode of the Brāhman, intent upon making an end of him; for who is of so dull a nature as is not alert in his practice.

6. But as he was about to enter the house, he was opposed by a gorgeous flame of fire, like the conflagration of final destruction on the last day of the dissolution of the world.

7. He pierced the ambient flame and entered the dwelling, where seeing the Brāhman before him, he stretched his hand to lay hold on him with all avidity.

8. He was unable even with his hundred hands (*i. e.* with all his might) to grasp the Brāhman, as it is impossible for the strongest to withstand the resolute man in his wonted course.

9. He then had recourse to Yama—his lord to clear his doubt, and to learn why he could not devour the air-born (being).

10. Yama replied saying:—Death, trust not too far thy own might, that makes thee mighty to destroy the living. It is the act of the dying person that is the chief cause of his death and naught otherwise.

11. Therefore do thou be diligent to find out the acts of the person thou intendest to kill; because it is by their assistance only that thou canst seize thy prey.

12. Hereupon Death betook himself gladly to wander about in all places under the horizon. He roved over the habitable parts, as also throughout the lacunal and fluvial districts.

13. He traversed the forests and jungles, marshy and rocky grounds and maritime coasts, and passed to foreign lands and islands, and pried

through their wildernesses, cities and towns.

14. He searched through kingdoms and countries, villages and deserts; and surveyed the whole earth to find out some act of the Brāhman in any part of it.

15. At last Death with all his search and effort, came to find the acts of the air-born Brāhman, to be as *nil* as the offspring of a barren woman; and his mind as transfixed (in meditation) as if it were a rock.

16. He then returned from his reconnoitering to his all-knowing master Yama, and besought his advice, as servants do in matters of doubt and difficulty (how to proceed).

17. Death addressed him saying:—"Tell me my lord, where the acts of the Air-born Brāhman are to be found;" to which Yama after a long head-work, replied as follows.

SECTION II.

STATE OF THE SOUL.

18. Know, O Death! that this air-born seer has no acts whatever; for as he is born of empty air so his doings are all null and void. (*i. e.* the bodiless spirit or mind is devoid of acts requiring physical means and appliances).

19. Whoso is born of air, is as pure as air itself, and has no combination of cause or acts like all embodied (beings).

20. He has no relation with acts of his prior existence. He is *nil* as the child of an unprolific woman, and as one unborn, uncreated and unbegotten.

21. Want of causes has made him a pure vacuous being, and the privation of prior acts has made him as *nil* as an etherial arbor.

22. His mind is not ruffled as those of others, by reason of the privation of his former acts; nor is there any such act of his present state, whereby he may become a morsel to death.

23. Such is the soul seated in the sheath of vacuity, and remaining for ever as the simple form of its own causality (*kāranadeha*), and not guided by any extraneous causation whatever.

24. It has no prior deed, nor does it do any thing at present; (*i. e.* neither led by predestination, nor actuated by present efforts); but

continues as something in the shape of aeriform intelligence.

25. Our inference of the actions of breathing and motion by the agency of the soul, is a mere supposition; because the soul is devoid of every thought of or tendency to action.

26. It sits meditating on itself as inseparable from the Supreme Intelligence, just as the images (in painting and statuary), are inseparable from the mind of the painter and sculptor.

27. The self-born Brāhman is as intimately connected with the objects of his thought, as fluidity is associated with water and vacuity with the firmament.

28. His soul is as immanent in the supreme, as motion is inherent in the winds. It has neither the accumulated acts of past lives, nor those of its present state. (*i. e.* It is neither a passive nor active agent of prior or present acts; but is an indifferent witness of the acts of the body and mind).

29. It is produced without the co-operation of accompanying causes, and being free from prior motives, it is not subjected to the vicissitudes concomitant with human life.

30. It is found to be no other than its own cause; and having no other cause for itself, it is said to be self-produced.

31. Say, how can you lay hold on that being that has done no act before, nor is in the act of doing any thing at present? It is then only subjected to thee when it thinks itself mortal. (But he that knows his soul to be immortal is not subject to death).

32. Whoso believes his soul to be of this earth, and thinks himself to be an earthly being, he may be easily overtaken by thee; (whose power extends over earth-born mortals only).

33. This Brāhman is a formless being, by reason of his disowning the material body. Hence it is as hard for thee to enthrall him, as to entwine the air with a rope.

34. Death rejoined saying:—Tell me my lord! how may the unborn *Aja* or the self-born *swayambhu*, be produced out of vacuum, and how can an earthly or other elemental body be and not be (at the same time).

35. Yama replied:—This Brāhman is neither born nor is *nil* at any time; but remains for ever the same, as the light of intelligence of which there is no decay.

36. There remains nothing at the event of the great Doomsday, except the tranquil, imperishable and infinite Brāhman himself in his spiritual form.

37. This is the nature of the everlasting vacuum, too subtile in its essence, and devoid of all attributes; but viewing present before its mind, the stupendous cosmos in the form of a huge mountain in the beginning of recreation. (The mind is the noumenon—Brahma, and the phenomena of the world is the gigantic macrocosm known as *Virājmūrti*).

38. Being of the nature of intelligence it is imperishable; but those who view the spirit in the form of any phenomenal body, are liable to perish with it like all embodied beings.

39. Thus this Brāhman remained in the womb of vacuity in the beginning, in his state of unalterable, vacuous intelligence.

40. It is purely of the nature of the inane understanding, and of the form of a vast expanse of omniscience; having neither body nor organism; no acts nor agency, nor desire of any kind in itself.

41. That which is simply of the form of vacuum and pure light, is never beset by the snare of pristine desires, as a corporeal being.

42. It has nothing to know or see without itself (*i. e.* beyond its self-consciousness). The only conception that we have of it, is what resembles an extended intelligence (*i. e.* an all-diffusive omniscience).

43. Under these circumstances, how is it susceptible of any earthly or other external form? Therefore O Death! desist from thy attempt to lay hold on the same.

44. Hearing these words of Yama, Death thought upon the impracticability of laying hold on empty vacuity by any body, and sorrowfully returned to his own abode.

45. Rāma said: you said sir, that Brahmā is your great grand-sire; I think it is he that you mean to say as the unborn, self-born, universal soul and intelligence.

46. So is this Brahmā, Rāma! as I have spoken to you, and it was with regard to the same, that the aforesaid discussion was held of yore between Death and Yama (Pluto).

47. Again when Death had made an end of all living beings at the interval of a *manwantarā*, he thought himself strong enough to make an attempt to bear down upon the lotus-born Brahmā also.

48. It was then that he was admonished by Yama, saying:—It is your habit that makes you go on your wonted course of killing.

49. But the super-etherial form of Brahmā too is beyond your reach: it being simply of the nature of the mind having connection with its thoughts only, and no concern with the actual forms of things.

50. It is of the form of the wonderfully vacuous intellect, having the faculty of cognition in it. Thus the intellect being but vacuum, has neither any cause for it, nor any effect produced by it.

51. As the aeriform volitive principle in men, manifests itself without being connected with material forms, so is the self-born (Brahmā) manifest to all in his own immaterial nature.

52. Like strings of pearl appearing to view in the clear firmament, and forms of cities seen in a dream, the self-born (Brahmā) is manifest of himself without relation to external objects.

53. As there is no beholder nor any thing beholden of the solitary Supreme spirit which is the intellect itself; so is the mind manifest of itself (without its looking at or being looked upon by any body).

54. It is the volitive mind which is called Brahmā and volition being a spiritual faculty, has no connection with any material substance.

55. As the mind of the painter is fraught with images of various things, so is the mind of Brahmā full of figures of all created beings.

56. The self-born Brahmā is manifest in his own mind as Brahmā is manifested in the vacuous sphere of his intellect. He is without beginning, middle and end, and appears to have a figure like that of a male being, while in reality he has no body, as the offspring of a barren woman.

CHAPTER III.

CAUSES OF BONDAGE IN THE BODY.

Rāma said:—It is even so as you have said, that the mind is a pure essence, and has no connection with the earth and other material substances; and that it is verily Brahmā itself.

2. Now tell me, O Brāhman! Why the remembrance of his former states (in the past and previous Kalpas), is not (to be reckoned as) the cause of his birth, as it is in the case of mine and yours and of all other beings.

3. Vasishtha replied:—Whoever had a former body, accompanied with the acts of his prior existence, retains of course its reminiscence, which is the cause of his being (reborn on earth).

4. But when Brahmā is known to have no prior acts, how is it possible for him to have his reminiscence of any thing?

5. Therefore he exists without any other cause except the causation of his own mind. It is by his own causality that the Divine spirit is self-born, and is himself his own spirit.

6. He is everlasting, and his body is born of itself from the self-existent Brahma. This unborn or self-born Brahmā has no material body whatever, except his subtile *ātivāhika* or *linga deha*.

7. Rāma said:—The everlasting body is one thing (called the *Sūkshma sarīra* or subtile or immaterial body), and the mortal body is another (called the *sthūladeha* or the gross and material frame). Now tell me sir, whether all created beings have a subtile body also as that of Brahmā?

8. Vasishtha replied:—All created beings that are produced of a cause, have two bodies (the *sūkshma* and the *sthūla* or the subtile and the gross). But the unborn being which is without a cause, has one body only (which is called the *ātivāhika* or the everlasting spiritual body).

9. The increate Brahmā is the cause of all created beings, but the uncreated spirit having no cause for itself, has one body for it.

10. The prime lord of creatures has no material body; but manifests himself in the vacuous form of his spiritual body.

11. His body is composed of the mind alone, and has no connection with the earth or any other material substance. He is the first lord of creatures, that stretched the creation from his vacuous body (or spiritual essence).

12. All these are but forms of the images or ideas in his vacuous mind, and having no other patterns or originals in their nature. And that every thing is of the same nature with its cause, is a truth well known to all (from the identity of the effect and its material cause).

13. He is an inexistent being and of the manner of perfect intelligence.

He is purely of the form of the mind, and has an intellectual and no material entity.

14. He is prime (cause) of all material productions in the physical world, and is born of himself with his prime mobile force in the form of the mind.

15. It was by the first impulse given by the prime moving power, that this expanse of creation came to be spread in the same ratio, as the currents of air and water (or the velocity of winds and tides), are in proportion to the impetus given to them.

16. This creation shining so bright to our sight, has caught its light from the luminous mind of the formless Brahmā, and appears as real to our conceptions (as they are ideal in the Divine mind).

17. Our vision in a dream is the best illustration of this (unreality of worldly things): as that of the enjoyment of connubial bliss in dreaming. It is then that an unreal object of desire, presents itself as an actual gain to our fond and false imagination.

18. The vacuous, immaterial and formless spirit, is now represented as the self-born and corporeal lord of creatures in the form of the first male. (Protogonus or the only begotten son of God).

19. He remains undiscerned in his state of pure intelligence; but becomes manifest to all by the evolution of his volition. He is indiscernible in his absolute state (of inaction); but becomes conspicuous to us in the display of his nature (in creation).

20. Brahmā is the divine power of volition (or the will of God). He is personified as the first male agent of creation, but devoid of a corporeal body. He is only of the spiritual form of the mind, and the sole cause of the existence of the triple world.

21. It is his volition that makes the self-born (Brahmā) to exert his energies, as human desires impel all mankind to action: and the vacuous mind manifests itself as a mountain of desires.

22. It then forgets its everlasting and incorporeal nature, and assumes to itself the solid material body, and shows itself in the shape of a delusive apparition (in his creation).

23. But Brahmā, who is of an unsullied understanding, is not involved in oblivion of himself, by the transformation of his unknowable nature to the known state of volition (or change of the *nirguna* to *saguna*).

24. Being unborn of material substance, he sees no apparition like

others, who are exposed by their ignorance to the misleading errors of falsehood, appearing in the shape of a mirage before them.

25. As Brahmā is merely of the form of the mind, and not composed of any material substance, so the world being the product of the eternal mind, is of the same nature with its original archetype.

26. Again as the uncreated Brahmā is without any accompanying causality with himself, so his creation has no other cause beside himself (*i. e.* There is no secondary cause of the universe).

27. Hence there is no difference in the product from its producer; because it is certain, that the work must be as perfect as its author (so says the *Sruti*:—*Pūrnat pūrnām &c.*).

28. But there is nothing as a cause and effect to be found in this creation, because the three worlds are but the prototypes of the archetype of the divine mind.

29. The world is stretched out in the model of the Divine mind, and not formed by any other holy spirit. It is as immanent in the mind of God, as fluidity is inherent in water.

30. It is the mind which spreads out this extended unreality of the world like castles in the air, and builds Utopian cities (by its imagination only).

31. There is no such thing as materiality, which is as false a conception as that of a snake in a rope. Hence it is no way possible for Brahma and other beings to exist as individual bodies.

32. Even spiritual bodies are inexistent to enlightened understandings. As for the material body, it has no room in existence. (Matter or a corporeal substance or an unseen substratum is a non-entity. Berkeley).

33. Man (*manu*) who derives his name from his mind (*mana*) is a form of the volitive soul called *Verinchi* (Lat. *vir*—inchoare the inchoative spirit of Brahma); and has for his dominion the mental or intellectual world *mano-rajyam* (Lat. *mentis regio vel regnum*) where all things are situated in the form of realities.

34. The mind is the creative Brahma called *Verinचितvas* (Lat. *Virinchoativus*), by the exercise of its inherent *sankalpa* or the volition of incipience or creation—*sisriksha*; and displays itself in the form of the visible universe by development of its own essence.

35. This *Virinchi* or the creative power is of the form of the mind *manas*, as the mind itself is of the form of *Virinchi* also. It has no

connection with any material substance, which is a mere creation of the imagination. (That is to say, matter is an imaginary substance or substratum of qualities only).

36. All visible things are contained in the bosom of the mind, as the lotus-bud and blossom reside in the seed of the lotus. Hence there is no difference between the mental and visible appearances of things, nor has any one ever doubted of it any where.

37. Whatever things you see in a dream, whatever desires you have at heart and all the ideals of your fancy, together with your ideas, notions and impressions of the visibles, know your mind to be the receptacle of them all.

38. But the visible objects relating to the option of the mind (*i. e.* which are desirable, to every one), are as baneful to their beholder, as an apparition is to a child (*i. e.* they are equally tempting and misleading to all).

39. The ideal of the phenomenal *drisyadhi*, develops itself as the germ contained in the seed and becomes in its proper time and place a large tree (comparable with the great arbor of the world known as *sansāramahī ruha* or *Vriksha*).

40. If there is no rest with what is real, there can be no peace with the phenomenals which are full of troubles, and give no solace to the mind. It is impossible that the feeling of the perception of visibles will be ever lost to their perceiver (observer), though its subsidence only is said to constitute liberation.

CHAPTER IV.

SECTION I.

DESCRIPTION OF THE NIGHT-FALL.

Vālmīki related:—

While Vasistha—the leading sage, was thus going on with his lecture without interruption, the whole assembly was intent upon listening to it with a fixed tone and tenor of their minds.

2. The string of bells (tied to the waists of warriors) ceased to jingle, every one was motionless, and even the parrots in the cages

ceased to warble and flutter.

3. The ladies forgot their dalliance and were quietly attentive to the sermon: and all in the royal hall, were fixed in attention as they were paintings and statues.

4. There remained but an hour to the closing of the day, and the sun-beams became agreeable to all. The busy bustle of the world was dwindling away with the glimmering light of the setting sun.

5. The beds of full-blown lotuses exhaled their fragrance all around, and soft Zephyrs were playing about, as if to attend the audience.

6. The sun glided away from his diurnal course, and advanced to the top of his solitary setting mountain, as if he meant to reflect on all that he had heard.

7. The shades of night began to cover the landscape, and the frost to overspread the forest-lands; as if they were cooled by the cooling lectures on philosophy.

8. Now failed the concourse of the people in all directions, as if they had availed themselves of the instructions of the sage to abate the fervour of their exertions.

9. All objects on earth cast their lengthened shadows, as if they stretched their necks to hear the preaching of Vasishtha.

10. The chamberlain then advanced lowly to the monarch of the earth, and begged to inform, that the time for evening ablution and service, was about to expire.

11. Upon this the sage Vasishtha, curbed his sweet speech and said:—Let thus far, mighty king! be your hearing of this day, and I will resume my lecture, and speak of other things to-morrow.

12. Here the sage held his silence, when the king responded "Be it so as you will," and rose from his seat.

13. He honoured for his own good, that godly sage and the other seers and Brāhmans, with due respects and offerings of flowers, water, worthy honorariums, fees, gifts and homage.

14. Then rose the whole assembly with the king and the assemblage of sages; and the gems and jewels that decked the persons of the princes and people, shed their lustres on the faces of all.

15. There was a commingled tinkling of the bracelets and armlets of the

throng caused by the collision of their bodies (in their egress), and mixed flashing of the necklaces and brocades that decorated their persons.

16. The jewels attached to the tufts and crests of hair on the tops of their heads, emitted a jingling sound resembling the humming of bees amidst their flowery braids.

17. The face of the sky on all sides, that shone with a purple hue reflected by the golden ornaments on their persons, seemed as it was pleased with the wise sayings and sense of the sage.

18. The aerial visitants vanished in the air, and the earthly guests repaired to their respective habitations on earth where they all performed their daily (evening) services in their own residences.

19. In the meantime sable night made her appearance on earth, and like a bashful young lady, withdrew to the closet apart from the rest of mankind.

20. The lord of the day passed to other lands to shine upon them, for verily it is the avowed duty of every good person to give the benefit of equal light to all.

21. The shade of evening veiled all sides, and uplifted the canopy of the starry sphere on high, which like the vernal atmosphere, was emblazoned with the starlike flowers of *kinsuka*.

22. The birds of air took to their repose in the hollows of mango trees, or on the tops of Kādamba arbours, as honest people of fair dealing, find their rest in the purity of their minds, and contriteness of their inward hearts.

23. The skirts of the clouds tinged with red by the slanting beams of the setting sun, and with a shade of yellow hue upon them, decorated the western hills with vests of yellow garb while the sky crowned their heads with gemming wreaths of starry groups.

24. The Goddess of evening (Vespera), having departed after receiving her homage (by the vespers of mankind), was followed by her train of dark night shades, appearing as black-bodied fiends—Vetālas, (night roving *nisācharas* of deserts).

25. A gentle and cooling breeze was blowing softened by the dew drops of night, and opening the petals of the Kumuda flowers (nylumbium), and bearing their fragrance all around.

26. A thick gloom covered the face of nature, and the stars were hid

under the mists of night, and all the quarters of the skies, seemed with their overhanging loose and hairy mists, as the faces of widows shrouded by the dark dishevelled hair of mourning (for their departed lord the sun).

27. Now appeared the moist orb of the moon in her ambrosial form in the milky ocean of the sky, to moisten the mundane heat with her milk-white beams (sudhā-subhra-dīdhiti).

28. On her rising, the thick mists of darkness fled from the eastern hemisphere, and became invisible in the air; as the darkness of ignorance is put to flight from the minds of monarchs, by their attendance to the sayings of wisdom.

29. Then the sages and seers, the rulers and priests of the people, took their rest in their respective beds, as the words of Vasishtha which were full of meaning, reposed in the recesses of their hearts.

30. As the thick darkness of night, resembling the dark complexion of death, receded from the arena of the skies, there followed close on its foot-steps the dewy dawn of the day with her slow moving pace.

31. The twinkling stars now disappeared from the sky, as the flowers on the trees were blown away by the breeze, and strewn on the ground as the fallen stars of heaven.

32. The sun became visible to the eyes, which his rays had roused from their sleep, as the new-rising faculty of reason becomes conspicuous in the minds of enlightened great souls.

33. Fragments of clouds shining with solar gleams, spread a yellow mantle over the eastern hills, which were still decorated with strings of stars, pendant on the crests of their lofty heads (like strings of pearls suspended to the crowns of kings).

34. All the terrestrial and celestial congress assembled again at the royal hall, in the order and manner (of their meeting) of the day before, after the performance of their morning services. (originally *prātastanāh* matins or matutinal ceremonies).

35. The whole assemblage took their seats as on the previous day, and sat unmoved in their places, as a lotus-lake in its calmness after a storm.

SECTION II.

NATURE OF THE MIND.

36. Then Rāma addressed the most eloquent of sages Vasishtha, with his mellifluous words regarding the subject under investigation, (the nature of the mind).

37. He said:—Tell me plainly, O venerable sir! about the form of the mind, which developed itself in all things of the universe, as they were offshoots of it (or manifestations of the mind).

38. Vasishtha replied:—Rāma! there is no form whatever of the mind, that may be seen by any body. It has nothing substantial besides its name as that of the formless and irremovable vacuity: (with which it is compared in its all-comprehensiveness, all-diffusiveness and all-pervasiveness).

39. The mind as an *ens* or entity (sat), is not situated in the outer body (or any part of it), nor is it confined in the cavity of the inward heart or brain. But know it O Rāma, to be situated everywhere, as the all encompassing vacuum. (Being all-pervading and all-diffusive in its nature as vacuity itself).

40. This world is produced from it, and likens to the waters of the mirage. It manifests itself in the forms of its fleeting thoughts, which are as false as the appearance of secondary moons in the vapours.

41. The thinking principle is generally believed as something intermediate between the positive and negative, or real and unreal, you must know it as such and no other (*i. e.* neither material as the body, nor immaterial as the soul, but a faculty appertaining to the nature of both).

42. That which is the representative of all objects is called the mind: there is nothing besides to which the term mind is applicable.

43. Know volition to be the same as the mind, which is nothing different from the will, just as fluidity is the same with water, and as there is no difference between the air and its motion in the wind. (The inseparable property answering for its substance).

44. For wherever there is any will, there is that attribute of the mind also and nobody has ever taken the will and the mind for different things.

45. The representation of any object whether it is real or unreal is mind, and that is to be known as Brahma the great father of all.

46. The incorporeal soul in the body is called the mind, as having the sensuous knowledge or everlasting ideas of the corporeal world in

itself. (*i. e.* the sentient and thinking soul is the same with mind).

47. The learned have given the several names of ignorance, intellect, mind, bondage, sin and darkness, to the visible appearance of creation.

48. The mind has no other image than that (of a receptacle and reflector of the ideas) of the visible world, which, I repeat to say, is no new creation; (but a reflexion of the mind).

49. The visible world is situated in an atom of the great mind, in the same manner, as the germ of the lotus plant is contained within its seed.

50. The visible world is as innate in the all-knowing mind, as the light is inherent in the sun-beams, and velocity and fluidity are inborn in the winds and liquids.

51. But the visionary ideas of the visibles are as false and fleeting in the minds of their observers, as the form of a jewel in gold, and water in the mirage; and as wrong as the foundation of a castle in the air, and the view of a city in a dream.

SECTION III.

KAIVALYA OR MENTAL ABSTRACTION.

52. But as the phenomenals appear as no other than real to their observer, I will O Rāma! cleanse them now from thy mind as they do the soil from a mirror.

53. As the disappearance of an appearance makes the observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world. (This is called *Kevalībhāva* or *non-chalance* of all things).

54. This state being arrived, all the passions of the soul, and the desires of the mind, will be at rest, as torrents of rivers at the calm ensuing upon the stillness of the wind.

55. It is impossible that things having the forms of space, earth and air (*i. e.* material objects) will present the same features in the clear light (of induction), as they do to our open sight.

56. Thus when the observer comes to know the unreality of the phenomena of the three worlds, as well as of his own entity, it is then that his pure soul attains to the knowledge of *kaivalya* or solity of divine existence.

57. It is such a mind that reflects the image of God in itself as in a mirror; while all others are as blocks of stone, and incapable of receiving any reflexion at all.

58. After suppression of the sense of *ego* and *tu* (or both the subjective and objective knowledge), and the error of the reality of the outer world the beholder becomes abstracted and remains without vision of external things in his sitting posture.

59. Rāma rejoined:—If the perception of entity is not to be put down, nor an entity become a non-entity nor when I cannot view the visibles (which are the causes of our error), as non-entities;

60. Then tell me O Brāhman! how to uproot this disease of our eagerness for the visibles from the mind, which bewilders the understanding, and afflicts us with a train of troubles.

61. Vasishtha replied:—Now hear my advice, Rāma, for the suppression of this phantom of phenomenon, whereby it will surely die away and become utterly extinct.

62. Know Rāma, that nothing that is, can ever be destroyed or become extinct; and though you remove it, yet it will leave its seed or trace in the mind.

63. This seed is the memory of such things, which reopens the ideas of the visibles in the mind, expanding themselves in the fallacious notions of the forms of big worlds and skies, mountains and oceans.

64. These (wrong notions) called *doshas* or faults and defects of understanding, are obstacles in the way to liberation; but they do not affect the sages who are found to be liberated.

65. Again if the world and all other things are real existences (as the Sāmkhyas maintain): yet they cannot confer liberation on any one; because the visibles, whether they are situated within or without us are perishable themselves.

66. Learn therefore this dreadful proposition (solemn truth), which will be fully explained to you in the subsequent parts of this work. (Note:—A dreadful dogma it is to physicists and "*ādivādis*" or asserters of the *incipientes mundi* or beginning of the world).

67. That all things appearing in the forms of vacuity, elementary bodies, the world, and *ego et tu*, are non-entities, and have no meanings in them.

68. Whatever is seen apparent before us, is no other but the supreme Brahma himself, and his undecaying and imperishable essence.

69. The plenitude of creation is an expansion of his plenum, and the quiet of the universe rests in his quietude. It is his *beom* which is the substance of vacuum, and it is his immensity that is the substratum of the immense cosmos.

70. Nothing visible is real, and there is neither any spectator nor spectacle here. There is nothing as vacuity or solidity in nature, but all this is but a piece of extended Intelligence.

71. Rāma rejoined:—The adages relating the grinding of stones by the son of a barren woman, the horns of a hare, and the dancing of a hill with its extended arms;

72. And the oozing of oil from sand, the reading (of books) by dolls of marble, and the roaring of clouds in a painting, and such others are applicable to your words (of the reality of an unreal essence of God).

73. I see this world to be full of diseases, deaths and troubles, mountains, vacuities and other things, and how is it sir, that you tell me of their non-existence?

74. Tell me Sir, how you call this world to be unsubstantial, unproduced and inexistent, that I may be certain of this truth.

75. Vasishtha replied:—Know Rāma, that I am no inconsistent speaker, and hear me explain to you how the unreality appears as real, as the son of a barren woman has come to rumour.

76. All this was unproduced before, and did not exist in the beginning of creation. It comes to appearance from the mind like that of a city in a dream. (*i. e.* they are all but creations of the mind and fancy).

77. The mind also was not produced in the beginning of creation and was an unreality itself. Hear me tell you therefore, how we come to a notion of it.

78. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful unrealities as true in a state of dreaming. (Here the dreaming philosopher sees dreams in his dream).

79. It then exerts its volition in the fabrication of the body and spreads far and wide the magic scene of the phenomenal world.

80. The mind by its potentiality of vacillation has many actions of its

own, as those of expansion, saltation, and motion, of craving, roving, diving and seizing, and many other voluntary efforts (the causes of physical operations).

CHAPTER V.

ON THE ORIGINAL CAUSE. (MŪLA-KĀRANA).

Rāma said:—Tell me, O chief of the sages! what cause is it that leads to our misconception of the mind, how it is produced and what is the source of its illusion.

2. Tell me sir, in brief of the first production (of the mind), and then, O best of the eloquent, you may tell the rest, that is to be said on the subject.
3. Vasishtha replied:—Incident to the universal dissolution, when all things were reduced to nothing, this infinity of visible objects remained in a state of calm and quiet before their creation.
4. There was then the only great God in existence, who is increate and undecaying, who is the creator of all at all times, who is all in all, and supreme soul of all, and resembling the sun that never sets.
5. He whom language fails to describe, and who is known to the liberated alone; who is termed the soul by fiction only, and not by his real nature (which is unknowable).
6. Who is the prime Male of Sāṅkhya philosophers and the Brahma of Vedānta followers; who is the Intelligence of gnostics and who is wholly pure and apart from all (personalities).
7. Who is known as vacuum by vacuists, who is the enlightener of solar light, who is truth itself, and the power of speech and thought and vision, and all action and passion for ever.
8. Who though ever existent everywhere appears as inexistent to the world, and though situated in all bodies, seems to be far from them. He is the enlightener of our understanding as the solar light (of the world).
9. From whom the gods Vishnu and others are produced as solar rays from the sun; and from whom infinite worlds have come into existence like bubbles of the sea.

10. Unto whom these multitudes of visible creations return as the waters of the earth to the sea, and who like a lamp enlightens the souls and bodies (of all immaterial and material beings).

11. Who is present alike in heaven as in earth and the nether worlds; and who abides equally in all bodies whether of the mineral, vegetable or animal creation. He resides alike in each particle of dust as in the high and huge mountain ranges; and rides as swift on the wings of winds, as he sleeps in the depths of the main.

12. He who appoints the eight internal and external organs (Paryashtakas) of sense and action to their several functions; and who has made the dull and dumb creatures as inert as stones, and as mute as they are sitting in their meditative mood.

13. He who has filled the skies with vacuity and the rocks with solidity; who has dissolved the waters to fluidity, and concentrated all light and heat in the sun.

14. He who has spread these wonderful scenes of the world, as the clouds sprinkle the charming showers of rain; both as endless and incessant, as they are charming and dulcet to sight.

15. He who causes the appearance and disappearance of worlds in the sphere of his infinity like waves in the ocean; and in whom these phenomena rise and set like the running sands in the desert.

16. His spirit the indestructible soul, resides as the germ of decay and destruction in the interior (vitals) of animals. It is as minute as to lie hid in the body, and as magnified as to fill all existence.

17. His nature (Prakriti) spreads herself like a magic creeper (*māyā latā*) all over the space of vacuity, and produces the fair fruit in the form of the mundane egg (*Brahmānda*); while the outward organs of bodies, resembling the branches of this plant, keep dancing about the stem (the intelligent soul), shaken by the breeze of life which is everfleeting.

18. It is He, that shines as the gem of intelligence in the heart of the human body; and it is he from whom, the luminous orbs constituting the universe, continually derive their lustre.

19. It is that colossus of intelligence, which like a cloud sheds ambrosial draughts of delight to soothe our souls, and showers forth innumerable beings as rain drops on all sides. It bursts into incessant flashes showing the prospects of repeated creations which are as (momentary as) flashes of lightnings.

20. It is his wondrous light which displays the worlds to our wondering sight; and it is from his entity that both what is real and unreal, have derived their reality and unreality.

21. It is the insensible and ungodly soul, that turns to the attractions of others against its purpose; while the tranquil soul rests in itself (as in the spirit of God).

22. He who transcends all existences, and by whom all existent beings are bound to their destined actions in their proper times and places, and also to their free actions and motions and exertions of all kinds.

23. It is he who from his personality of pure consciousness, became of the form of vacuum (pervading all nature), and then by means of his vacuous mind and empty thoughts filled it with substances, wherein his soul was to reside, and whereon his spirit had to preside.

24. Having thus made the infinite hosts of worlds in the immense sphere of the universe, he is yet neither the agent of any action nor the author of any act in it; but remains ever the same as the sole one alone, in his unchangeable and unimpairing state of self-consciousness, and without any fluctuation, evolution or inhesion of himself, as he is quite unconcerned with the world.

CHAPTER VI.

ADMONITION FOR ATTEMPT TO LIBERATION.

Mumukshu Praytnopadesa.

Vasishtha said:—It is by the knowledge of this transcendent supreme spirit and God of gods, that one may become an adept (in divine service), and not by the rigour of religious austerities and practices. (Proficiency by theoretic knowledge).

2. Here nothing else is needed than the culture and practice of divine knowledge, and thereby the truth being known, one views the errors of the world, as a satiate traveller looks at a mirage in a clear light.

3. He (God) is not far from nor too near us, nor is he obtainable by what he is not (as the adoration of images and ceremonial acts). He is the image of light and felicity, and is perceivable in ourselves.

4. Here austerities and charities, religious vows and observances, are of no good whatever. It is the calm quietude of one's own nature only that is serviceable to him in his services to God.

5. Fondness for the society of the righteous and devotedness to the study of good books, are the best means of divine knowledge; while ritual services and practices, serve only to strengthen the snare of our in-born delusions, which true knowledge alone can sever.

6. No sooner one has known this inward light of his as the very God, than he gets rid of his miseries, and becomes liberated in this his living state.

7. Rāma said:—Having known the Self in himself, one is no more exposed to the evils of life and even to death itself.

8. But say how is this great God of gods to be attained from such great distance (as we are placed from him), and what rigorous austerities and amount of pains are necessary for it.

9. Vasishtha replied:—He is to be known by means of your manly exertions (in knowledge and faith), and by the aid of a clear understanding and right reasoning, and never by the practice of austerities and ablutions, nor by acts attended with bodily pain of any kind. (Hence the mistake of *Hatha yoga*).

10. For know, O Rāma! all your austerities and charities, your painstaking and mortification are of no efficacy, unless you wholly renounce your passions and enmity, your anger and pride, your selfishness and your envy and jealousy.

11. For whoever is liberal of any money which he has earned by defrauding others, and with a heart full of vile passions, the merit of such liberality accrues to the rightful owner of the property and not to its professed donor.

12. And whoever observes any vow or rite with a mind actuated by passions, he passes for a hypocrite and reaps no benefit of his acts.

13. Therefore try your manly exertions in securing the best remedies of good precepts and good company, for putting down the diseases and disturbances of the world.

14. No other course of action except that of the exertion of one's manliness, is conducive to the allaying of all the miseries and troubles of this life.

15. Now learn the nature of this manliness for your attainment to

wisdom, and annihilation of the maladies of passions and affections and animosity of your nature.

16. True manliness consists in your continuance in an honest calling conformable with the law and good usage of your country; and in a contented mind which shrinks from smelling the enjoyments of life.

17. It consists in the exertion of one's energies to the utmost of his power, without bearing any murmur or grief in his soul; and in one's devotedness to the society of the good and perusal of good works and Sāstras.

18. He is styled the truly brave who is quite content with what he gets, and spurns at what is unlawful for him to take; who is attached to good company, and ready at the study of unblamable works.

19. And they who are of great minds, and have known their own natures and those of all others by their right reasoning, are honoured by the gods Brahmā, Vishnu, Indra and Siva.

20. He who is called a righteous man by the majority of the good people of the place, is to be resorted to with all diligence as the best and most upright of men.

21. Those religious works are said to compose the best Sāstra, which treat chiefly of Spiritual knowledge; and one who constantly meditates on them, is surely liberated (from the bonds of this world).

22. It is by means of right discrimination derived from the keeping of good company and study of holy works, that our understanding is cleared of its ignorance, as dirty water is purified by *Kata* seeds, and as the minds of men are expurgated by the Yoga philosophy.

CHAPTER VII.

RECOGNITION OF THE NIHILITY OF THE PHENOMENAL WORLD.

(*Drīsyāsattā Pratījnānam*).

Rāma said:—

Tell me, O Brāhman! where is this God situated and how can I know him, of whom you spoke all this, and whose knowledge you said, leads to our liberation.

2. Vasishtha replied:—This God of whom I spoke, is not at a distance from us. He is situated in these our bodies, and is known to be of the form of mere Intellect (*chinmātra*) to us. So says Fichte: The Infinite Reason (chit) alone exists in himself—the finite in him. Lewis vol. II. p. 563.

3. He is all in all, though all this world is not the omnipresent Himself. He is one alone and is not termed the all that is visible (to us). So Fichte: God is infinite and embraces the finite, but the finite can not encompass the Infinite. Lewis vol. II. p. 573.

4. It is this Intellect which is in Siva, that wears the cusp of the moon in his crest; the same is in Vishnu that rides on his eagle Garuda, and in Brahmā that is born of the lotus. The sun also is a particle of this Intellect; (but they are not the self-same Intellect themselves).

5. Rāma rejoined:—So it is; and even boys say this also, that if the whole world is mere Intelligence (*chetana mātrakam*); then why call it by another name (as the world), and what is the use of giving admonition of it to anybody, (when every one is full of intelligence).

6. Vasishtha replied:—If you have known the mere Intellect (*Chinmātram*), to be the same with the intelligent world (*chetana viswa*), you have then known nothing for getting rid of this world.

7. The world is verily intelligent, O Rāma, (with the mundane soul); but the animal soul (*Jīva*) is called *pasu* or brutish observer of things *pasyati*, on account of its looking after sensual gratifications only as brutes, and giving rise only to the fears of disease, decay and death (from its love of itself, and care for self-preservation).

8. The animal soul (*Jīva*), though an incorporeal substance, is an ignorant thing and subject to pain and sorrow. The mind *manas* also, though it is capable of intelligence—*chetanīyam*, has become the root of all evils. (*i. e.* With its power of intellection and nature of intelligence (*chetanam*), it is yet ever inclined to the wrong side by itself).

9. Intellectual liberation (*chetya mukta*) from thoughts of the world, is one state (of the soul), and unintelligent gazing (*unmukhatā*) at it, is another. He who knows the better of these two the states of the soul, has no cause of sorrow, (*i. e.* the rational from the irrational soul).

10. He who has seen the all surpassing Supreme Being, has his heartstrings all cut asunder, and the doubts of his mind all driven away. The sequences of his acts are washed away, (and leave no fear of

his transmigration).

11. The longing after perceptibles (*Chetyas*) does not cease, unless the perception of the visibles is effaced from the mind.

12. How then is this perception to be effaced? How is it possible to have a longing after the unintelligible Intelligence, without suppression of our longing for the visibles? It is only to be effected by avoiding the external perceptions of the mind.

13. Rāma said:—Tell me sir, where and how is that vacuous soul called *pasu*, by the knowledge of which no one can get rid of his transmigration. (*i. e.* the worshippers of the *jīvātmā* or animal soul called *jīvavādis*, are not entitled to their final liberation—*mukti*).

14. Tell me also, who is that man, who by his company with the good and study of good works, has gone over the ocean of the world, and beholds the Supreme soul in himself.

15. Vasishtha replied:—Whatever animal souls being cast in the wilderness of this life, long after this intelligent soul (*chetanātman*), they are truly wise, and know him (in themselves).

16. Whoso believes the animal soul as the life of the world (or mundane soul), and thinks (the knowledge of the) Intelligence to be attended with pain only, he can never know Him anywhere (in this world).

17. If the Supreme soul be known to us, O Rāma! the string of our woes is put to an end, like the fatal cholera after termination of its choleraic pain or extraction of its poison.

18. Rāma said:—Tell me, O Brāhman! the true form of the Supreme soul, by light of which the mind may escape from all its errors.

19. Vasishtha replied:—The Supreme soul is seen in the same way in ourselves and within our bodies, as we are conscious of our minds to be seated within us, after its flight to distant countries.

20. Our notion of the Supreme spirit is often lost in the depth of our minds, in the same way, as the existence of the outer world (objective knowledge), becomes extinct in our consciousness in yoga meditation.

21. It is He in whose knowledge we lose our sense of the beholder and visibles, and who is an invacuous vacuum or a substantive vacuity himself. (*i. e.* Who being known, we forget our knowledge both of the subjective and objective, and view his unity as the only *to on* or substratum of all). So Fichte: In thee, the Incomprehensible, does my

own existence, and that of the world become comprehensible to me. Lewis. Phil. vol. II. P. 563.

22. He whose substance appears as the vacuum, and in whom subsists the vacuous plenum of the universe; and who appears as vacuity itself, notwithstanding the plenitude of his creation subsisting in him, is verily the form of the Supreme soul (that you want to know).

23. Who though full of intelligence, appears to stand as an unconscious huge rock before us; and who though quite subtile in his nature, seems as some gross body to our conception: such is the form of the Supreme soul (that you want to know).

24. That which encompasses the inside and outside of every thing, and assumes the name and nature of the very thing to itself, is verily the form of the Supreme (that you want to know).

25. As light is connected with sunshine and vacuity with the firmament and as Omnipresence is present with every thing and every where: such is the form of the Supreme spirit (that you want to know).

26. Rāma asked:—But how are we to understand that He who bears the name and nature of absolute and infinite reality should yet be compressed within any thing visible in the world, which is quite impossible to believe?

27. Vasishtha replied:—The erroneous conception of the creation of the world, resembles the false impression of colours in the clear sky; wherefore it is wrong, O Rāma! to take a thing as real, of which there is an absolute privation in nature.

28. It is the knowledge of Brahma that constitutes his form, or else there is no act of his whereby he may be known to us; (the universe being but a development of himself). He is entirely devoid of any visible form, and therefore there is no better course for any one than to know him as truth.

29. After an absolute negation of the visibles comes to be known, (*i. e.* after disappearance of the traces of phenomenals from the mind), there remains a pre-eminent object of conception, which is inborn and manifest of itself.

30. This concept (of the Super-eminent) has oftentimes no reflexion, owing to its having no visible appearance; and at others it is not without its reflexion on the mirror of the mind (which has received its image).

31. No body has ever conceived this transcendent verity in himself, who

has not at the same time been convinced of the impossibility of the existence of the visible world. (*i. e.* Conviction of the nullity of the phenomenal alone, leads to the perception of the Reality).

32. Rāma rejoined:—Tell me, O sage! how the existence of so many extensive worlds composing the visible Universe, can be thought of as unreal, or comprised in the *chinmātram* (or minutiae of the divine mind), as the mount Meru in the sesamum seed.

33. Vasishtha replied:—If you will but stay a few days in the company of holy men, and study the sacred Sāstras with a steady mind with me:

34. Then I will purge away this false view of the visibles from your understanding, like the delusive mirage from one's sight. This absence of the view will extinguish your sense of being the viewer, and restore you to your intelligence alone.

35. When the viewer is united with the view, and the view with the viewer, there then turns out an unity of the duality, and the duality blends into an inseparable unity.

36. Without union of the two there is no success of either; and this union of both the viewer and the view having disappeared at last, there remains an only one unity (which is indissoluble).[2]

[2] Kant says:—'The pure Ego is the condition of all consciousness, the condition of the sum total of experience, consequently the Ego is the source from which the universe is to be deduced.' Again: "The thing *per se* underlying all phenomena, is one and the same substance with Ego. We know not wherein the Ego is different from it. This identity of both is only an affirmation of Monism, not of Idealism. Lewis: Hist.-Phil. Vol. II. pp. 356-7. Fichte says:—The Non-Ego is a product of the Ego. It is the Ego which thus creates the necessity for a Non-Ego and the Non-Ego wanted. Ibid. p. 358.

37. I will now cleanse away the dross of all your sense of egoism and tuism, with that of the world and all other things from the mirror of your mind, by bringing you to your consciousness of self, and total negation of every thing besides.

38. From nothing never comes a something, nor from something ever proceeds a nothing; and there is no difficulty whatever in removing what does not exist in nature, (*i. e.* That a nil is nil is self evident, and no argument is required to prove it so).

39. This world which appears so very vast and extensive, was not in being at the beginning. It resided in the pure spirit of Brahma, and was evolved from the mind (*Chitta*) of Brahmā.

40. The thing called the world was never produced, nor is it in being nor in actual appearance. It is as the form of a bracelet in gold, which it is not difficult to alter and reduce to its gross metallic state.

41. I will explain it fully by other reasons, whereby this truth may appear of itself, and impress irresistibly in your mind.

42. How can that be said to have its being, which was not brought into being before, and how can there be a rivulet in the mirage, or the ring of an eclipse in the moon?

43. As a barren woman has no son nor a mirage any water in it; and as the firmament has no plant growing in it, so there is no such thing which we erroneously call the world.

44. Whatever you see, O Rāma! is the indestructible Brahma himself: this I have many times shown you with good reasons, and not in mere words (as my *ipse dixit* only).

45. It is unreasonable, O intelligent Rāma! to disregard what a learned man speaks to you with good reasons; because the dull-headed fellow who neglects to listen to the words of reason and wisdom, is deemed as a fool, and is subject to all sorts of difficulties.

CHAPTER VIII.

NATURE OF GOOD SĀSTRAS.

Rāma asked:—How can it be reasonably shewn and established, that there is nothing to be known and seen in this world, although we have evident notions of it supported by sense and right reasoning?

2. Vasishtha answered:—It is from a long time, that this endemic of the fallacious knowledge (of the reality of the world), is prevalent (among mankind); and it is by means of true knowledge only that this wrong application of the word world, can be removed from the mind.

3. I will tell you a story, Rāma! for your success in (the attainment of) this knowledge; if you will but attend to it, you will become both intelligent and emancipate.

4. But if from the impatience of your nature like that of brute creatures, you get up and go away after hearing half of this

(narrative), you shall then reap no benefit from it.

5. Whoever seeks some object and strives after it, he of course succeeds in getting the same; but if he become tired of it he fails therein.

6. If you will betake yourself, Rāma! to the company of the good and study of good Sāstras, you will surely arrive at your state of perfection in course of a few days or mouths, according to the degree of your diligence.

7. Rāma said:—O you, that are best acquainted with the Sāstras, tell me which is the best Sāstra for the attainment of spiritual knowledge, and a conversancy with which may release us from the sorrows of this life.

8. Vasishtha replied:—Know, O high minded Rāma! this work (the Vāsishtha Sanhitā) to be the best of all others on spiritual knowledge. It is the auspicious Great Rāmāyana and the Sāstra of sāstras.

9. The Rāmāyana is the best of histories, and serves to enlighten the understanding. It is known as containing the essence of all histories.

10. But by hearing these doctrines one easily finds his liberation coming of itself to him; wherefore it is reckoned as the most holy record.

11. All the existing scenes of the world will vanish away upon their mature consideration; as the thoughts occurring in a dream, are dispersed upon the knowledge of the dreaming state after waking.

12. Whatever there is in this work, may be found in others also, but what is not found here, cannot be found elsewhere (in other works); and therefore the learned call it the thesaurus (*sanhitā*) or store-house (of philosophy).

13. Whoever attends to these lectures every day, shall have his excellent understanding undoubtedly stored with transcendent knowledge of divinity day by day.

14. He who feels this Sāstra disagreeable to his vitiated taste, may take a fancy to the perusal of some other sāstra that is more wordy and eloquent.

15. One feels himself liberated in this life by the hearing of these lectures, just as one finds himself healed of a disease by a potion of some efficacious medicine.

16. The attentive hearer of these sermons, perceives their efficacy in himself, in the same way as one feels the effects of the curses or

blessings pronounced upon him which never go for nothing, (but have their full effects in time).

17. All worldly miseries are at an end with him, who considers well these spiritual lectures within himself, and which is hard to be effected by charities and austerities, or performance of the acts ordained in the *srautā* or ceremonial vedas, or by hundreds of practices in obedience to the ordinances appointed by them.

CHAPTER IX.

ON THE SUPREME CAUSE OF ALL. (PARAMA KĀRANA).

Vasishtha continued:—

They are truly delighted and gratified (in their souls), who are ever devoted with all their hearts and minds in holy conversation among themselves.

2. Those that are devoted to the acquisition of knowledge and investigation of spiritual science, enjoy the same bliss of liberation in their living state, as it is said to attend on disembodied souls.

3. Rāma said:—Tell me O Brāhman! the distinct natures of the living and disembodied liberations, that I may try to learn the same, with an understanding enlightened by the light of Sāstras (literally, having the eye-sight of Sāstras).

4. Vasishtha said:—Who ever remains as he is, (*i. e.* without any perturbation in his worldly course), and continues intact as vacuity amidst society: such a one is called the living liberated (Jīvan mukta).

5. Who so is employed in his intellection only and seems to be sleeping in his waking state, though while conducting his worldly affairs: such a one is called the living liberated.

6. Whose countenance is neither flushed nor dejected in pleasure or pain, (in joy or grief and such other reverses); and who remains contented with what he gets: such a one is called liberated while he is living.

7. Whose waking is as a state of sound sleep, and who is not awake to the accidents of the waking state, and whose waking state is insensible of the desires incident to it: such a one is called liberated in his

life.

8. Who though actuated by the feelings of affection, enmity, fear and the like, is at rest, and as clear and undisturbed as vacuity within himself: such a one is called liberated while he is alive.

9. Who has not an air of pride in him, and is not conceited (with a notion of his greatness) when he does or refrains to do anything: such a one is called self-liberated in his life time.

10. Who at one glance or winking of his eye, has a full view of the whole creation and final destruction of the world, like the Supreme self (to which he is assimilated): such a one is said to be liberated in his life time.

11. Who ever is not feared by nor is afraid of any body, and who is freed from the emotions of joy, anger and fear: such a one is liberated in life.

12. Who is quiet and quietly disposes his business of this world, and who though he stands as an individual in the sight of men, attaches no individuality to himself; and who though a sentient being, is insensible to all impressions: such is the living liberated soul.

13. Who being full of all possessions, and having every thing present before him, remains cold and apathetic to them, as if they were useless to him: such a man is liberated in his life.

14. Now leaving the subject of "living liberation," I will tell you what they call the "disembodied liberation," which like a breath of wind enters into the soul, after it has fled from the mortal body.

15. The disembodied free spirit neither rises nor sets (like the sun), nor is it subject to wane (like the moon); it is neither manifest nor hidden; it is not at a distance, nor is it in me, thee or in any other person.

16. It shines forth in the form of the sun, and preserves the world in the manner of Vishnu. It creates the world in the shape of the lotus-born Brahmā, and destroys all as Rudra or Siva.

17. It takes the form of the sky supported on the shoulders of air, which supports all living beings, the gods, sages and demigods in the three worlds. It takes the form of boundary mountains and separates the different regions (of the earth and skies).

18. It becomes the earth and supports these numerous sets of beings, it takes the forms of trees, plants and grass, and yields fruits and grains

for supportance (of all living creatures).

19. It takes the forms of fire and water and burns and melts in them by itself. It sheds ambrosia in the form of the moon, and causes death in the shape of poison.

20. It becomes light wherewith it fills the space of the firmament, and spreads darkness in the form of Erebus (*tama or Teom*). It becomes vacuum (*vyom or beom*) to leave empty space for all, while in the form of hills it obstructs their free passage on earth.

21. In the form of the fleet mind, it moves the self-moving animals, and in that of dull matter it settles the unmoving immovables. It girds the earth by its form of the ocean, as a bracelet encircles the arm.

22. The bodiless spirit takes upon it the great body of the sun, and illumines all the worlds with their minute particles, while it remains quiet in itself.

23. Whatever is shining in this universe or ever was or is to be so, in any of the three—past, present and future times, know them all O Rāma! as forms of the Divine Spirit (which is free to take any shape it likes).

24. Rāma said:—Tell me, O Brāhman! why this view of liberation, appears so very difficult to me, as to make me believe it altogether incomprehensible to and unattainable by any body.

25. Vasishtha replied:—This (disembodied) liberation is called *nirvāna* or total extinction of self-consciousness, and is styled Brahma also (in whom the human soul is finally absorbed). Attend now to the means of its attainment.

26. All such visible objects known as I, thou, this &c., being unproduced (*anutpanna*) from the eternal *sat* or entity of God, it is impossible to have any conception of them in our minds.[3]

[3] Because the visible and destructible bodies could not proceed from the invisible and indestructible essence of God, nor the invisible and indestructible souls of persons, which are *utpanna* or produced from the essence of the eternal and infinite spirit, can have their extinction except in their main source, when they become instinct in and identic with the supreme spirit.

27. Rāma said:—Methinks, O best of them that know the knowable! that the bodiless souls of the liberated, when they pass through the bounds of the three worlds, have again to be born according to the course of nature.

28. Vasishtha replied:—Those that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence, are absorbed in infinity.

29. For how can one derive the knowledge of the unity of God from his belief in the duality of the separate existence of the world? Therefore the figurative sense of cosmos as God (*Viswa*) can not give the spiritual and infinite idea of Brahma.

30. He is no other but himself, of the nature of pure intellect, and of the form of the clear and tranquil vacuum (that pervades all things). Brahma is said to be the world, to signify his manifestation of its unreality as a reality unto us.

31. I have well considered about a golden bracelet, and found nothing as a bracelet in it save its gold. (The form is changeable, but the substance is real).

32. I observed the billows, and found nothing in them but water; and where there was no water I saw no billow to rise. (It is the substance and not its shape or shadow that is to be looked into).

33. I see no oscillation any where except in the winds, which are no other than this force in motion, and moving all things in the world. (Thus the spirit of God is the fountain or *primum mobile* of all forces, which are but forms of the main force).

34. As vacuity abides in air, and water appears in the burning deserts, and as there is light spread over all creation; so is the spirit of Brahma manifest in the three worlds in the forms of the very worlds.

35. Rāma said:—Tell me, O sage! the cause which makes this world with its nature of absolute negation or non-existence, to exhibit such distinct appearances in its phenomena.

36. Tell me also, how the viewer and the view (of these worlds) being both extinct, (as they are equally unreal in their nature), there remains their *nirvāna* or absorption in the Deity without their personalities.

37. Again as it is impossible to conceive the existence of the visible objects, say how is it possible to conceive the existence of the invisible Brahma in his own nature (of incomprehensibility).

38. Say by what mode of reasoning this truth may be known and ascertained, and this being accomplished, there remains nothing else to be inquired into.

39. Vasishtha replied:—This false knowledge or prejudice of the reality of the world, has been long prevalent like a chronic disease (among mankind); and requires to be removed by the specific charm (mantra) of reasoning only.

40. It can not however be expelled quickly and in a minute, but requires length of time, like the ascent and descent of an even sided precipice.

41. Therefore hearken to what I say, for dispelling your fallacy of the world, by means of arguments, logical inferences, and habitual meditation (about the nature of God).

42. Attend now Rāma! to a tale that I am to tell you for your attainment of this knowledge, and by the hearing of which you will become intelligent, wise and liberated.

43. I will even now relate to you the subject of the production of the world, in order to show you, that all that is produced serves to bind our souls to the earth, and that you may live quite free from the same.

44. I will tell you at present under this topic of creation, that the erroneous conception of the world is as unsubstantial as Vacuum itself. (*i. e.* all this is null and void).

45. Because this world which appears to contain these moving and unmoving beings, and abounds in various races of gods, Asura—giants and Kinnara—pigmyes.

46. All these together with the Rudras and other demigods, become invisible and lose themselves in nothing at the ultimate dissolution of the world. (This final disappearance *tirobhāva* of all things, proves their present appearance *āvīrbhāva* to be mere phantoms of our brain. Gloss).

47. Then there remains a moist and hollow deep, without light and thick spread with mist; all undefinable and undeveloped, save something which is Real and lasts for ever.

48. There was no air nor form of any thing, no sight nor any thing to be seen. There were not these multitudes of created and material beings, that appear to be endless and everlasting to view.

49. There was a nameless self, the fullest of the full in its form; it was no *ens* nor *non ens*, no entity nor non-entity, no reality nor unreality neither.

50. It was mere intellect without its intellection, infinite without

decay, auspicious and full of bliss. It was without its beginning, middle and end, eternal and imperishable.

51. In him this world is manifest as a pearly goose in painting; He is and yet is not this (creation), and is the soul of both what is real as well as unreal. (*Sadasadātman*).

52. He is without ears, tongue, nose, eyes and touch, yet he hears, tastes, smells, sees and feels every thing in all places and at all times.

53. He is also that (intellectual) light (*chidāloka*), whereby the form of that real as well as unreal Being—*sadasadātma* is discerned by us in his perspective of creation, as one without beginning or end, and presenting a representation that is without any colour or shade.

54. He is that vacuous Soul who views the worlds as clearly, as the yogi beholds Him in the form of ineffable light, with his half closed eyes, and fixing his sight to the midst of his eyebrows, (in his *khecharī mudrā* or aerial mode of meditation).[4]

[4] The *khecarī* or aerial mode of meditation is said to confer liberation from sickness and acts and the grasp of death. Thus:

Napīdyate rogena nacha lipyate karmanā, Bādhyate sa na kalena, yo mudrām-vettā khecarīm.

The mode of conducting it is described as follows.

Kapāla kuhare jīhvā, pravesitā viparītagā, Bhruvorantargatā drishtir, mudrā-bhavati khecarī.

55. He is the cause of all, and whose cause is as *nil* as the horns of a hare; and whose works are all these worlds, like so many waves of the sea.

56. His light is ever shining every where, and he has his seat in the human heart; and it is from the candle light of his intellect, that all the worlds derive their light.

57. It is He without whose light the sun would dwindle into darkness; and whose existence alone gives the world its appearance of a mirage.

58. It is his pulsation that vibrates throughout the universe, and it is his inertia that stops the course of the whole; it is on that pivot that the world has its revolution, just as the turning round of a fire brand describes a circle.

59. His nature is pure and unchangeable; and the works of creation and destruction, are mere acts of his volition (*Vilāsa*), in the persons of Brahma and Hara.

60. It is his *inertia* and force that gives rest and motion to all things, like the ubiquitous course of the winds. But this is the common belief that he moves, while in reality his nature is free from all mutability (like the immovable rock).

61. He is always awake in his ever sleeping state, and therefore can neither be said to be waking nor sleeping any where or at any time, but is both awake and asleep every where and at all times.[5]

[5] This passage contradicts the belief of his rising and sleeping by turns at the end of each *kalpa* of the creation and dissolution of the world, as well as the popular faith of Hari's, *sayana* and *Utthāna* at the opposite tropics.

62. His quiescence is attended with bliss and tranquillity, and his agitation puts the world in motion and in its course of action; which is said to remain unaltered in both states which unite in him.

63. He is inherent in all things as fragrance is innate in the flower, and is indestructible as its odour at the destruction of the flower. He pervades all things, and is yet as intangible as the whiteness of linen.

64. Who though speechless, is the author of all speech and sound, and who though he appears to be as incogitant as a stone, is full of cogitation (being the intellect itself). Who though fully satisfied with his bliss, enjoys all things, although he requires nothing for himself.

65. Who though bodiless actuates all the members of the body; and is attributed with a thousand arms and eyes (in the Veda); and who having no support for himself, is yet the support of all, and pervades the whole without being seated any where.

66. Who having no organs nor organic power, is the organ of organs, and performs the functions of innumerable organs; and who without a sensorial mind, exhibits endless designs of his Divine mind in the infinity of creation.

67. It is for want of our (knowledge) of him, that we are in constant dread of this delusive world as in that of a dragon or hydra; but it is at his sight (or by our knowledge of him), that all our fears and desires fly away afar from us.

68. It is in the presence of the clear light of that God of Truth, that

all the wishes of our minds have a better play, just as actors dance the best as long as they have the lights.

69. It is by him that a hundred series of visible objects (as pots and plates—*ghata-patāḍī*), rise every moment to our view, like the ceaseless series of waves, billows and surges rising on the surface of the waters.

70. It is he that exhibits himself otherwise than what he is, in hundreds of different shapes to our mistaken minds, as the substance of gold is made to appear to our view in the various forms of bracelets, armlets, and a hundred other sorts of trinkets.

71. He who manifests himself as the soul, abiding in me, thee and in this or that person, and is neither myself, thyself, himself nor itself, is the Supreme soul or Self, that is the same with and apart from all.

72. It is he and the self-same being, whether you view him in one or more objects, as it is the same water that heaves itself in this one or the other wave. Thus all visible phenomena have their rise from him.

73. He from whom time has its counting and the visibles have their view; by whom the mind exercises its thinking powers, and by whose light the world is enlightened; is the Supreme.

74. Whatever forms, figures and their actions, whatsoever flavours and odours, and what sounds, touch, feelings and perceptions soever, you are sensible of, know them all and their cause also to be the Supreme.

75. You will be able to know your soul, O good Rāma! if you will take it in the light of the sight or faculty of vision, that lies between the looker and the object looked upon.

76. Know it as increate and indestructible, and without beginning and end. It is the eternal and everlasting Brahma and bliss itself. It is immaculate and infallible, highly adorable and unblamable in its nature. It is beyond all description and a mere void in its form. It is the cause of causes and a notion of something that is unknowable. It is the understanding, and the inward faculty of the intellect or the mind. (*i. e.* It is a spiritual substance and must be known in the spirit).

CHAPTER X.

DESCRIPTION OF THE CHAOTIC STATE.

Rāma said:—That which remains incident to the Universal dissolution (*mahā-pralaya*), is commonly designated by the term "formless void."

2. How then said you, there was no void, and how could there be no light nor darkness neither?

3. How could it be without the intellect and the living principle, and how could the entities of the mind and understanding be wanting in it?

4. How could there be nothing and not all things? Such like paradoxical expressions of yours, have created much confusion in me.

5. Vasishtha said:—You have raised a difficult extra-question, Rāma! but I shall have no difficulty to solve it, as the sun is at no pains to dispel the nocturnal gloom.

6. On the occasion or the termination of a great *kalpa age*, when there remains That Entity (the *Tat sat*) of God, it cannot be said to be a void, as I will now explain to you. Attend Rāma and hear.

7. Like images carved in bas-relief upon a pillar, was this world situated *in relievo* of That Entity, and cannot be said to have been a void.[6]

[6] The pre-existent substratum is the Noumenon underlying all phenomena. It is the support of qualities, and something in which all accidents inhere. Berkeley.

8. Again when there was the representation of the plenitude under the appellation of the world at any place, (in the essence of God), and be it real or unreal, it could not have been a void and vacuity.

9. As a pillar with carved or painted figures, cannot be said to be devoid of them; so Brahma exhibiting the worlds contained in him, can not become a void. (*i. e.*—As a pillar is not devoid of figures which has carved images on it; so Brahma is not a void, having the worlds contained in him. This is a negative enthymem).

10. But the world contained in Brahma, becomes both something and nothing; as billows in calm waters may either exist or not exist. (So the appearance and disappearance of the worlds in Brahma, like those of the little billows in a quiet lake, prove their existence and non-existence at the same time, as it is predicated of the Chaos or the *Mahāpralaya*. Gloss).[7]

[7] It contradicts the well known axiom of Locke, that, "it is impossible for the same thing to be and not be at the same time."

11. Again it happens that certain figures are marked on some insensible trees in some places by the hand of time, which people mistake for images; so it comes to pass that certain figures of evanescent matter, occur in the eternal mind, which men mistake for the real world.

12. This comparison of the figured pillar and tree and the world, is a partial and not complete simile; the similitude here referring only to the situation of the transient world in the substance of the permanent Brahma, (like the appearance of false figures in the firmly fixed pillar and on the standing tree).

13. But this appearance of the world is not caused by another (as in the case of the pillar, figures and pictures carved and painted by the hands of the statuary and painter). It rises, lasts and sets spontaneously and of itself in the self-same essence of Brahma, (as the figures in the tree or the waves of the Ocean). It is the property of the divine soul and mind to raise and set such imageries in them by turns, like the creations of our imagination.[8]

[8] The unknown substance is the known cause, a spiritual substance—God. Berkeley.

14. The meaning of the word void (*sūnya*) instead of no void (*asūnya*) or existence, is a fiction as false as inanity is a nullity in nature. Something must come out of something, and never from a void nothing; and how can nothing be reduced to nothing in the end—*mahāpralaya*. (*sūnyatā sūnyate katham*)? (*Ex nihilo nihil fit, et in nihilum nihil reverti posse*).

15. In answer to your second question it has been said "there was darkness neither." Because the divine light of Brahma (which existed before creation), was not like the light of a material luminary (which is followed by darkness). The everlasting light was not to be obscured by darkness, like the sunshine, or moon-light or the blazing of fire or the twinkling of stars or our eyes.

16. It is the absence of the light of the great celestial luminaries, that is called darkness, and there being no material property in the immaterial essence of God, there could be no such light or darkness with him before creation.

17. The light of the vacuous Brahma is an internal perception of the soul, and is only felt and perceived within one's self, and never externally by any body; nor is this spiritual light ever clouded by any mist or darkness of temporal objects.

18. The indestructible Brahma is beyond and free from external and

visible light and darkness; and is above the region of vacuum which is contained, as it were, within his bosom, and contains the universe as sheathed within its hollow womb.

19. As there is no difference between the outside and inside of a fruit (both of which is the same thing); so there is no shade of difference betwixt Brahma and the universe (the one pervading and the other pervaded by his spirit).

20. As the billow is contained in and composed of the water and the pot of the earth, so the world being contained in Brahma, it can not be said as null and void, but full of the spirit of God.

21. The comparison of earth and water does not agree corporeally with the spiritual essence of God, whose vacuous spirit contains and comprises the whole (*Visva*) within itself, as those elements do their component parts and productions.

22. Now as the sphere of the intellect is clearer and brighter far than the spheres of air and empty space; so the sense and idea of the word world as situated in the divine mind, is clearer in a far greater degree than this visible world appears to us.

23. (In answer to the third question with regard to the want of intellect), it is said thus:—As the pungency of pepper is perceived by one who tastes it, and not by him who has never tasted it; so the minutiae of the Intellect are known in the intellectual sphere by a cultivated intelligence, and by none who is without it.

24. Thus the Intellect appears as no intellect to one who is devoid of intelligence in himself, (i. e. one having the Intellect, does not perceive it without a cultivated understanding). So this world is seen in the spirit of God or otherwise, according as one has cultivated or neglected his spiritual knowledge.

25. The world as it is, is seen either in its outward figure or in a spiritual light, as other than or the same with Brahma (by the materialist and spiritualist); but the Yogi views it in its fourth (*turiya*) state of *susupta* or utter extinction in his unconscious soul.

26. Therefore the Yogi, though leading a secular life, remains somnolent (*Susupta*) in his soul, and tranquil (*Sānta*) in his mind. He lives like Brahma unknown to and unnoticed by others, and though knowing all and full of thoughts in himself, he is as a treasury of Knowledge, unknown to the rest of mankind.

27. (In answer to the question how corporeal beings could proceed from

the incorporeal Brahma). Vasishtha says:—As waves of various shapes rise and fall in the still and shapeless breast of the sea, so innumerable worlds of various forms, float about in the unaltered and formless vacuity of Brahma's bosom.

28. From the fullness of the Divine soul (*Brahmātmā*), proceeds the fullness of the living soul (*Jīvātmā*), which is formless also (*nirākṛiti*). This aspect of Brahma is said to be owing to the purpose of manifesting himself (as living in all living beings).

29. So the totality of worlds proceeding from the *plenum* of Brahma, there remains the same sum total also as the plenitude of Brahma himself.

30. Considering the world as synonymous with Brahma in our minds, we find their identity (in the same manner), as one finds by taste the pepper and its pungency to be the same thing.

31. Such being the state of the unreality of the mind and its cognizables, their reflexions upon each other (*i. e.* of the mind upon the object and those of the object on the mind), are equally untrue as the shadow of a shadow. (Here is an utter negation of perception and perceptibles. There being no material subtratum, the shadowy scene of the world is a mere mental synthesis. Berkeley).[9]

[9] The venerable Vasishtha would not raise the question "where is the shadow of a shadow?" (*prativimbasya prativambam kutak*), had he known the discoveries of the modern science of Optics, and the achievements of photography and phonography, the refractions of prismatic lens and the vibrations of musical wires.

32. Know Brahma to be smaller than the smallest atom, and minutest of minutest particles. He is purer than air, and more tranquil than the subtile ether which is embosomed in him.

33. Unbounded by space and time, his form is the most extensive of all. He is without beginning and end, and an ineffable light without brightness in it. (He is the light of lights).

34. He is of the form of intellect—*chit* and life eternal, without the conditions and accidents of vitality—*jīvatā*. The Divine Mind has its will eternal, and is devoid of the desires of finite minds—*chittata*.

35. Without the rise of the intellect (*i. e.* its development), there is neither vitality nor understanding, no intellection nor any organic action or sensation, and no mental desire or feeling whatever; (all of which are but products of the intellect or Ego).

36. Hence the Being that is full of these powers (and without which no power has its display), and who is without decline or decay, is seen by us to be seated in his state of tranquil vacuity, and is rarer than the rarefied vacuum of the etherial regions.

37. Rāma said:—Tell me again and more precisely of the form of this transcendental Being, who is of the nature of infinite intelligence, and which may give more light to my understanding.

38. Vasistha said:—I have told you repeatedly, that there is one supreme Brahma, the cause of causes, who remains alone by himself, when the universe is finally dissolved or absorbed in him. Hear me describe Him fully to you.

39. That which the Yogi sees within himself after forgetting his personality, and repressing the faculties and functions of his mind, in his *Samādhi*—meditation, is verily the form of the unspeakable Being.

40. As the Yogi who is absorbed in his meditation in absence of the visible world, and in privation of the viewer and visibles, and sees the light shining in himself, even such is the form of that Being.

41. Who having forgotten the nature of the living soul—*jīva*, and his proclivity towards the intelligibles, remains in the pure light and tranquil state of his intellect (as in Yoga), such is the form of the Supreme Spirit.

42. He who has no feeling of the breathing of the winds, or of the touch or pressure of any thing upon his body; but lives as a mass of intelligence in this life; is verily the form of the Supreme.

43. Again that state of the mind, which a man of sense enjoys in his long and sound sleep, that is undisturbed by dreams and gnats, is verily the form of the Supreme.

44. That which abides in the hearts of vacuum, air and stone, and is the intellect of all inanimate beings, is the form of the Supreme.

45. Again whatever irrational and insensible beings live by nature, as without the soul and mind (as vegetables and minerals), the tranquil state of their existence is the nature of the Supreme Soul.

46. That which is seated in the midst of the intellectual light of the soul, and what is situated in the midst of the etherial light of the sun, and that which is in the midst of our visual light, is verily the form of the Supreme. (This passage admits of an occult interpretation in the Yoga system).

47. The soul which is the witness of our knowledge, of solar and visual lights and darkness, is without beginning and end, and is the form of the Supreme.

48. He who manifests this world to us, and keeps himself hidden from view, be he the same with or distinct from the world, is the form of the Supreme.

49. Who though full of activity, is sedate as a rock, and who though not a vacuum (being the plenum of all), appears yet as an empty vacuity, such is the form of the Supreme.

50. He who is the source and terminus of our triple consciousness of the knower, known and knowledge (i. e. from whom they rise and in whom they set by turns); is most difficult of attainment.

51. He who shines forth with the lustre of the triple conditions of the knowable, knower and their knowledge, and shows them to us as a large insensible mirror, is verily the form of the Supreme, who is here represented not as the cause—*nimitta*, but as the source—*vivarta* of the triple category.

52. The mind that is liberated from bodily activities (as in the waking *Jagrat* state) from its dreaming (as in the *swapna* or sleeping state), and is concentrated in the intellect (as in the state of *susupti* or sound sleep), and abides alike in all moving as well as unmoving bodies (as in the *turīya* or fourth state of the soul), is said to remain in the end of our being.

53. The intelligent mind which is as fixed as an immovable body, and freed from the exercise of its faculties, is comparable with the Divine Mind.[10]

[10] The gods Brahma, Vishnu, Siva, Sun, Indra and all others, are assimilated into the Supreme Spirit in their state of rest. He is beyond all attribute and out of the sphere of the universe, and is of the form of an immutable Intellect.

CHAPTER XI.

SPIRITUAL VIEW OF CREATION.

Rāma said:—Tell me, O Brāhman, wherein this world abides at its last dissolution, when it does not retain its present form, nor this

resplendent show (as we see in it now).

2. Vasishtha answered:—Tell me, Rāma, what is the form of the barren woman's son, and wherefrom he comes and where he goes, tell me also from where comes the sky-arbour (aerial castle), and where it remains.

3. Rāma replied:—There never was, nor is, nor ever will be the son of a barren woman or an arbour in the sky; why then ask about the form and figure of what is nothing?

4. Vasishtha said:—As there never was a barren woman's son or a forest in the air, so there existed no such scene as that of the world before.

5. That which has no existence at all, could have neither its production before, nor can it have its dissolution afterwards. What shall I then tell you regarding its genesis or exit.

6. Rāma rejoined:—The son of a barren woman and a forest in the sky are mere fictions, but the visible world is not so, which has both its beginning and end.

7. Vasishtha replied:—It is hard to have a comparison of the compared object, agreeing in all respects with what it is compared. The comparison of the world, is as a simile of those objects, which admit of no comparison (but with themselves).

8. The appearance of the world, is compared with that of a bracelet, because the one is as false as the other, and neither of them is real.

9. And as there is nothing in the sky except a negative emptiness, so the existence of the world in Brahma, is but a negative idea.

10. As the collyrium is no other than blackness, and as there is no difference between frost and its coldness, so the world is not otherwise than the great Brahma himself.

11. As coldness can not be negated of the moon and frost, so creation can not be negated of God. (Literally, creation is no negative property of Brahma, but essential to his nature).

12. As there is no water in a sea of the mirage, nor light in the new moon, so this world, as it is, does not abide in the pure spirit of God (in its gross state).

13. That which did not exist at first owing to its want of a cause, has neither its existence at present, nor can it be destroyed (when it is a *nil* itself).

14. How is it possible for a dull material object to have any other cause but a material one; just as it is not the light (but some solid substance), that is the cause of a shadow.
15. But as none of these works, has come into existence without some cause, that cause whatever it is, is situated in these productions of it: (*i. e.* the author is displayed in his works).
16. Whatever appears as ignorance or delusion (as this world), has some appearance of intelligence or truth (of the Divinity) in it, as the delusion of the world seen in a dream, is the effect of the intellect within us. (Consciousness is awake in our dreams also).
17. As the illusion of the world in a dream, is not without our inward consciousness of it, in like manner Brahma was not unconscious of the expansion of the world, at the beginning of creation.
18. All this that we behold about us, is situated in the divine soul, (in the same manner as the visions in our dreams, are but archetypes of our souls); there is no other world that rises and sets (but what is imprinted in our minds).
19. As fluidity is another name for water, and fluctuation the same with wind; and as sunshine is no other than light, so the world is naught but Brahma (displayed in nature).
20. As the figure of a city, resides in the inward intellect of one, who is conscious of his dreaming, in the same manner this world, is displayed in the Supreme soul.
21. Rāma said:—If it is so, then tell me, O Brāhman! whence is this our belief of its substantiality, and how this unreal and visionary *ideal*, presents its baneful visible aspect unto us.
22. For the view being in existence, there must be its viewer also, and when there is the viewer, there is the view likewise. As long as either of these is in existence, there is our bondage, and it is on the disappearance of both, that our liberation chiefly depends: (which can hardly take place).
23. It is entirely impossible to be so, as long as our notion of the view, is not lost in our minds, for unless the view is vanished both from the vision of the eyes and mind, no one can even form an idea of liberation in his mind.
24. Again the representation of the view at first, and its obliteration afterwards, is not enough for our liberation, because the remembrance of the view, is bondage of the soul.

25. Moreover when the picture of the view, is settled in the soul, and reflected in the mirror of the mind, there is no necessity of its recollection; (for what is deeply rooted in the soul, comes out of itself).

26. The intellect which was without the notion of the visibles at first, would be entitled to liberation, were it not owing to the nature of the viewer, (to imbibe the ideas of visibles).

27. Now sir, please to remove by your reasoning, my hopelessness of liberation, which I ween, is unattainable by any.

28. Vasishtha said:—Hear me, Rāma! explain to you in length, how the unreal world with all its contents, appears as real to us.

29. For unless it is explained to you by my reasoning, and the narratives and instances (of the practice of others), this doubt will not subside in your breast, as dirt sets down in the lake.

30. Then Rāma, you will be able to conduct yourself on earth, as one under assurance of the erroneous conception of the creation and existence of the world.

31. You will then remain as a rock against the impressions of affluence and want, and of gain and loss, and your relation with whatever, is fleeting or lasting and the like.

32. Mind, that there is that only one spirit, which is self-existent, and all besides is mere fiction. I will now tell you, how the triple world was produced and formed.

33. It was from Him, that all these beings have come to existence; while He of himself, is all and every thing in it. He likewise appears to us and disappears also, both as forms and their appearances, and as the mind and its faculties, and as figures and their shapes, and as modes and motions of all things.

CHAPTER XII.

THE IDEALISTIC THEO-COSMOGONY OF VEDĀNTA.

Vasishtha said:—

From the state of perfect quiescence and tranquillity of the supremely Holy spirit, the universe rose to being in the manner, which you must hear with your best understanding and attention.

2. As sound sleep displays itself in visionary dreams, so does Brahma manifest himself in the works of creation, of which he is the soul and receptacle: (*i. e.* who contains and forms and enlivens the whole).

3. The world, which of its nature is continually progressive in its course, is identic with the essence of that Being, whose form is selfsame with the ineffable glory of his eternally gemming Intellect (*chin-mani*).

4. This *chit* or Intellect, then (*i. e.* after its inert quiescence), gets of itself an intellection (*chetvā*) in itself, before assuming to itself consciousness or the knowledge of egoism. (This is the first stage of the percipient soul).

5. Then this thinking Intellect (*chetva-chit*), gets the notions (*bodhas*) of some faint images (*ūhita-rūpas*), which are purer and lighter than air, and which have received their names and forms afterwards. (The innate ideas are born in it before the embryonic mind or soul).

6. Afterwards this transcendent essence (Intellect), becomes an intelligent principle (*sacheta*), and eager for intelligence (*chetana*). It is now worthy of its name as Intellect or *chit*, on account of its attaining to what is called intelligence.

7. Lastly it takes the form of gross consciousness (*ghana-samvedana*), and receives the name of the living soul—*jīva*. It now loses its divine nature by reflecting on itself: (*i. e.* its own personality).

8. This living principle, is then involved in thoughts relating to the world only; but depends by its nature on the divine essence: (as the fallacy of the snake, depends on the substance of the rope).[11]

[11] The living soul is the creative spirit of God, represented by the divine hypostasis of *Hiranyagarbha* or Demiurgus, which is dependent on the Supreme spirit.

9. Afterwards there rises a void space into being, called *Kham*—*vacuum* (Arabic *Khāviyetun*), which is the seed or source of the property of sound, and which became expressive of meaning afterwards. (It is called *ākāsa* or sky-light from *kāsa* to shine, as light was the first work of God).

10. Next in order are produced the elements of egoism and duration in

the living soul; (*i. e.* the simultaneousness of the ideas of self-entity and duration in the living principle). And these two terms, are the roots of the subsistence of future worlds (*i. e.* the individuality and durability of things).

11. This ideal knowledge, of the unreal forms of the net-work of world, in divine Spirit, was made to appear as a reality by the Omnipotent power (*i. e.* the ideal world appeared afterwards as real).

12. Thus the ideal self-consciousness became the seed (or root) of the tree of desires, which were vacillated by egoism in the form of air.

13. The intellect in the form of the airy ego, thinks on the element of sounds (*sabda tanmātram*); it becomes by degrees denser than the rarefied air, and produces the element of mind.

14. Sound is the seed (or root) of words, which were afterwards diversified in the forms of names or nouns and significant terms; and the assemblage of words, as shoots of trees, is varied in *padas* or inflected words, *vākyas* or sentences, and the collections of Vedas and Sāstras.

15. It is from this Supreme spirit, that all these worlds derived their beauty afterwards; and the multitude of words (which sprang from the sounds), and were full of meaning, became widely spread at last.

16. The Intellect having such a family as its offspring, is expressed by the word *jīva* (*zoa*) or the living soul, which became afterwards the arbor (or source) of all forms of beings, known under a variety of expressions and their significations (*i. e.* the living god Brahmā became the cause of the formal world, from the *tanmātra* elements produced by Brahma).

17. The fourteen kinds of living beings, which fill the cells in the bowels of all worlds, sprang afterwards from this living soul. (These include all vegetable and animal life and all such as increase in bulk and growth).

18. It was then, that the Intellect by a motion and inflation of itself, and at an instantaneous thought, became the element *tanmātra* of touch and feeling (the air), which was yet without its name and action. (The Spirit breathed breathless. *Sruti*). This breath caused air, which expanded itself and filled all bodies, which are objects of touch and feeling.

19. The air, which is the seed (root) of the tree of tangibles, then developed itself into branches, composed of the (49) various kinds of winds, that are the causes of the breathings and motions of all beings.

20. Then the Intellect produced at pleasure and from its idea of light, the elemental essence of lustre, which received afterwards its different names (from the light of the sun and moon and the stars, as also from those of fire and lightning).

21. Then the sun, fire, lightning and others, which are the seeds (or roots) of the tree of light, caused the various colours of bodies that filled the world. (That light is the cause of colour, was known to the ancient Rishi).

22. It reflected on the want of fluidity, and produced the liquid body of waters, whose taste constitutes the element (*tanmātra*) of flavour.

23. The desire of the soul for different flavours (*rasas*), is the seed of the tree of taste, and it is by the relish of a variety of tastes, that the world is to go on in its course.

24. Then the self-willed Brahmā, wishing to produce the visible earth, caused the property of smell to appertain to it from his own element of it.

25. He made his elementary solidity, the seed or source of the tree of forms (morphology); as he made his own element of rotundity the substratum of the spherical world.

26. Those elements being all evolved from the Intellect, are again involved of themselves in it, as the bubbles of water rise and subside in itself.

27. In this manner, all those beings remain in their combined states, until their final dissolution into their simple and separate forms.

28. All those things, which are but forms and formations of pure Intellect, remain within the sphere of Divine Intelligence, as the germs of the big banyan tree, reside in the forms of pollen and the seed.

29. These sprouted forth in time, and burst out into a hundred branches: and after having been concealed in an atom, became as big as they were to last for ever.

30. Such is the growth and multiplication of things by pervasion of the Intellect, until they are put to a stop by its contraction and when weakened in their bodies by its desertion, they droop down in the end.

31. Thus is this class of elementary *tanmātras*, produced in the Intellect out of its own volition, and are manifested in the form of formless minutiae to sight.[12] (trasaranus).

[12] *Tanmātra* or tat-mātra might be rendered from its affinity as "that matter," but the idealistic theory of vedānta being opposed to that of the materialistic, it expresses only the idea and not the matter.

32. These five-fold elements are verily the only seeds of all things in the world. They are the seeds of the primary momentum that was given to them (in the beginning). In our notions, they are the seeds of elementary bodies, but in their real nature, they are the increate ideal shapes of the Intellect replenishing the world.

CHAPTER XIII.

ON THE PRODUCTION OF THE SELF-BORN.

Vasishtha said:—

Rāma! When the Supreme Brahma remains in his resplendent and tranquil state (before creation), there is no essence of etherial light or heat or even darkness produced in the intellectual spirit. (But they lie hidden there as if buried in oblivion).

2. The *Sat*-God has the attribute of *Chetya*—intellectuality at first, and it is from the intellection (*Chetana*) of his intellectual part (*Chetyānsa*), that the epithet of mind (*Chitta*) is attributed to him. The faculties (*Sakti*) of his intellect (*Chit*), are called its intelligence (*Chetanā*).

3. The *Chit* or intellect has then the attribute of the Living soul (*Jīva*), from its intelligence (*Chetanā*), and connection with the *chetya* or intelligible objects in nature. It is next attributed with the title of *māyā* or illusion, from the subjection of its *Chetya* or cognizable objects only to itself—*Aham mātra*.

4. It has then the attribute of understanding (*buddhi*), from the excess of its egoism (*ahantā*), which is full with the purposes of its mind and the elements of sound &c. (*i. e.* with a desire for all sensible objects).

5. This (living, deluded and self reflecting) ego, is puffed up with thoughts of (possessing) all things, and looks upon the great arbour of the visible world, (as the great garden for its pleasure and gain).

6. But the living souls, like so many evanescent objects seen in a

dream, are made to rise and fall one after the other, in this great forest of the world surrounded by the skies.

7. But the world is (as continuous) as the grove of *Karajna* plants, growing from unsown seeds; and its elementary bodies of the water, fire, earth and air, have no regard for any body; (that is living or dead).

8. The intellect which is the soul of the universe, creates afterwards the earth and all other things, as one remembering the objects of his dream, (recalls them to his memory).

9. Wherever there is the germ of the world, it develops itself even at that place; the live elements are the five fold seed of the world, but the undecaying intellect is the seed of the quintuple (*pancha-bhūta*).

10. As is the seed so is its fruit; hence know the world to be a form and full of God; and the spacious firmament to be the reservoir of the quintuple elements in the beginning of creation.

11. The soul like the body, is composed of the powers of the Intellect, and does not subsist of itself; but being inflated by the same, it extends its bulk.

12. But the vacuous form of the intellect, which is seated in the spiritual body of the soul, cannot be composed of solid reality (as the primary elements of matter). This is not possible; hence nothing can come out from an impossibility.

13. Again that which is changeable in its form, cannot have its sameness at all times: hence if the essence of the quintuple elements, be attributed to Brahma, from the idea of their being the quintessence of his spirit, there can be no immaterial and immutable Brahma.

14. Therefore know this quintuple to be the developed Brahma himself, as he evolved them in the beginning, and as he is their producer for the creation of the world.

15. Thus He being the prime cause of their production, there is nothing that is produced (without) him, and the world is no product of itself.

16. The unreal appears as real as a city seen in a dream, and as a castle built in air by our hopes: so we place the living soul in ourselves, which has its foundation in the vacuous spirit of God.

17. Thus the brilliant spirit, which is situated in the Divine Intellect, being no earthly or any other material substance, is styled the living soul, and remains in vacuum as a luminous body rising in the sky.

18. Hear now how this vacuous living soul, comes to be embodied in the human body, after its detachment as a spark from the totality of vital spirits, in the empty sphere of divine Intellect.

19. The soul thinks itself as "a minute particle of light" at first, and then it considers itself as growing in the sphere of its consciousness.

20. The unreal appearing as real, proves to be unreal at last; as the fictitious moon becomes a nullity afterwards; so the soul continues to view itself subjectively and objectively both as the viewer and the view.

21. Thus the single self becomes double as one sees his own death in a dream; and thus it waxes into bigness and thinks its vital spark as a star. (This is the form of the *lingadeha* or sentient soul within the body).

22. As the soul goes on thinking itself the microcosm of the world (*Viswarūpa*), so it falsely thinks itself as such in reality, as it is expressed by the dictum "*Soham*" "so am I."

23. By thinking himself as such, man comes to believe it as true, as one believes himself as a traveller in his dream. So by thinking the soul as a star, he views it so within himself.

24. By continued meditation of his soul as such, he loses his external sensations, and views this star in his cranium.

25. He sees the soul within him though it be without him; just as the mirror reflects the distant hill in itself; and the soul remains confined within him, as a body is confined in a well, and as a sound is shut up in the hollow of a cave.

26. The consciousness of our dreams and desires, is but a particle (attribute) of the living soul, whose real form is that of a star waking (keeping watch) within us. (Consciousness of external objects in our dream and desire, is compared to the reflection of outward images in a glass or bubble of water, and to the echo of a distant sound in a hollow cave).

27. Now this vacuous life, which is composed of the essences of the mind, understanding and knowledge, resides in the hollow sheath of the star. (The star is supposed to be the eye-sight and residence of life. Gloss).

28. It appears to me to take its flight to the sky, to see what is passing there (i. e. the manner in which the mental eye of the Yogi

penetrates the regions of air). And then it enters the body by two holes, which have the names of the external organs (of sight) given them afterwards. (The whole sphere of air is thought to teem with life or living souls and spirits, which rove free in the air, until they are made to enter and pass out of the body by two unknown holes, whether of the nostrils or sockets or glottis, remains undefined and undetermined).

29. The organs by which the embodied living soul, is to see (external objects), are called the eyes-*netras* (from their receiving (*nayana*) the light of the soul). That by which it is to feel, is styled the skin (*twak* or touch); and those whereby it is to hear, are termed the ears (*srutis* from *sru* to hear, corresponding with *suna* or *shunu* in vernaculars and Persian).

30. The organ of smelling is the nose—*ghrāna* from its bearing the scent—*ghrāna* to the soul; and that of taste is named as tongue *rasanā*, for its conducting the *rasa* taste or flavour to the spirit.

31. Then there is the breathing air (the air of breath or breath of life), which actuates the energies of the organs of action. It is this air which is the cause—of vision, and mover of the internal organs of the mind and thought.

32. This (vital breath) supports the embodied and all supporting soul (*ātivāhika-dehātma*) in the vacuity of the body, and fills and kindles it as the air does a spark of fire.

33. The word *Jīva* or the living soul (*zoa*), is brought under a figurative sense, 'to mean something real in the unreal body'. Hence *Brahmā* is said to be the life and soul of the unreal world.

34. The gross embodied soul, is of the form of vacuum like the mind and yet it imagines itself to reside in an *ovum* in the body, as *Brahmā* is supposed to be seated in the mundane egg. (*i. e.* The soul loses its light airy shape and free range, by being confined in the body).

35. Some view the spirit of God as floating on the surface of the (ante-mundane) waters (in the form of *Nārāyana*); and others view it in the person of the Lord of creatures (*Brahmā*); while there are others, who look at it as infused throughout the creation in the figure of *virāj*. These are called the subtile and gross bodies of the soul (*sthūla* and *sūkshma sarīras*).

36. The soul or spirit is the spacious womb of productions, and the means of executing its own purposes, and of knowing the proper time and place, and the article and the manner of action (*modus operandi*).

37. The mind is the inventor of words, expressive of ideas (in the

soul), and subjects itself to the arbitrary sounds of its own invention. Hence God is erroneously said to be embodied in words (*sabda Brahma* of Mimānsā philosophy) in this world of errors.

38. The unproduced and self-born Brahmā, that has risen of himself (and represents the mind), is as unreal as the soaring of a man in the sky in his dream.

39. This all supporting-embodied soul, is the prime Lord of creatures, who is said to have formed this illusory frame of the world.

40. But there was nothing formed or born in it (in reality); nor is there any substance to be found in the world. It is the same vacuous form of Brahma still, whose essence is known to extend as the infinite space itself.

41. Things appearing as real, are as unreal as an imaginary city (Utopia), which presents a variety (of forms and colours) to the fancy, without being built or painted by any body. (The phenomenal appearance of the world, is likened to a phantasmagoria).

42. Nothing that is unmade or unthought of, can be real (either in substance or idea); and the gods Brahmā and others, being freed from their avocations at the universal dissolution of existence, could neither resume their functions nor have materials for the same.

43. The self-born Brahmā, having then neither his remembrance of the past, nor any material appliance at hand, could neither form an ideal or material world out of nothing. Therefore production of Brahmā and formation of the universe are alike (chimerical).

44. The earth and all other existences, are but the eternal ideas of the divine mind, and they appear to us as objects of a dream in our waking state: (when they vanish into airy nothing).

45. The divine spirit is known to be vacuum only, and so also is the world ever known to be: (because the like produces the like). So all waters are alike liquid bodies, though they are made to pass under different names.

46. This creation is every where the same in the Supreme Spirit. It is but an evolution of the same (though presenting different aspects to us); and the creator is always and everywhere immutable in his nature.

47. The vacuous universe, under the name of the mundane egg, shines as clearly as the Divine Spirit: it is calm in its appearance, and becomes disturbed by causes born in itself. (Nature is uniform, but ruffled by accidents).

48. It is supported by the supportless supporter of all, who is one and without a second, but devoid of unity in (the variety of his) creation. All this is born in his consciousness, and therefore there is nothing that is produced anew.

49. He, who is of the form of unlimited space, and without any vacuity in it, (because nature abhors a vacuum); who is transparent yet teeming with abundance; who is the whole world (God in nature), without any worldliness in him; is verily the substratum of all.

50. He, who is neither the container nor the contained, nor the view of the world; who is neither the world nor its creator (Brahmā), and about whom there can be no dispute nor disputant; is verily the unknown God.

51. He, who is neither the passing world nor any of its passing things; who is quite at rest, yet situated in all things, (whether moving or quiescent); is the only Brahma that shines of himself in himself, (as the soul of and all in all).

52. As we form in ourselves the image of a whirlpool, by the idea of the fluidity of water in our minds; so the sight of the world produces the false notion of its reality in the mind.

53. All unrealities become extinct at the end, as we see the death of our frail bodies in dreams. So we find on the contrary the essential part of our soul, to be unscathed by its own nature of indestructibility, and remaining in the form of everlasting consciousness in the atmosphere of our intellects.

54. Brahmā the prime Lord of creatures, is ever manifest by himself in the form of vacuity in the Supreme spirit; and he being of a spiritual form as the mind, has no material body formed of earth as all other corporeal beings; and is therefore both real and unborn (in his essence).

CHAPTER XIV.

ESTABLISHMENT OF BRAHMA.

Vasishtha added:—

In this manner the visible world, myself, thyself and all other things are nothing; all these being unmade and unborn are inexistent: it is the

Supreme spirit only that is existent of itself.

2. The primeval vacuous soul is awakened at first of itself, and by its own energy from its quietness, and begins to have a motion in itself like the troubled waters of the deep.

3. It then begins to reflect in itself, as in a dream or in imagination, without changing its vacuous form, which is likened to a rock with the inward faculty of thought.

4. The body of the Great Virāja also, is devoid of any material form, either of earthly or any other elemental shape, (as it is viewed in the Vedas). It is purely a spiritual, intellectual and ethereal form, and as transparent as the ether itself.

5. It is undecaying and steady as a rock, and as airy as a city seen in a dream. It is immovable as the line of a regiment represented in a picture.

6. All other souls are as pictures of dolls and puppets, painted and not engraven on the body of Virāj as upon a huge pillar; and he standing as an uncarved column in the empty sphere of Brahmā, represents all souls (and not bodies) as they are mere pictures on it.

7. The prime Lord of creatures is said to be self-born at first, and he is known as the increate (Brahmā), for want of his prior acts to cause his birth. (He is coeternal with the eternal Brahma, and is therefore not subject to birth and death).

8. The primeval patriarchs, who obtain their ultimate liberation at the final dissolution of the world, have no antecedent cause to be reborn as unliberated mortals. (So the emancipated souls of the living and dead, are freed from the doom of regeneration.)

9. Brahma, who is the reflector of all souls, is himself invisible in the inward mirror of other souls: (*i. e.* he reflects all images in himself, but never casts his own reflexion upon any). He is neither the view nor the viewer, and neither the creation nor the creator himself. (These being the functions of the creative and representative powers of Brahmā and Virāj).

10. Though thus negated of all predicates, yet is Brahma the soul of all predicables, that may be affirmed or denied of him; (since he is all in all). He is the source of these chains of living beings, as light is the cause of a line of lighted lamps in illuminations.

11. The will of the gods (Brahmā and Virāj), proceeding from the volition of Brahma, is of that spiritual nature as the other; just as

one dream rising in another, is equally unsubstantial as the first: (*i. e.* the products of spiritual causes, are also spiritual, by the rule of the homogeneity of the cause and effect).

12. Hence all living souls, which are evolved from the breathing of the Supreme Spirit, are of the same nature as their origin for want of an auxiliary causality. (God made man in his own image, and as perfect as himself: and this *man* is *manas* the Brahmā, or as he is named Adam, corresponding with *Adima* or *Adyam purusham*—the first male or Protogonus).

13. Want of a secondary agency, produces the equality of effects with their cause; (as the fruits and flowers of trees, are of the same kind with the parent tree, unless there rises a difference in them by cause of engraftments). Hence the uniformity of created things, proves the conception of their creation by a secondary cause, to be wholly erroneous.

14. Brahma himself is the prime soul of Virāj and selfsame with him, and Virāj is the soul of creation and identical with it. He is the vacuous vitality of all; and it is from him that the unreal earth and other things have their rise. (Virāj is the spirit of God diffused in nature).

15. Rāma said:—Tell me, whether the living soul, is a limited thing or an unlimited mass of life; or does the unbounded spirit of God, exist in the shape of a mountainous heap of living souls: (*i. e.* whether it is to be taken in a collective or integral sense, and whether it forms a totality—*samashti* existent in the Divinity, of which all individual souls are either as parts *vyashti* or separate existences).

16. Are these living souls like showers of rain-water falling from above, or as the drizzling drops of waves in the vast ocean of creation, or as the sparks of fire struck out of a red-hot iron, and from whence they flow, and by whom they are emitted.

17. Tell me sir, the truth concerning the profusion of living souls, and though I have a partial knowledge of it, I require it to be more fully and clearly explained by you.

18. Vasishta replied:—There being but one living soul of the universe, you can not call it a multitude. Your question therefore is quite out of place, as the query about the horns of hares, (which do not exist in nature).

19. There are no detached living souls, O Rāma, nor are they to be found in multitudes any where, nor was there a mountainous heap of souls known to have existed at any time.

20. Living soul is but a fictitious word, and it is heaped with many fictions, all of which, you must know for certain, do not apply to the soul.

21. There is but one pure and immaculate Brahma, who is mere Intellect (*chinmātram*) and all pervasive. He assumes to himself all attributes by his almighty power. (Here Brahma is represented not only as Omniscient and Omnipotent; but as *saguna* also by his assumption of all attributes).

22. The living soul is viewed by many to evolve itself from the intellect into many visible and invisible forms (*mūrta-mūtam*); just as a plant is seen to develop itself into its fruits and flowers.

23. They add to their knowledge of the soul the attributes of the living principle, understanding, action, motion, mind and unity and duality, as if these appertain to its nature.

24. But all this is caused by ignorance, while right understanding assigns them to Brahma. The ignorant are bewildered by these distinct views (of the soul), and will not be awakened to sense.

25. These different believers are lost (in their various views), as the light is lost under darkness. They will never come to the knowledge of truth as it is the case with the ignorant.

26. Know Brahma himself as the living soul without any divisibility or distinction. He is without beginning or end. He is omnipotent, and is of the form of the great Intellect which forms his essence.

27. His want of minuteness (*i. e.* his fulness) in all places, precludes his distinctive appellations every where. Whatever attributes are given him (by fiction), are all to be understood to mean Brahma himself.

28. Rāma asked:—How comes it, O Brāhman? that the totality of the living souls in the world, is guided by the will of one universal soul, which governs the whole, and to which all others are subject.

29. Vasishtha replied:—Brahma the great living soul and Omnipotent power, remained from eternity with his volition (*satya sankalpa*—fixed determination) of creation, without partition or alteration of himself.

30. Whatever is wished by that great soul, comes to take place immediately. The wish it formed in its unity at first, became a positive duality at last. Then its wish "to be many" (*Aham bahu syam*), became the separate existences afterwards.

31. All these dualities of his self-divided powers (the different living souls), had their several routines of action allotted to them, as "this is for that"; meaning "this being is for that duty, and such action is for such end".

32. Thus though there can be no act without exertion, (by the general rule as in the case of mortals), yet the predominant will of Brahmā, is always prevailing without its exertion to action, (as in the case of saints whose wills are effective of their ends without the aid of action).

33. Though they that bear the name of living beings, effect their purposes by exertion of their energies, yet they can effect nothing without acting according to the law appointed by the predominant power.

34. If the law of the predominant power, is effective of its end; (*i. e.* the law of action for production of acts); then the exertions of the subordinate powers (the living souls), must also be attended with success: (*i. e.* the attainment of the like result of the like action).

35. Thus Brahma alone is the great living soul that exists for ever and without end; and these millions of living beings are no other in the world (than agents of the divine energies).

36. It is with a consciousness of the intellectual soul, (*i. e.* the inward knowledge of the divinity within themselves), that all living souls are born in this world; but losing that consciousness (their knowledge of God) afterwards, they became alienated from him.

37. Hence men of inferior souls, should pursue the course of conduct led by the superior souls, for regaining their spiritual life *ātmajīvatwam*, as the copper becomes transformed into gold (by chemical process).

38. Thus the whole body of living beings, that had been as in-existent as air before, come into existence, and rise resplendent with the wonderful intellect.

39. Whoso perceives this wondrous intellect in his mind, and gets afterwards a body and the consciousness of his egoism, he is then said to be an embodied living soul.

40. The mind that is gratified with intellectual delights, becomes as expanded as the intellect itself, and thinks those pleasures to constitute the sum total of worldly enjoyments.

41. The Intellect is said to remain unchanged in all its succeeding

stages; and though it never changes from that state, yet it wakes (developes) by a power intrinsic in itself.

42. The uninterrupted activity of the Intellect, indulges itself in the amusement of manifesting the intelligibles in the form of the world, (*i. e.* Of evolving the knowables from its own knowledge of them. Or it is the pleasure of the intellect to unfold the secrets of nature to view).

43. The extent of the intellectual faculty, is wider and more rarefied than the surrounding air, and yet it perceives its distinct egoism by itself and of its own nature. (The subjective knowledge of ego—self).

44. Its knowledge of self, springs of itself in itself like the water of a fountain; and it perceives itself (its *ego*) to be but an atom amidst the endless worlds.

45. It perceives also in itself the beautiful and wondrous world, which is amazing to the understanding, and which is thereafter named the universe. (*i. e.* The one existing in the other and not without it: meaning, the soul to be the seat of both the subjective and objective knowledge).

46. Now Rāma, our *egoism* being but a conception of the intellect is a mere fiction (*kalpanā*); and the elementary principles being but creatures of egoism, they are also fictions of the intellect.

47. Again the living soul being but a resultant of our acts and desires, you have to renounce these causes, in order to get rid of your knowledge of *ego* and *tu*: (*i. e.* of the existence of yourself and that of others); and then you attain to the knowledge of the true one, after discarding the fictions of the real and unreal.

48. As the sky looks as clear as ever, after the shadows of clouds are dispersed from it, so does the soul look as bright as it existed at first in the intellect, after its overshadowing fictions have been removed.

49. The universe is a vacuum, and the world is a name for the field of our exertions. This vacuity is the abode of the gods (*Viśva* and *Viraj*, both of whom are formless). The wonderful frame of plastic nature, is but a form of the formless intellect and no other.

50. What is one's nature never leaves him at any time; how then can a form or figure be given to the formless Divinity?

51. The divine intellect is exempt from all the names and forms which are given to unintelligent worldly things, it being the pervader and

enlivener, of all that shines in the world. (Intellect is the power of understanding).

52. The mind, understanding and egoism, with the elements, the hills and skies, and all things that compose and support the world, are made of the essences proceeding from the intellect. (The intellect from *interlegere* contains all things).

53. Know the world to compose the mind-*chitta* of the intellect-*chit* of God, because the mind does not subsist without the world. Want of the world would prove the inexistence of the mind and intellect which consist of the world. (Hence the identity of the intelligent world with the mind and intellect of God).

54. The intellect like the pepper seed, is possess of an exquisite property within itself, and bears like the flavour of the other, the element of the living soul, which is the element of animated nature.

55. As the mind exerts its power and assumes its sense of egoism, it derives the principle of the living soul from the Intellect, which with its breath of life and action, is called a living being afterwards. (The mind is what thinks, moves and acts).

56. The intellect (*chit*), exhibiting itself as the mind (*chitta*), bears the name of the purpose it has to accomplish, which being temporary and changeable, is different from the *chit* and a nullity. (The mind being the principle of volition, is applied also to the object of the will, as we say, I have a mind to play; which is equal to the expression, I have a playful mind: and this state of the mind being variable, is said to be null).

57. The distinction of actor and act, does not consist in the intellect, it being eternal, is neither the author or the work itself. But the living soul, which is active and productive of acts, is called the *purusha* or the embodied soul residing in the body—*purau-sete*. It is action which makes the man-*purusha*, from which is derived his manhood-*pausha*.

58. Life with the action of the mind constitutes the mind of man. The mind taking a sensitive form, employs the organs of sense to their different functions. (The sensitivity of the mind bears an active and not the passive sense of sensitiveness or sensibility).

59. He, the radiance of the light of whose intellect, is the cause of infinite blessings to the world, is both its author and workmanship from all eternity, and there is none beside him. (He is the *Pratyagātmā* the all-pervading soul).

60. Hence the ego or living soul is indivisible, unflammable, unsoilable and undriable in its essence; it is everlasting and infinite (ubiquitous), and as immovable as a mountain. (The living soul is viewed in the light of the eternal soul).

61. There are many that dispute on this point, as they dispute on other matters, in their error, and mislead others into the same; but we are set free from all mistake. (The disputants are the dualists, who make a distinction between the eternal and created souls. (*Jīvātmā-paramātmā-dvaita-vādis*)).

62. The dualist relying on the phenomena, is deceived by their varying appearances; but the believer in the formless unity, relies in the everlasting blessed spirit; (which he views in his intellect).

63. Fondness for intellectual culture, is attended with the vernal blossoms of intellect, which are as white as the clear firmament, and as numberless as the parts of time.

64. The intellect exhibits itself in the form of the boundless and wonderful mundane egg, and it breathes out the breath of its own spirit in the same egg. (The breathing soul is called the *sūtrātmā* one of the ten hypostases of Brahma, the vital air is the first of the elementary bodies, in the order of emanation *alias* creation).

65. It then showed itself in the wondrous form of the antimundane waters, not as they rise from springs or fall into reservoirs, as also in those of the substances constituting the bodies of the best of beings.

66. It next shone forth with its own intellectual light, which shines as bright as the humid beams of the full moon.

67. Then as the intellect rises in full light with its internal knowledge, upon disappearance of the visibles from sight; so also it is transformed to dullness by dwelling upon gross objects, when it is said to lie dormant. In this state of the intellect, it is lowered to and confined in the earth.

68. The world is in motion by the force of the Intellect, in whose great vacuity it is settled; it is lighted by the light of that Intellect, and is therefore said to be both existent as well as inexistent by itself.

69. Like the vacuity of that Intellect, the world is said now to exist and now to be inexistent; and like the light of that Intellect, it now appears and now disappears from view.

70. Like the fleeting wind which is breathed by that Intellect, the

world is now in existence and now inexistent; and like the cloudy and unclouded sphere of that Intellect, the world is now in being and now a not being.

71. Like the broad day light of that Intellect, the world is now in existence, and like the disappearance of that light, it now becomes nothing. It is formed like collyrium from the particles of the oil of the *rajas* quality of the Intellect.

72. It is the intellectual fire that gives warmth to the world, and it is the alabaster (conch) of the intellect that causes its whiteness; the rock of intellect gives it hardness, and its water causes its fluidity.

73. The sweetness of the world, is derived from the sugar of the intellect, and its juiciness from the milk in the divine mind; its coldness is from the ice, and its heat from the fire contained in the same. (*i. e.* The divine Intellect is the material cause (*upādāna kāraṇa*) of the world).

74. The world is oily by the mustard seeds contained in the Intellect; and billowy in the sea of the divine mind. It is dulcet by the honey and aureate by the gold contained in the same.

75. The world is a fruit of the tree of Intellect, and its fragrance is derived from the flowers growing in the arbour of the mind. It is the *ens* of the Intellect, that gives the world its entity, and it is the mould of the eternal mind, that gives its form.

76. The difference is, that this world is changeful, while the clear atmosphere of the Intellect has no change in it; and the unreal world becomes real, when it is seen as full of the Divine spirit.

77. The invariable self-sameness of the Divine spirit, makes the entity and non-entity of the world alike; (because it has no existence of its own, but in the Supreme soul). And the words 'part and whole' are wholly meaningless, because both of these are full with the divine spirit.

78. Fie to them, that deride notions as false talk; because the world with its hills, and seas, earth and rivers, is all untrue without the notion of God's presence in it. (The Buddhists are perceptionalists, and have no faith in any thing beyond their sensible perceptions (*pratyaksha*); but the Vedantic spiritualists, on the contrary, are abstract conceptionalists, and believe nothing to be true, of which they have no notion or inward conception).

79. The intellect being an unity, cannot be mistaken for a part of any thing; and though it may become as solid as a stone, yet it shines brightly in the sphere of its vacuity.[13]

[13] The conceptualism of Europe, is a doctrine between Realism and Nominalism and betwixt Idealism and Relationism. The realist says, universal genera are real and independent existences; but the nominalist (*like the Pratyaksāvādi*) says that, things only exist and universals are *Flatus venti-pralāpa*.

80. It has a clear vacuous space in its inside, as a transparent crystal, which reflects the images of all objects, though it is as clear as the sky.

81. As the lines on the leaves of trees, are neither the parts of the leaves nor distinct from them, so the world situated in the Intellect, is no part of it nor separate from it.

82. No detached soul is of heterogeneous growth, but retains in its nature the nature of the intellect, and Brahmā is the primary cause of causes. (Hence called Hiranyagarbha.)

83. The mind is of its own nature a causal principle, by reason of its notion of the Intellect; but its existence is hard to be proved, when it is insensible and unconscious of the intellect.

84. Whatever is in the root, comes out in the tree, as we see the seed shoot forth in plants of its own species.

85. All the worlds are as void as vacuity, and yet they appear otherwise, as they are situated in the Great Intellect. All this is the seat of the Supreme, and you must know it by your intellection.

86. As the Muni spake these words, the day declined to its evening twilight. The assembly broke with mutual salutations, to perform their vesperal ablutions, and met again at the court hall with the rising sunbeams, after dispersion of the nocturnal gloom.

CHAPTER XV.

STORY OF THE TEMPLE AND ITS PRINCE.

Vasishtha said:—The world is a void and as null as the pearls in the sky, (seen by optical delusion). It is as unreal as the soul in the vacuity of the intellect.

2. All its objects appear, as unengraven images on the column of the

mind, which is without any engraving or engraver of it.

3. As the intermotion of the waters in the sea, causes the waves to rise of themselves, so the visibles as they appear to us, are as waves in the calm spirit of the Supreme. (The variety of the waves, with the pearls, shells and froth they pour out, resemble the multiformity of worldly productions).

4. As sun-beams seen under the water, and as water appearing in the sands of the desert (mirage); so it is the fancy, that paints the world as true to us; and its bulk is like that of an atom, appearing as a hill (when seen through the microscope).

5. The fancied world is no more than a facsimile of the mind of its Maker, just as the sun-beams under the water, are but reflexions of the light above; and no other than a negative notion (a false idea).

6. The ideal world is but an aerial castle, and this earth (with its contents), is as unreal as a dream, and as false as the objects of our desire.

7. The earth appearing as solid, is in the light of philosophy, no better than the liquid water of a river, in the mirage of a sandy desert, and is never in existence.

8. The illusive forms of the visibles, in this supposed substantial form of the world, resemble at least, but aerial castles and rivers in the mirage.

9. The visionary scenes of the world being taken to the scales, will be found when weighed, to be light as air and as hollow as vacuum.

10. The ignorant that are taken away by the sound of words in disregard of sense, will find when they come to sense, that there is no difference between the world and Brahma: (the one being but the reflection of the other).

11. The dull world is the issue of the Intellect, like the beams of the sun in the sky. The light of the intellect, is as light as the rarefied rays of the sun; but it raises like the other, the huge clouds, to water the shooting seeds of plants.

12. As a city in a dream, is finer than one seen in the waking state, so this visionary world is as subtle as an imaginary one.

13. Know therefore the insensible world to be the inverse of the sensible soul, and the substantive world as the reverse of the unsubstantial vacuum. The words plenum and vacuum are both as inane as

airy breath, because these opposites are but different views of the same Intellect.

14. Know therefore this visible world to be no production at all; it is as nameless as it is undeveloped, and as inexistent as its seeming existence.

15. The universe is the sphere of the spirit of God in the infinite space; it has no foundation elsewhere except in that Spirit of which it is but a particle, and filling a space equal to a bit of infinity.

16. It is as transparent as the sky, and without any solidity at all; it is as empty as empty air, and as a city pictured in imagination.

17. Attend now to the story of the Temple which is pleasant to hear, and which will impress this truth deeply in your mind.

18. Rāma said:—Tell me at once, O Brāhman, the long and short of the story of the temple, which will help my understanding of these things.

19. Vasishtha said:—There lived of yore a prince on the surface of the earth, whose name was Padma from his being like the blooming and fragrant lotus of his race; and who was equally blessed with wisdom, prosperity and good children.

20. He observed the bounds of his duties, as the sea preserves the boundaries of countries; and destroyed the mist of his adversaries, as the sun dispels the darkness at night. He was as the moon to his lotus-like queen, and as burning fire to the hay of evils and crimes.

21. He was the asylum of the learned, as the mount Meru was the residence of the gods; he was the moon of fair fame risen from the ocean of the earth; and was as a lake to the geese of good qualities; and like the sun to the lotuses of purity.

22. He was as a blast to the creepers of his antagonists in warfare; and as a lion to the elephants of his mind (appetites). He was the favourite of all learning, and a patron of the learned, and a mine of all admirable qualities.

23. He stood fixed as the mount Mandāra, after it had churned the ocean of the demons. He was as the vernal season to the blossoms of joy, and as the god of the floral bow to the flowers of blooming prosperity.

24. He was the gentle breeze to the vacillation of the playful creepers, and as the god Hari in his valour and energy. He shone as the moon on the florets of good manners, and as wildfire to the brambles of licentiousness.

25. His consort was the happy Līla, playful as her name implied, and fraught with every grace, as if the goddess of prosperity, had appeared in person upon earth.

26. She was gentle with her submissiveness to her lord, and was sweet in her speech without art; she was always happy and slow in her movements, and ever smiling as the moon.

27. Her lovely lotus-white face was decorated with painted spots, and her fair form which was as fresh as a new blown bud, appeared as a moving bed of lotuses.

28. She was buxom as a playful plant, and bright as a branch of *kunda* flowers, and full of glee and good humour. With her palms red as corals, and her fingers white as lilies, she was in her person a congeries of vernal beauties.

29. Her pure form was sacred to touch, and conferred a hilarity to the heart, as the holy stream of the Ganges, exhilarates the flock of swans floating upon it.

30. She was as a second Rati, born to serve her lord, who was Kāma in person on earth to give joy to all souls.

31. She was sorry at his sorrow, and delighted to see him delightful; and was thoughtful to see him pensive. Thus was she an exact picture of her lord, except that she was afraid to find him angry.

CHAPTER XVI.

JOY AND GRIEF OF THE PRINCESS.

This single wived husband, enjoyed the pleasure of an undivided and unfeigned love, in company with his only consort, as with an *Apsarā* (or heavenly nymph) on earth.

(The *Apsaras* are the *Abisares* of Ptolemy and *Absairs* of the Persians: a term applied to the fairy race in the watery valley of Cashmere, supposed to be the site of Paradise-Firdous, and the scene of innocent attachment).

2. The seats of their youthful sports were the gardens and groves, the arbours of shrubberies, and forests of Tamāla trees. They sported also

in the pleasant arbours of creepers and delightful alcoves of flowers.

3. They delighted themselves in the inner apartments, on beds decked with fragrant flowers, and on walks strewn over with fresh blossoms. They amused in their swinging cradles in their pleasure gardens in spring, and in rowing their tow-boats in summer heat.

4. Hills overgrown with sandal woods and shades of shady forests; the alcoves of Nīpa and Kadamba trees, and coverts of the Pāribhadra or Devadāru-cedars, were their favourite resorts in summer.

5. They sat besides the beds of *kunda* and *Mandāra* plants, redolent with the fragrance of full-blown flowers; and strayed about the vernal green-woods, resounding with the melody of *kokilas'* notes.

6. The glossy beds of grassy tufts, the mossy seats of woods and lawns, and water-falls flooding the level lands with showers of rain, (were also their favourite resorts).

7. Mountain layers overlaid with gems, minerals and richest stones; the shrines of gods and saints, holy hermitages and places of pilgrimage, were oft visited by them.

8. Lakes of full-blown lotuses and lilies, smiling *Kumudas* of various hues, and wood-lands darkened by green foliage, or overhung with flowers and fruitage, were their frequent haunts.

9. They passed their time in the amorous dalliances of godlike youths; and their personal beauty, was graced by the generous pastimes, of their mutual fondness and affection.

10. They amused each other with bon-mots and witticisms and solution of riddles; with story telling and playing the tricks of hold-fists *mushti-bandha* (*purmuthi*), and the various games of chess and dice.

11. They diverted themselves with the reading of dramas and narratives, and interpretation of stanzas difficult even to the learned. And sometimes they roamed about cities, towns and villages.

12. They decorated their persons with wreaths of flowers and ornaments of various kinds; fared and feasted on a variety of flavours, and moved about with playful negligence.

13. They chewed betel leaves mixed with moistened mace and camphor, and saffron; and hid the love marks on their bodies, under wreaths of flowers and corals, with which they were adorned.

14. They played the frolics of "hide and find" (Beng. *lukichuri*),

tossing of wreaths and garlands, and swinging one another in cradles bestrewn with flowers.

15. They made their trips in pleasure-boats, and on yokes of elephants and tame camels; and sported in their pleasure-ponds by pattering water upon one another.

16. They had their manly and womanly dances, the sprightly *tāndava* and the merry *lāsya*; and songs of masculine and effeminate voices the *Kalā* and *gīta*. They had symphonious and euphonious music, and played on the lute and tabor, (the wired and percussive instruments).

17. They passed in their flowery conveyances through gardens and parterres, by river sides and highways, and amidst their inner apartments and royal palaces.

18. The loving and beloved princess being thus brought up in pleasure and indulgence, thought at one time with a wistful heart within herself:—

19. "How will this my lord and ruler of earth, who is in the bloom of youth and prosperity, and who is dearer to me than my life, be free from old age and death.

20. "And how will I enjoy his company on beds of flowers in the palace, possessed of my youth and free-will, for the long long period of hundreds of years.

21. "I will therefore endeavour with all my vigilance and prayers, and austerities and endeavours, how this moon-faced prince, may become free from death and decline.

22. "I will ask the most knowing, and the most austere and very learned Brāhmans, how men may evade death."

23. She accordingly invited the Brāhmans and honoured them with presents, and asked them lowly, to tell her how men might become immortal on earth.

24. The Brāhmans replied:—"Great queen! holy men may obtain success in every thing by their austerities, prayers and observance of religious rites; but no body can ever attain to immortality here below."

25. Hearing this from the mouths of the Brāhmans, she thought again in her own mind, and with fear for the demise of her loving lord.

26. "Should it happen, that I come to die before my lord, I shall then be released from all pain of separation from him, and be quite at rest

in myself.

27. But if my husband happen to die before me, even after a thousand years of our lives, I shall so manage it, that his soul (the immortal part of his body), may not depart from the confines of this mansion (the charnel-house).

28. "So that the spirit of my lord, will rove about the holy vault in the inner apartment, and I shall feel the satisfaction of moving about in his presence at all times."

29. "I will commence even from this day, to worship Sarasvatī—the goddess of Intelligence, and offer my prayers to her for this purpose, with observance of fasts and other rites to my heart's content."

30. Having determined so, she betook herself to observe the strict ceremonials of the Sāstra, and without the knowledge of her lord.

31. She kept her fasts, and broke them at the end of every third night; and then entertained the gods, Brāhmans, the priests and holy people, with feasts and due honours.

32. She was then employed in the performance of her daily ablutions, in her act of alms-giving, in the observance of her austerities and in meditation; in all of which she was painstaking, an observant of the rules of pious theism.

33. She attended also to her incognizant husband at stated times, and ministered unto him to the utmost, her duties as required by law and usage.

34. Thus observant of her vows, the young princess passed a hundred of her trinocial ceremony, with resolute and persevering pains-taking and unflinching austerities.

35. The fair goddess of speech, was pleased at the completion of her hundredth trinocial observance, in which she was honoured by her, with all outward and spiritual complaisance, and then bespoke to her.

36. Sarasvatī said:—"I am pleased my child! with thy continued devotion to me, and thy constant devotedness to thy husband. Now ask the boon that thou wouldst have of me."

37. The princess replied:—"Be victorious, O moon-bright goddess! that putteth to an end all the pains of our birth and death, and the troubles, afflictions and evils of this world; and that like the sun, putteth to flight the darkness of our affections and afflictions in this life.

38. "Save me O goddess, and thou parent of the world, and have pity on this wretched devotee, and grant her these two boons, that she supplicates of thee.

39. "The one is, that after my husband is dead, his soul may not go beyond the precincts of this shrine in the inner apartment.

40. "The second is, that thou shalt hear my prayer, and appear before me, whenever I raise my voice to thee, for having thy sight and blessing."

41. Hearing this, the goddess said, "Be it so;" and immediately disappeared in the air (whence she came); as the wave subsides in the sea whence it rises to view.

42. The princess being blessed by the presence and good grace of the goddess, was as delighted as a doe at the hearing of music.

43. The wheel of time rolled on its two semicircles of the fort-nights. The spikes of months, the arcs of the seasons, the loops of days and nights and the orbit of years. The axle composed of fleeting moments; giving incessant momentum to the wheel.

44. The perceptions of the prince, entered into the inner man within the body (*lingadeha*); and he looked in a short time, as dry as a withered leaf without its juicy gloss.

45. The dead body of the warlike prince, being laid over the sepulchre, in the inside of the palace, the princess began to fade away at its sight, like a lotus flower without its natal water (of the lake).

46. Her lips grew pale by her hot and poisoned breath of sorrow; and she was in the agony of death, as a doe pierced by a dart (in her mortal part).

47. Her eyes were covered in darkness at the death of her lord, as a house becomes dark at the extinction of the light of its lamp.

48. She became leaner every moment, in her sad melancholy; and turned as a dried channel covered with dirt in lieu of its water.

49. She moved one moment and was then mute as a statue; she was about to die of grief, as the ruddy goose at the separation of her mate.

50. Then the ethereal goddess Sarasvatī, took pity on the excess of her grief, and showed as much compassion for her relief, as the first shower of rain, does to the dying fishes in a drying pond.

CHAPTER XVII.

STORY OF THE DOUBTFUL REALM OR REVERIE OF LĪLĀ.

Sarasvatī said:—Remove my child, the dead body of thy husband to yonder shrine! and strew those flowers over it, and thou shalt have thy husband again.

2. Never will this body rot or fade as long as the flowers are fresh over it, and know thy husband will shortly return to life again. (The strewing of flowers over the dead body and the grave, is a practice common in many religions).

3. His living soul which is as pure as air, will never depart from this cemetery of thy inner apartment. (The departed soul is believed to hover about the crypt or cairn until the day of resurrection).

4. The black-eyed princess, with her eyebrows resembling a cluster of black-bees, heard this consolatory speech of the goddess, and was cheered in her spirit, as the lotus-bed on return of the rains.

5. She placed the corpse of her husband there, and hid it under the flowers, and remained in expectation of its rising, as a poor man fosters the hope of finding a treasure.

6. It was at midnight of the very day, when all the members of the family had fallen fast asleep, that Līlā repaired to the shrine in the inward apartment.

7. There she meditated on the goddess of knowledge, in the recess of her understanding, and called her in earnest in the sorrow of her heart, when she heard the divine voice thus addressing to her.

8. "Why dost thou call me, child, and why art thou so sorrowful in thy countenance? The world is full of errors, glaring as false water in a mirage."

9. Līlā answered:—"Tell me goddess, where my husband resides at present, and what he has been doing now. Take me to his presence, as I am unable to bear the load of my life without him."

10. The goddess replied:—"His spirit is now roving in the sky, of which there are three kinds:—one the firmament or region of the sensible

worlds; the other is the region of the mind, the seat of volition and creation; and third is the region of Intellect, which contains the two others.

11. "Your husband's soul is now in the sheath of the region of Intellect; (being withdrawn both from the regions of the visible world and sensuous mind). It is now by seeking in the region of the Intellect, that things which are inexistent here, are to be found there.

12. As in passing from one place to another, you are conscious of standing in the mid spot, (which is neither the one nor the other); so you will arrive in an instant at the intermediate region of the intellectual world, (lying between this sensible and spiritual worlds).

13. "If you will abide in that intellectual world, after forsaking all your mental desires, you will certainly come to the knowledge of that spiritual Being who comprehends all in himself.

14. "It is only by your knowledge of the negative existence of the world, that you can come to know the positive existence of that Being, as you will now be able to do by my grace, and by no other means whatever." (Forget the sensible to get to the Spiritual. Hafiz).

15. Vasishtha said:—so saying, the goddess repaired to her heavenly seat; and Līlā sat gladly in her mood of steadfast meditation. (Platonism).

16. She quitted in a moment the prison house of her body, and her soul broke out of its inner bound of the mind, to fly freely in the air, like a bird freed from its cage: (so Plato compares the flight of the parting soul with that of a bird from its cage).

17. She ascended to the airy region of the Intellect, and saw (by her intellectual light) her husband seated there in his seat, amidst a group of princes and rulers of the earth; (who had received various forms and states according to their acts and desires).

18. He was seated on a throne, and lauded with the loud acclamations of "Long live the king," and "Be he victorious." His officers were prompt in the discharge of their several duties.

19. The royal palace and hall were decorated with rows of flags, and there was an assemblage of unnumbered sages and saints, Brāhmans and Rishis at the eastern entrance of the hall.

20. There stood a levy of innumerable princes and chiefs of men at the southern porch, and a bevy of young ladies standing at the western door-way.

21. The northern gateway was blocked by lines of horse, carriages and elephants; when a guard advanced and informed the king of a warfare in Deccan.

22. He said that the chief of Karnatic, has made an attack on the eastern frontier; and that the chieftain of Surat, has brought to subjection the barbarous tribes on the north; and that the ruler of Malwa, has besieged the city of Tonkan on the west.

23. Then there was the reception of the ambassador from Lankā, coming from the coast of the southern sea.

24. There appeared next the Siddhas, coming from the Mahendra mountains bordering the eastern main, and traversing the numerous rivers of their fluvial districts; as also the ambassador of the Guhyaka or Yaksha tribes, inhabiting the shores of the northern sea.

25. There were likewise the envoys, visiting the shores of the western main, and relating the state of affairs of that territory to the king. The whole courtyard was filled with lustre by the assemblage of unnumbered chieftains from all quarters.

26. The recitals of Brāhmans on sacrificial altars, died away under the sound of the timbrels; and the loud shouts of panegyrists, were re-echoed by the uproar of elephants.

27. The vault of heaven, resounding to the sound of the vocal and instrumental music; and the dust raised by the procession of elephants and chariots, and the trotting of horses' hoofs, obscured the face of the sky as by a cloud.

28. The air was perfumed by the fragrance of flowers, camphor and heaps of frankincense; and the royal hall was filled with presents sent from different provinces.

29. His fair fame shone forth as a burning hill of white camphor, and raised a column of splendour reaching to the sky, and casting into shade the solar light.

30. There were the rulers of districts, who were busily employed in their grave and momentous duties, and the great architects who conducted the building of many cities.

31. Then the ardent Līlā entered the court-hall of the ruler of men, and unseen by any, just as one void mixes with another void, and as air is lost in the air.

32. She wandered about without being seen by any body there; just as a fair figure, formed by false imagination of our fond desire, is not to be perceived by any one without ourselves.

33. In this manner she continued to walk about the palace unperceived by all, as the aerial castle built in one's mind, is not perceived by another.

34. She beheld them all assembled in the royal court in their former forms, and saw all the cities of the princes, as concentrated in that single city of her lord's.

35. She viewed the same places, the same dealings, the same concourse of boys, and the same sorts of men and women, and the same ministers as before.

36. She saw the same rulers of earth, and the very same Pandits as before; the identic courtiers and the self-same servants as ever.

37. There was the same assemblage of the learned men and friends as before, and the like throng of citizens pursuing their former course of business.

38. She saw on a sudden, the flames of wild fire spreading on all sides even in broad midday light; and the sun and moon appearing both at once in the sky, and the clouds roaring with a tremendous noise, with the whistling of the winds.

39. She saw the trees, the hills, the rivers and the cities flourishing with population; and the many towns, and villages and forests all about.

40. She beheld her royal consort as a boy of ten years of age after shaking off his former frame of old age, sitting amidst the hall with all his former retinue, and all the inhabitants of his village.

SECTION I.

DESCRIPTION OF THE COURT HOUSE AND THE CORTES.

41. Līlā having seen all these began to reflect within herself, whether the inhabitants of this place were living beings or the ghosts of their former living souls.

42. Then having recovered her sense at the removal of her trance, she entered into her inner apartment at midnight, and found the inmates fast bound in sleep.

43. She raised one by one her sleeping companions, and said she was anxious to visit the royal hall.

44. She wanted to be seated beside the throne of her lord, and to clear her doubt by seeing the courtiers all alive.

45. The royal menials rose up at her call, and obedient to her command they said "Be it so," and attended to their respective duties.

46. A train of club-bearers ran to all sides to call the courtiers from the city, and sweepers came and swept the ground as clean as the sun had shed his rays upon it.

47. A better set of servants cleansed the court-yard as clean, as autumn days clear the firmament of its rainy clouds.

48. Rows of lights were placed about the court-yard, which looked as beautiful as clusters of stars in the clear sky.

49. The ground of the court-yard was filled by throngs of people, as the earth was covered of yore by floods of the great deluge.

50. The dignified ministers and chiefs attended first and took their respective seats, and appeared as a set of the newly created rulers of people of the world on all sides, or the regents of the quarters of the sky.

51. The cooling and fragrant odour of thickly pasted camphor filled the palace, and the sweet-scented zephyrs breathed profusely the fragrance of the lotus flowers, which they bore from all sides.

52. The chamberlains stood all around in their white garbs, and appeared as an assemblage of silvery clouds, hanging over the burning hills under the equator.

53. The ground was strewn over by the morning breeze with heaps of flowers, bright as the beaming dawn dispelling the gloom of night, and etiolated as clusters of stars fallen upon the ground.

54. The palace was crowded by the retinue of the chiefs of the land, and seemed as it was a lake full of full-blown lotuses, with the fair swimming swans rambling about them.

55. There Līlā took her seat on a golden seat by the side of the throne, and appeared as the beautiful Rati seated in the joyous heart of Kāma, (*i. e.* as Venus sitting in the lap of aureate lighted Phoebus).

56. She saw all the princes seated in their order as before, and the

elders of the people and the nobles of men and all her friends and relatives, seated in their proper places.

57. She was highly delighted to behold them all in their former states, and shone forth as the moon with the brightness of her countenance, to find them all alive again.

CHAPTER XVIII.

EXPOSURE OF THE ERRORS OF THIS WORLD.

She said, "I have much consolation in you, and now will I console my sorrowing heart." So saying, she made a sign for the assembly to break, and rose from her royal seat.

2. She entered the inner apartment and sat by the side of the dead body of her lord, hidden under the heap of flowers, and thus began to reflect within herself.

3. She exclaimed:—"O the wondrous magic! that presents these people of my place situated in the same manner without myself, as they were seen to be seated within me.

4. "O how great is the extent of this delusion, as to contain the same high hills, and the same spacious forests of palm and Hintāla trees, both in the outside as well as they are situated in the inside of myself.

5. "As the mirror shows the reflexion of the hills within itself as they are without it, so the reflector of the intellect presents the whole creation inwardly as it has outwards of itself.

6. "I must now invoke the goddess of wisdom to ascertain which of these is illusion, and which the sober and certain reality."

7. So saying, she worshipped and invoked the goddess, and beheld her immediately present before herself, in the form of a virgin.

8. She made the goddess sit on the elevated seat, and having seated herself low upon the ground before her, asked that divine power to tell her the truth.

9. Līlā said:—"Vouchsafe, O goddess, and clear this doubt of thy suppliant; for it is thy wisdom which has framed this beautiful system

of the universe at first and knows the truth. (Divine wisdom is the prime cause of all).

10. "Tell me, O great goddess, about what I am going to lay before thee at present, for it is by thy favour alone that I may be successful to know it.

11. "I saw the pattern of this world in the intellect, which is more transparent than the etherial sphere, and as extensive as to contain millions and millions of miles in a small space of it.

12. "It is what no definite words can express, and what is known as the calm, cool and ineffable light. This is called the unintelligible intelligence, and is without any cover or support (*nirāvarana nirbhitti*).

13. "It exhibits the reflexions of space and the course of time, and those of the sky and its light, and the course of events concentrating in itself.

14. "Thus the images of the worlds, are to be seen both within and without the intellect, and it is hard to distinguish the real and unreal ones between them."

15. The goddess asked:—"Tell me fair lady, what is the nature of the real world, and what you mean, by its unreality."

16. Līlā replied:—"I know the nature of the real to be such as I find myself to be sitting here, and looking upon you as seated in this place.

17. "And I mean that to be unreal, as the state in which I beheld my husband in the etherial region erewhile; because vacuity has no limit of time or place in it."

18. The goddess rejoined:—"The real creation cannot produce an unreal figure, nor a similar cause produce a dissimilar effect".

19. Līlā replied:—"But we often see, O goddess! dissimilar effects to be produced from similar causes: thus, the earth and earthen pot though similar in their substance, yet the one is seen to melt in water, and the other to carry water in it."

20. The goddess said:—"Yes, when an act is done by the aid of auxiliary means, there the effect is found to be somewhat different from the primary cause. (Thus the earthen pot being produced by the auxiliary appliances of fire, the potter's wheel and the like, differs in its quality from the original clay).

21. Say O beautiful lady! what were the causes of thy husband's being born in this earth? The same led to his birth in the other world also. (*i. e.* The merit of the acts and desires of men, are the causes of their transmigrations in both worlds).
22. When the soul has fled from here, how can the earth follow him there any more, and what auxiliary causes can there be in connection with this cause?
23. Wherever there arises a coaction with its apparent causality, it is usually attributed by every one to some unknown antecedent cause or motive".
24. Līlā said:—Methinks goddess, that it was the expansion of my husband's memory that was the cause of his regenerations; because it is certain that reminiscence is the cause of the reproduction of objects before us.
25. The goddess replied that, memory is an aerial substance, and its productions are as unsubstantial as itself.
26. Līlā said:—Yes I find reminiscence to be an airy thing, and its reproduction of my husband and all other things within me to be but empty shadows in the mind.
27. The goddess replied:—So verily was this reproduction of thy husband and all those things which appeared to thy sight in thy reverie; and so, my daughter, is the appearance of all things I see in this world.
28. Līlā said:—Tell me goddess for the removal of my conception of the reality of the world, how the false appearance of my formless lord, was produced before me by the unreal world, (since nothing unsubstantial can cast a shadow).
29. The goddess replied:—As this illusive world appeared a reality to thee before thy reminiscence of it, so must thou know all this to be unreal from what I am going to relate to thee.
30. There is in some part of the sphere of the Intellect the great fabric of the world, with the glassy vault of the firmament for its roof on all sides.
31. The Meru (the polar axle or mountain) is its pillar, beset around by the regents of the ten sides, as statues carved upon it. The fourteen regions are as so many apartments of it, and the hollow concavity containing the three worlds, is lighted by the lamp of the luminous sun.
32. Its corners are inhabited by living creatures resembling ants and

emnets, which are surrounded by mountains appearing as ant-hills in the sight of Brahmā, the prime lord of creatures and the primeval patriarch of many races of men.

33. All animal beings are as worms confined in the cocoons (prison houses) of their own making. The azure skies above and below are as the soot of this house, beset by bodies of Siddhas (or departed spirits), resembling groups of gnats buzzing in the air.

34. The fleeting clouds are the smoke of this house or as webs of spiders in its corners, and the hollow air is full of aerial spirits, like holes of bamboos filled with flies.

35. There are also the playful spirits of gods and demigods, hovering over human habitations, as swarms of busy and buzzing bees about vessels of honey.

36. Here there lay amidst the cavity of heaven, earth and the infernal regions, tracts of land well watered by rivers, lakes and the sea on all sides.

37. In a corner of this land, there was situated a secluded piece of ground (a vale or village), sheltered by hills and crags about it.

38. In this secluded spot thus sheltered by hills, rivers and forests, there lived a Brāhman with his wife and children, free from disease and care of gain and fear of a ruler, and passed his days in his fire-worship and hospitality, with the produce of his kine and lands.

CHAPTER XIX.

STORY OF A FORMER VASISHTHA AND HIS WIFE.

This Brāhman was equal to his namesake—the sage Vasishtha, in his age and attire, in his learning and wealth, and in all his actions and pursuits, except in his profession. (The one being a secular man, and the other the priest of the royal family).

2. His name was Vasishtha, and that of his wife Arundhatī; who was as fair as the moon, and as the star of the same name on earth.

3. She resembled her namesake the priestess of the solar race, in her virtues and parts and in all things, except in her soul and body.

4. She passed her time in true love and affection in his company, and was his all in the world, with her sweet smiling face resembling the Kumuda flower.

5. This Brāhman had been sitting once under the shady *sarala* trees, on the table land of his native hill, when he saw the ruler of the land, passing with his gaudy train below.

6. He was accompanied by all the members of the royal family and his troops and soldiers, and was going to a chase, with a clamour that resounded in the hills and forests.

7. The white flappers shed a stream of moon light, and the lifted banners appeared as a moving forest, and the white umbrellas made the sky a canopy to them.

8. The air was filled with dust raised by the hoofs of horses from the ground, and lines of elephants with their high *haūdās*, seemed as moving towers, to protect them from the solar heat and sultry winds.

9. The wild animals were running on all sides at the loud uproar of the party, resembling the roaring of a whirlpool, and shining gems and jewels were flashing all about on the persons of the party.

10. The Brāhman saw the procession and said to himself, "O how charming is royalty, which is fraught with such splendour and prosperity.

11. Ah! how shall I become the monarch of all the ten sides, and have such a retinue of horse and elephants and foot soldiers, with a similar train of flags and flappers and blazing umbrellas.

12. When will the breeze waft the fragrance of *kunda* flowers, and the farina of lotuses to my bed-chamber, to lull me and my consorts to sleep.

13. When shall I adorn the countenances of my chamber maids with camphor and sandal paste, and enlighten the faces of the four quarters with my fair fame, as the moon-beams decorate the night.

14. With these thoughts, the Brāhman was thenceforth determined to apply himself with vigilance, to the rigid austerities of his religion for life.

15. He was at last overtaken by infirmities which shattered his frame, as the sleets of snowfall, batter the blooming lotuses in the lake.

16. Seeing his approaching death, his faithful wife was fading away with fear, as a creeper withers at the departure of spring, for fear of the

summer heat.

17. This lady then began to worship me (the personification of Wisdom) like thyself, for obtaining the boon of immortality which is hard to be had.

18. She prayed saying:—Ordain, O goddess! that the spirit of my lord may not depart from this sepulchre after his demise: and I granted her request.

19. After some time the Brāhman died, and his vacuous spirit remained in the vacuity of that abode.

20. This aeriform spirit of the Brāhman, assumed the shape of a mighty man on earth, by virtue of the excessive desire and merit of acts in his former state of existence.

21. He became the victorious monarch of the three realms, by subjugating the surface of the earth by his might, by laying hold on the high steeps (of the gods) by his valour, and his kind protection of the nether lands (watery regions) under his sway.

22. He was as a conflagration to the forest of his enemies, and as the steadfast Meru amidst the rushing winds of business on all sides. He was as the sun expanding the lotus-like hearts of the virtuous, and as the god of the *makara* ensign (Kama or cupid) to the eyes of women.

23. He was the model of all learning, and the all giving *Kalpa* tree to his suitors; he was the footstool of great Pandits, and as the full-moon shedding the ambrosial beams of polity all around.

24. But after the Brāhman was dead, and his dead body had disappeared in the forms of elementary particles in air, and his airy spirit had reposed in the aerial intellectual soul within the empty space of his house.

25. His Brāhmanic widow (born of the priestly class), was pining away in her sorrow, and her heart was rent in twain as the dried pod of *Simbi*.

26. She became a dead body like her husband, and her spirit by shuffling off its mortal coil, resumed its subtile and immortal form, in which it met the departed ghost of her husband.

27. She advanced to her lord, as rapidly as a river runs to meet the sea below its level; and became as cheerful to join him, as a cluster of flowers to inhale the vernal air.

28. The houses, lands and all the immovable properties and movable

riches of this Brāhman, are still existent in that rocky village, and it is only eight days past, that the souls of this loving pair, are reunited in the hollow vault of their house.

CHAPTER XX.

THE MORAL OF THE TALE OF LĪLĀ.

The goddess said:—That Brāhman whom I said before, had become a monarch on earth, is the same with thy husband, and his wife Arundhati, is no other than thyself—the best of women.

2. You two are the same pair now reigning over this realm, and resembling a pair of doves in your nuptial love, and the deities Siva and Pārvati in your might.

3. I have thus related to you the state of your past lives, that you may know the living soul to be but air, and the knowledge of its reality is but an error.

4. The erroneous knowledge (derived from sense), casts its reflection in the intellect, and causes its error also; (errors in the senses breed errors in the mind); and this makes you doubtful of the truth and untruth of the two states; (of the sensible and intellectual worlds).

5. Therefore the question, 'which is true and which is untrue,' has no better solution than that all creations, (whether visible or invisible, mental or ideal), are equally false and unsubstantial.

6. Vasishtha said:—Hearing these words of the goddess, Līlā was confused in her mind, and with her eyes staring with wonder, she addressed her softly.

7. Līlā said:—How is it, O goddess! that your words are so incoherent with truth, you make us the same, with the Brahmanic pair, who are in their own house, and we are sitting here in our palace.

8. And how is it possible that the small space of the room in which my husband's body is lying, could contain those spacious lands and hills and the ten sides of the sky: (as I already saw in my trance—*Sāmādhī*).

9. It is as impossible as to confine an elephant in a mustard seed, and as the fighting of a gnat with a body of lions in a nut-shell.

10. It is as incredible as to believe a lotus seed containing a hill in it, and to be devoured by a little bee; or that the peacocks are dancing on hearing the roaring of clouds in a dream.

11. It is equally inconsistent to say, O great goddess of gods! that this earth with all its mountains and other things, are contained within the small space of a sleeping room.

12. Deign therefore, O goddess to explain this mystery clearly unto me; because it is by thy favour only that the learned are cleared of their doubts.

13. The goddess said:—Hear me fair lady! I do not tell thee a lie; because transgression of the law is a thing unknown to us. (The law is *nānritam vadeta*—never tell an untruth).

14. It is I that establish the law when others are about to break it; if then I should slight the same, who else is there who would observe it.

15. The living soul of the village Brāhman, saw within itself and in the very house, the image of this great kingdom, as his departed spirit now views the same in its empty vacuity. (Therefore both these states are equally ideal).

16. But you have lost the remembrance of the states of your former lives after death, as they lose the recollection of waking events in the dreaming state.

17. As the appearance of the three worlds in dream, and their formation in the imagination; or as the description of a warfare in an epic poem and water in the mirage of a *maru* or sandy desert (are all false):

18. So were the hills and habitations which were seen in the empty space of the Brāhman's house, which was no other than the capacity of his own mind to form the images of its fancy, and receive the external impressions like a reflecting mirror (all mere ideal).

19. All these though unreal, yet they appear as real substances on account of the reality of the intellect, which is seated in the cavity of the inmost sheath of the body and reflects the images.

20. But these images, which are derived from the remembrance of unreal objects of the world, are as unreal as those objects which cast their reflexions in the intellect; just as the waves rising in the river of a mirage, are as unreal as the mirage itself.

21. Know this seat (*sadana*) of yours, which is set in this closet

(*kosha*) of the house, as well as myself and thyself and all things about us, to be but the reflections of our intellect only, without which nothing would be perceptible, as to one who is devoid of his intellect.

22. Our dreams and fallacies, our desires and fancies, as also our notions and ideas, serve as the best evidences, that afford us their light for the understanding of this truth: (that nothing is true beside the subjective mind, which creates and forms, produces and presents all objects to our view).

23. The spirit of the Brāhman resided in the vacuity of his house (the body), with the seas and forests and the earth (*i. e.* their impressions) within itself, as the bee abides in the lotus.

24. Thus the habitable globe with every thing it contains, is situated in a small cell in one corner of the intellect, as a spot of flimsy cloud in the firmament.

25. The House of the Brāhman was situated in the same locality of the intellect, which contains all the worlds in one of its atomic particles.

26. The intelligent soul contains in every atom of it, unnumbered worlds within worlds, enough to remove your doubt; of the Brāhman's viewing a whole realm within the space of his intellect.

27. Līlā asked:—How can the Brāhmanic pair be ourselves, when they are dead only eight days before, and we have been reigning here for so many years?

28. The goddess replied:—There is neither any limit of space or duration, nor any distance of place or length of time in reality: hear me now tell you the reason of it.

29. As the universe is the reflexion of the divine mind, so are infinity and eternity but representations of himself.

30. Attend to what I tell you about the manner in which we form the idea of time, and its distinct parts of a moment and an age, in the same way as we make the distinction of individualities in me, thee and this or that person, (which are essentially the same undivided spirit and duration).[14]

[14] Note. It is the mind that lengthens time by the quick succession of its thoughts, and shortens it by its quiescence.

SECTION II.

State of the Human soul after death.

31. Hear now, that no sooner does any one come to feel the insensibility consequent to his death, than he forgets his former nature and thinks himself as another being.

32. He then assumes an empty form in the womb of vacuity in the twinkling of an eye, and being contained in that container, he thinks within himself in the same receptacle.

33. "This is my body with its hands and feet." Thus the body he thinks upon, he finds the same presented before him.

34. He then thinks in himself: "I am the son of this father and am so many years old; these are my dear friends and this is my pleasant abode."

35. "I was born and became a boy, and then grew up to this age. There are all my friends and in the same course of their lives."

36. Thus the compact density of the sphere of his soul, presents him many other figures, which appear to rise in it as in some part of the world.

37. But they neither rise nor remain in the soul itself, which is as transparent as the empty air; they appear to the intellect as a vision seen in a dream.

38. As the view beheld in a dream, presents the sights of all things in one place, so does every thing appear to the eye of the beholder of the other world as in his dream.

39. Again whatever is seen in the other world, the same occurs to men in their present states also; wherefore the reality of this and unreality of the other world, are both alike to a state of dreaming.

40. And as there is no difference in the waves of the same seawater, so the produced visible creation is no other than the unproduced intellectual world, both of which are equally indestructible: (the one being but a copy of the other).

41. But in reality the appearance is nothing but a reflection of the intellect; and which apart from the intelligible spirit, is merely an empty vacuity.

42. The creation though presided by the intelligible spirit, is itself a mere void, its intelligible soul being the only substance of it as the water of the waves.

43. The waves though formed of water, are themselves as false as the horns of hares; and their appearance as natural objects: is altogether false (because they are the effects of the auxiliary cause of the winds which have raised them).

44. Hence there being no visible object in reality (except a false appearance of such), how can the observer have any idea of the visible, which loses its delusion at the moment of his death.

45. After disappearance of the visible outer world from sight, the soul reflects on its reminiscence of the creation in its inner world of the mind, according to the proper time and place of every thing.

46. It remembers its birth, its parents, its age and its residence, with its learning and all other pursuits in their exact manner and order.

47. It thinks of its friends and servants, and of the success and failure of its attempts. And thus the increate and incorporeal soul, ruminates on the events of its created and corporeal state in its intellectual form.

48. It does not however remain long in this state, but enters a new body soon after its death, to which the properties of the mind and senses, are added afterwards in their proper times.

49. It then becomes a baby, and finds a new father and mother, and begins to grow. Thus whether one may perceive it or not, it is all the product of his former reminiscence.

50. Then upon waking from this state of trance, like a fruit from the cell of a flower, it comes to find that a single moment appeared to it as the period of an age.

51. So King Harish Chandra of yore thought one night as a period of twelve years; and so one day seems as long as a year to them that are separated from their beloved objects.

52. Again as the birth or death of one in his dream, or his getting a begotten father in infancy, or a hungry man's faring on dainty food in thought, is all false:

53. So when a sated man says he is starving, or one declares he is an eye witness of a thing he has not seen, or an empty space is full of people, or that he has got a lost treasure in his dream, who is there to believe him?

54. But this visible world rests in the invisible spirit of God, as the

property of pungency, resides in the particles, of the pepper seed, and as the painted pictures on a column. But where are the open and clear sighted eyes to perceive the same?

INTERPRETATION OF LĪLĀ'S VISION.

55. The vision of Līlā, called *samādhi* in Yoga and *clairvoyance* of spiritualism, was the abstract meditation of her lord in her memory. Which presented her with a full view of every thing imprinted in it. The memory is taken for the whole intellect *chit*, which is identified with God, in whose essence the images of all things, are said to be eternally present.

CHAPTER XXI.

GUIDE TO PEACE.

Soon after the insensibility occasioned by one's death is over, there appears to him (soul) the sight of the world, as he viewed it with his open eyes when he was living.

2. It presents before him the circle of the sky and its sides with the cycle of its seasons and times, and shows him the deeds of his pious and secular acts, as they were to continue to eternity.

3. Objects never seen nor thought of before, also offer themselves to his view, as the sight of his own death in a dream, and as they were the prints in his memory.

4. But the infinity of objects, appearing in the empty sphere of the immaterial intellect, is mere illusion, and the baseless city of the world, like an aerial castle, is but the creation of imagination.

5. It is the remembrance of the past world, that makes it known to us, (because it is impossible to recognise any thing without a previous impression of its kind in the mind). Hence the length of a *kalpa* age and the shortness of a moment, are but erroneous impressions proceeding from the rapidity and slowness of our thoughts.

6. Therefore knowledge, based upon previous notions or otherwise, is of two kinds, and things known without their cause, are attributed to Divine Intelligence (as the hidden cause of all).

7. We are conscious also of thoughts, unthought of before in our minds, as we often have in our dreams; and think of our parents after their demise by mistake of other persons as such.

8. Sometimes genius supercedes the province of memory, as in the first creation or discovery of a thing, which is afterwards continued by its remembrance.

9. According to some, those visible worlds are said to have remained in their ideal state in the Divine mind; and according to others, that there were no pre-existent notions of these in the mind of God.

10. According to some others, the world manifested itself not from the memory, but by the power and will of God; while others maintain it to be the production of a fortuitous combination, of intelligence and atomic principles on a sudden (*Kākatālīya sanyoga*).

11. It is the entire forgetfulness of the world, which is styled liberation, and which can not be had from attachment to what is desirable or aversion of the undesirable.

12. It is difficult to effect an entire negation, both of one's subjective as well as objective knowledge of his self, and the existence of the outer world; and yet no body can be freed without obliteration of both.

13. As the fallacy of taking a rope for a snake, is not removed until the meaning of the world snake, is known to be inapplicable to the rope; so no one can have rest and peace of his mind, unless he is convinced of the illusive nature of the world.

14. One party, who is at peace with himself (by his abandonment of the world), can not be wholly at rest without divine knowledge; as the ghost of his inward ignorance, may overtake him after his getting rid of the devil of worldliness.

15. The world is certainly a monster in itself without the knowledge of its Author; but the difficulty of knowing the first cause, has rendered it an impassable wilderness.

16. Līlā said:—If reminiscence be the cause of one's reproduction, then say, O goddess! what were the causes of the birth of the Brāhmanic pair, without the vestiges of their past remembrance.

17. The goddess replied:—Know that Brahmā the first progenitor of mankind, who was absolute in himself, did not retain any vestige of his past remembrance in him.

18. The first born, who had nothing to remember of a prior birth, was born in the lotus with his own intelligence—*chaitanya*; (and not because of his remembrance).

19. The lord of creatures being thus born by chance of his own genius or creative power, and without any assignable cause or design on his part, reflected within himself "now I am become another and the source of creation."

20. Whatever is thus born of itself, is as it were nothing and never produced at all, but remained as the absolute intellect itself in *nubibus* (chinnabhas).

21. It is the Supreme being that is the sole cause of both states of reminiscence, (*i. e.* the one caused by vestiges of prior impressions, and the other produced by prior desires); and both the conditions of cause and effect combine in Him in the sphere of his intellect.

22. Thus it is the knowledge of the union of the cause and effect, and the auxiliary cause in Him, that gives us our tranquillity and naught otherwise.

23. Causality and consequence are mere empty words of no significance, since it is the recognition of the universal intellect, which constitutes true wisdom.

24. Hence nothing is produced that is seen in the phenomenal, or known in the noumenal or intellectual world (*Chid-jagat*); but every thing is situated within the space of the sphere of the intellect in one's own soul.

25. Līlā said:—O! wonderful was the sight thou hast shown me, O goddess; it was a fair prospect of the world as in its morning light, and as brilliant as in the glare of a lightning.

26. Now goddess! deign to satisfy my curiosity, until I become conversant with it by my intense application and study.

27. Kindly take me to that dwelling where the Brāhman pair dwelt together, and show me that mountainous spot of their former residence.

28. The goddess replied:—If you want to see that sight, you shall have to be immaculate, by forsaking the sense of your personality (*mana* or *meum*), and betaking yourself to the clairvoyance or clear sightedness of seeing the unintelligible Intellect (*achetya-chit*) within the soul.

29. You shall then find yourself in a vacuous atmosphere (*vyomātman*),

and situated in the sky (*nabhas-nubibus*), resembling the prospects of earthly men, and the apartments of the firmament (*i. e.* all *nil* and void).

30. In this state we shall be able to see them with all their possessions without any obstruction; otherwise this body is a great barrier in the way of spiritual vision.

31. Līlā said:—Tell me kindly, O goddess! the reason, why do we not see the other world with these eyes, nor go there with these bodies of ours.

32. The goddess replied:—The reason is that you take the true futurity for false, and believe the untrue present as true. For these worlds which are formless, appear as having forms to your eyes, as you take the substance gold in its form of a ring.

33. Gold though fashioned as a circlet, has no circularity in it; so the spirit of God appearing in the form of the world, is not the world itself.

34. The world is a vacuity full with the spirit of God; and whatever else is visible in it, is as the dust appearing to fly over the sea. (Hence called *māyā* or illusion of vision, as specks peopling the summer skies).

35. This illusory quintessence of the world is all false, the true reality being the subjective Brahma alone; and in support of this truth we have the evidence of our guides in Vedānta philosophy, and the conviction of our consciousness.

36. The Brahma believer sees Brahma alone and no other anywhere, and he looks to Brahma through Brahma himself, as the creator and preserver of all, and whose nature includes all other attributes in itself.

37. Brahma is not known only as the author of his work of the creation of worlds, but as existent of himself without any causation or auxiliary causality, (*i. e.* as neither the creator or created, nor supporter of nor supported by another).

38. Until you are trained by your practice of Yoga, to rely in one unity, by discarding all duality and variety in your belief, so long you are barred from viewing Brahma in his true light.

39. Being settled in this belief of unity, we find ourselves by our constant practice of Yoga communion, to rest in the Supreme spirit.

40. We then find our bodies mixing with the air as an aerial substance, and at last come to the sight of Brahma with these our mortal frames.

41. Being then endowed with pure, enlightened and spiritual frames, like those of Brahmā and the gods, the holy saints are placed in some part of the divine essence.

42. Without practice of yoga, you can not approach God with your mortal frame. The soul that is sullied by sense, can never see the image of God.

43. It is impossible for one to arrive at the aerial castle (objects of the wish) of another, when it is not possible for him to come to the castle (wished for object), which he has himself built in air.

44. Forsake therefore this gross body, and assume your light intellectual frame; then betake yourself to the practice of yoga, that you may see God face to face.

45. As it may be possible to realize an aerial castle by the labour of building it, so it is possible to behold God, either with this body or without it, by practice of yoga only and not otherwise.

46. And as the erroneous conception of the existence of the world, has continued since its first creation (by the will of Brahma); so it has been ever since attributed to an eternal fate—*niyati* (by fatalists), and to an illusory power (*māyā sakti of Māyā vadis*).

47. Līlā asked:—Thou saidst O goddess? that we shall go together to the abode of the Brahman pair, but I ask thee to tell me, how are we to effect our journey there?

48. As for me, I shall be able to go there with the purer part of my essence the sentient soul, (after leaving this my gross body here). But tell me how wilt thou that art pure intellect (*chetas*), go to that place?

49. The goddess replied:—I tell thee lady, that the divine will is an aerial tree, and its fruits are as unsubstantial as air, having no figure nor form nor substance in them.

50. And whatever is formed by the will of God from the pure essence of his intelligent nature, is only a likeness of himself, and bears little difference from its original.

51. This body of mine is of the like kind, and I will not lay it aside, but find out that place by means of this as the breeze finds the odours.

52. And as water mixes with water, fire with fire and air with air, so does this spiritual body easily join with any material form that it

likes.

53. But a corporeal body cannot mix with an incorporeal substance, nor a solid rock become the same with an ideal hill.

54. And as your body, which is composed both of its spiritual and mental parts, has become corporeal by its habitual tendency to corporeality.

55. So your material body becomes spiritual (*ātivāhika*), by means of your leaning to spirituality, as in your sleep, in your protracted meditation, insensibility, fancies and reveries.

56. Your spiritual nature will then return to your body, when your earthly desires are lessened and curbed within the mind.

57. Līlā said:—Say goddess, what becomes of the spiritual body after it has attained its compactness by constant practice of yoga; whether it becomes indestructible, or perishes like all other finite bodies.

58. The goddess replied:—Any thing that exists is perishable, and of course liable to death; but how can that thing die which is nothing, and is imperishable in its nature? (Such is the spirit).

59. Again the fallacy of the snake in a rope being removed, the snake disappears of itself, and no one doubts of it any more.

60. Thus, as the true knowledge of the rope, removes the erroneous conception of the snake in it, so the recognition of the spiritual body, dispels the misconception of its materiality.

61. All imagery is at an end when there is no image at all, as the art of statuary must cease for want of stones on earth. (Thus they attribute materiality to the immaterial spirit from their familiarity with matter).

62. We see clearly our bodies full of the spirit of God, which you can not perceive owing to your gross understanding.

63. In the beginning when the intellect—*chit*, is engrossed with the imagination of the mind—*chitta*, it loses thenceforth its sight of the only one object (the unity of God).

64. Līlā asked:—But how can imagination have any room or trace out anything in that unity, wherein the divisions of time and space and all things, are lost in an undistinguishable mass?

65. The goddess replied:—Like the bracelet in gold and waves in water, the show of truth in dreams, and the resemblance of aerial castles:—

66. As all these vanish on the right apprehension of them, so the imaginary attributes of the unpredicable God, are all nothing whatever.

67. As there is no dust in the sky, so there can be no ascribing of any attribute or partial property to God; whose nature is indivisible and unimaginable, who is an unborn unity, tranquil and all-pervading.

68. Whatever shines about us, is the pure light of that being, who scatters his lustre like a transcendental gem all around.

69. Līlā said:—If it is so at all times, then tell me, O goddess! how we happened to fall into the error of attributing duality and diversity to His nature.

70. The goddess replied:—It was your want of reason that has led you to error so long; and it is the absence of reasoning that is the natural bane of mankind, and requires to be remedied by your attending to reason.

71. When reason takes the place of the want of reason, it introduces in a moment the light of knowledge in the soul, in lieu of its former darkness.

72. As reason advances, your want of reason and knowledge and your bondage to prejudice, are put to flight; and then you have an unobstructed liberation and pure understanding in this world.

73. As long as you had remained without reasoning on this subject, so long were you either dormant or wandering in error.

74. You are awakened from this day both to your reason and liberation, and the seeds for the suppression of your desires, are sown in your heart.

75. At first neither was this visible world presented to you nor you to it, how long will you therefore reside in it, and what other desires have you herein?

76. Withdraw your mind from its thoughts of the visible and vision of this world, and settle it in the idea of the entire negation of all existence, then fix your meditation solely in the supreme Being, and sit in a state of unalterable insensibility (by forgetting yourself to a stone).

77. When the seed of inappetency has taken root in your heart, and begun to germinate in it, the sprouts of your affections and hatred (literally—pathos and apathy), will be destroyed of themselves.

78. Then the impression of the world will be utterly effaced from the mind, and an unshaken *anesthesia* will overtake you all at once.

79. Remaining thus entranced in your abstract meditation, you will have in process of time a soul, as luminous as a luminary in the clear firmament of heaven, freed from the concatenation of all causes and their consequences for evermore.

CHAPTER XXII.

PRACTICE OF WISDOM OR WISDOM IN PRACTICE.

(VIJNĀNA-BHYĀSA).

SECTION I.

ABANDONMENT OF DESIRES.

Bāsanā Tyāga.

The goddess continued:—

As objects seen in a dream, prove to be false as the dream, on being roused from sleep and upon knowing them as fumes of fancy; so the belief in the reality of the body, becomes unfounded upon dissolution of our desires.

2. As the thing dreamt of disappears upon waking, so does the waking body disappear in sleep, when the desires lie dormant in the soul.

3. As our corporeal bodies are awakened after the states of our dreaming and desiring, so is our spiritual body awakened after we cease to think of our corporeal states.

4. As a sound sleep succeeds the dormancy which is devoid of desires, (*i. e.* when we are unconscious of the actions and volition of our minds); so does the tranquillity of liberation follow the state of our inappetency even in our waking bodies.

5. The desire of living-liberated men (*jīvan-muktas*), is not properly any desire at all, since it is the pure desire relating to universal weal and happiness.

6. The sleep in which the will and wish are dormant, is called the sound sleep *susupta*, but the dormancy of desires in the waking state, is known as insensibility *moha* or *mūrchhā*.

7. Again the sleep which is wholly devoid of desire, is designated the *turīya* or the fourth stage of yoga, and which in the waking state is called *samādhi* or union with Supreme.

8. The living man, whose life is freed from all desires in this world, is called the living liberated—*jīvan-mukta*, a state which is unknown to them that are not liberated (*amukta*).

9. When the mind becomes a pure essence (as in its *samādhi*), and its desires are weakened, it becomes spiritualised (*ativāhika*), and then it glows and flows, as the snow melts to water by application of heat.

10. The spiritualised mind, being awakened (as if it were from its drowsiness or lethargy), mixes with the holy spirits of departed souls in the other world.

11. When your egoism is moderated by your practice of yoga, then the perception of the invisible, will of itself rise clearly before your mind.

12. And when spiritual knowledge gains a firm footing in your mind, you will then behold the hallowed scenes of the other world more than your expectation.

13. Therefore O blameless lady! try your utmost to deaden your desires, and when you have gained sufficient strength in that practice, know yourself to be liberated in this life.

14. Until the moon of your intellectual knowledge, comes to shine forth fully with her cooling beams, so long you shall have to leave this body of yours here, in order to have a view of the other world.

15. This fleshy body of yours, can have no tangible connection with one which is without flesh; nor can the intellectual body (*lingadeha*), perform any action of the corporeal system.

16. I have told you all this according to my best knowledge, and the state of things as they are: and my sayings are known even to boys, to be as efficacious as the curse or blessing of a deity.

17. It is the habitual reliance of men in their gross bodies, and their fond attachment to them, that bind their souls down, and bring them back to the earth; while the weakening of earthly desires serve to clothe them with spiritual bodies.

18. No body believes in his having a spiritual body here even at his death bed; but every one thinks the dying man to be dead with his body for ever.

19. This body however, neither dies, nor is it alive at any time; for both life and death are mere resemblances of aerial dreams and desires in all respects.

20. The life and death of beings here below, are as false as the appearances and disappearance of persons in imagination, (or a man in the moon), or of dolls in play or puppet shows.

21. Līlā said:—The pure knowledge, O goddess! that thou hast imparted to me, serves on its being instilled into my ears, as a healing balm to the pain caused by the phenomenals.

SECTION II.

ON THE PRACTICE OF YOGA.

22. Now tell me the name and nature of the practice, that may be of use to Spiritualism, how it is to be perfected and what is the end of such perfection.

23. The goddess replied:—Whatever a man attempts to do here at any time, he can hardly ever effect its completion, without his painful practice of it to the utmost of his power.

24. Practice is said by the wise, to consist in the conference of the same thing with one another, in understanding it thoroughly, and in devoting one's self solely to his object.

25. And those great souls become successful in this world, who are disgusted with the world, and are moderate in their enjoyments and desires, and do not think on the attainment of what they are in want of.

26. And those great minds are said to be best trained, which are graced with liberal views, and are delighted with the relish of unconcernedness with the world, and enraptured with the streams of heavenly felicity.

27. Again they are called the best practised in divine knowledge, who are employed in preaching the absolute negation of the knower and knowables in this world, by the light of reasoning and Sāstras.

28. Also the knowledge, that there was nothing produced in the beginning, and that nothing which is visible, as this world or one's

self, is true at any time, is called to be practical knowledge by some.

29. The strong tendency of the soul towards the spirit of God, which results from a knowledge of the nihility of visibles, and subsidence of the passions, is said to be the effect of the practice of Yoga.

30. But mere knowledge of the inexistence of the world, without subduing the passions, is known as knowledge without practice, and is of no good to its possessor.

31. Consciousness of the inexistence of the visible world, constitutes the true knowledge of the knowable. This habitude of the mind is called the practice of Yoga, and leads one to his final extinction—*nirvāna*.

32. The mind thus prepared by practice of Yoga, awakens the intelligence which lay dormant in the dark night of this world, and which now sheds its cooling showers of reason, like dew drops in the frosty night of autumn.

33. As the sage was sermonizing in this manner, the day departed as to its evening service, and led the assembled train to their evening ablutions. They met again with their mutual greetings at the rising beams of the sun after the darkness of night was dispelled.

CHAPTER XXIII.

THE AERIAL JOURNEY OF SPIRITUAL BODIES.

Vasishtha said:—

After this conference between the goddess and that excellent lady on that night, they found the inmates of the family fast asleep in the inner apartment.

2. They entered the charnel-house which was closely shut on all sides by latches fastened to the doors and windows, and which was perfumed with the fragrance of heaps of flowers.

3. They sat beside the corpse decorated with fresh flowers and garments, with their faces shining like the fair full-moon; and brightening the place.

4. They then went to the cemetery and stood motionless on the spot, as if they were sculptures engraven on marble columns, or as pictures drawn

upon the wall.

5. They shook off all their thoughts and cares, and became as contracted as the faded blossoms of the lotus at the decline of the day, when their fragrance has fled from them.

6. They remained still, calm and quiet and without any motion of their limbs, like a sheet of clouds hanging on the mountain top in the calm of autumn.

7. They continued in fixed attention without any external sensation, like some lonely creepers shrivelled for want of the moisture of the season.

8. They were fully impressed with the disbelief of their own existence, and that of all other things in the world, and were altogether absorbed in the thought of an absolute privation of every thing at large.

9. They lost the remembrance of the phantom of the phenomenal world, which is as unreal as the horn of a hare.

10. What was a *non ens* at first, is even so a not-being at present, and what appears as existent, is as inexistent as the water in a mirage.

11. The two ladies then became as quiet as inert nature herself, and as still as firmament before the luminous bodies rolled about in its ample sphere.

12. They then began to move with their own bodies, the goddess of wisdom in her form of intelligence, and the queen in her intellectual and meditative mood.

13. With their new bodies they rose as high as one span above the ground, then taking the forms of the empty intellect, they began to mount in the sky.

14. The two ladies then with their playful open eyes, ascended to the higher region of the sky, by their nature of intellectual knowledge.

15. Then they flew higher and higher by force of their intellect, and arrived at a region stretching millions of leagues in length.

16. Here the pair in their ethereal forms, looked about according to their nature in search of some visible objects; but finding no other figure except their own, they became much more attached to each other by their mutual affection.

CHAPTER XXIV.

THE AERIAL JOURNEY.

Vasishtha continued:—

Thus ascending higher and higher and reaching by degrees the highest station, they went on viewing the heavens, with their hands clasped in each other's.

2. They saw a vast expanse as that of the wide extended universal ocean, deep and translucent within; but soft with ethereal mildness, and a cooling breeze infusing heavenly delight.

3. All delightful and pleasant was the vast Ocean of vacuity, into which they dived, and which afforded them a delight far greater in its purity, than what is derived from the company of the virtuous.

4. They wandered about all sides of heaven, under the beams of the full moon shining above them; and now halted under the clear vault of the clouds, covering the mountain tops of *Meru*, as if under the dome of a huge white washed edifice.

5. And now they roved by the regions of Siddhas and Gandharvas, breathing the charming fragrance of *Mandāra* chaplets; and now passing the lunar sphere, they inhaled the sweet scent exhaled by the breeze from that nectarious orb (*Sudhākara*).

6. Now tired and perspiring profusely, they bathed in the lakes of showering clouds, fraught with the blushing lotuses of lurid lightnings flashing within them.

7. They promenaded at random of their free will on all sides, and now alighted like fluttering bees on the tops of high mountains, appearing as filaments of the lotus-like earth below.

8. They roved also under the vaults of some fragments of clouds, which were scattered by the winds, and raining like the cascade of Ganges, thinking them as shower-bath-houses in the air.

9. Then failing in their strength, they halted in many places, with their slow and slackened steps, and beheld the vacuum full of great and wondrous works.

SECTION II.

DESCRIPTION OF THE HEAVEN.

10. They saw what they had never seen before, the tremendous depth of vacuity, which was not filled up by the myriads of worlds which kept revolving in it.

11. Over and over and higher and higher, they saw the celestial spheres filled with luminous orbs adorned with their ornamental stars, roving one above and around the other.

12. Huge mountainous bodies as the *Meru* moved about in the vacuous space, and emitted a rubicund glare, like a flame of fire from within their bowels on all sides.

13. There were beautiful table-lands, like those of the Himālayas, with their pearly peaks of snow; and also mountains of gold, spreading an aureate hue over the land.

14. They saw in some place mountains of emerald, tinging the landscape with verdant green, as it were a bed of grass; and in others some dark cloud, dimming the sight of the spectator, and hiding the spectacle in dark blackness.

15. They beheld also tracts of blue sapphire, with creepers of pārijāta flowers, blooming with their blossoms as banners in the azure skies.

16. They saw the flights of Siddhas (or departed holy spirits), the flight of whose minds outstripped the swiftness of the winds; and heard the vocal music of the songs of heavenly nymphs in their aerial abodes.

17. All the great bodies in the universe (the planetary system), were in continual motion; and the spirits of the gods and demigods, were moving about unseen by one another.

18. Groups of spiritual beings, as the Kushmāndas, Rākshasas and Pisāchas, were seated in aerial circles at the borders; and the winds and gales blowing with full force in their ethereal course.

19. Loud roarings of clouds, as those of the crackling wheels of heavenly cars, were heard in some places; and the noise of rapid stars, resembled the blowing of pneumatic engines.

20. There the half burnt Siddhas, were flying from their burning cars under the solar rays, by reason of their nearness to the Sun; and the solar embers were flung afar by the breath of the nostrils of his

horses. (It means the falling of the burning meteors and meteorolites from the sky).

21. In some places they beheld the rulers of men, and trains of Apsaras, hurrying up and down the air; and in others, the goddesses roving amidst the smoky and fiery clouds in the firmament.

22. Here they saw some sparks of light, falling like the jewels of celestial nymphs, in their hurried flight to their respective spheres; and there they beheld the lightsome spirits of lesser Siddhas dwindling into darkness.

23. Flakes of mists were falling off from the clouds, as if by friction of the bodies of turbulent spirits, rushing up and down the skies; and shrouding the sides of mountains as with sheets of cloth.

24. Fragments of clouds, beset by groups in the shapes of crows, owls and vultures, were flying about in the air; and there were seen some monsters also, as Dākinis heaving their heads in the forms of huge surges, in the cloudy ocean of the sky.

25. There were bodies of Yoginīs too, with their faces resembling those of dogs, ravens, asses and camels, who were traversing the wide expanse of the heavens to no purpose.

26. There were Siddhas and Gandharvas, sporting in pairs in the coverts of dark, smoky and ash coloured clouds, spread before the regents of the four quarters of the skies.

27. They beheld the path of the planets (the zodiac), which resounded loudly with the heavenly music of the spheres; and that path also (of the lunar mansions), which incessantly marked the course of the two fortnights.

28. They saw the sons of gods moving about in the air, and viewing with wonder the heavenly stream of Ganges (the milky way), which was studded with stars, and rolling with the rapidity of winds.

29. They saw the gods wielding their thunderbolts, discuses, tridents, swords and missiles; and heard Nārada and Tumburu singing in their aerial abodes on high.

30. They beheld the region of the clouds, where there were huge bodies of them mute as paintings, and pouring forth floods of rain as in the great deluge.

31. In some place they saw a dark cloud, as high as the mountain-king Himālaya, slowly moving in the air; and at others some of a golden hue

as at the setting sun.

32. In some place there were flimsy sheets of clouds, as are said to hover on the peaks of the Rishya range; and at another a cloud like the calm blue bed of the Sea, without any water in them.

33. There were tufts of grass seen in some places, as if blown up by the winds and floating in the stream of air; and swarms of butterflies at others with their glossy coats and wings.

34. In some place, there was a cloud of dust raised by the wind, and appearing as a lake on the top of a mountain.

35. The Mātris were seen, to be dancing naked in their giddy circles in some place, and the great Yoginīs sat at others, as if ever and anon giddy with intoxication.

36. There were circles of holy men, sitting in their calm meditation in one place; and pious saints at others, who had cast away their worldly cares at a distance.

37. There was a conclave of celestial choristers, composed of heavenly nymphs, Kinnaras and Gandharvas in one place; and some quiet towns and cities situated at others.

38. There were the cities of Brahmā and Rudra full with their people, and the city of illusion (Māyā) with its increasing population.

39. There were crystal lakes in some places and stagnant pools at others; and lakes with the Siddhas seated by them, and those embosomed by the rising moon.

40. They saw the sun rising in one part, and the darkness of night veiling the others; the evening casting its shadow on one, and the dusky mists of dusk obscuring the other.

41. There were the hoary clouds of winter in some places, and those of the rains in others; somewhere they appeared as tracts of land and at another as a sheet of water.

42. Bodies of gods and demigods, were roving from one side to the other; some from east to west, and others from north to the south.

43. There were mountains heaving their heads to thousands of miles in their height; and there were valleys and caves covered in eternal darkness.

44. There was a vast inextinguishable fire, like that of the blazing sun

in one place; and a thickly frost covering the moonlight in another.
(The burning heat of the tropics and the cold of the frigid zone).

45. Somewhere there was a great city, flourishing with groves and arbours; and at another big temples of gods, levelled to the ground by the might of demons.

46. In some place there was a streak of light, described by a falling meteor in the sky; in another the blaze of a comet with its thousand fiery tails in the air.

47. In one place there was a lucky planet, rising with its full orb to the view; in another there spread the gloom of night, and full sunshine in another.

48. Here the clouds were roaring, and there they were dumb and mute; here were the high blasts driving the clouds in air, and there the gentle breeze dropping the clusters of flowers on the ground.

49. Sometimes the firmament was clear and fair, and without an intercepting cloud in it, and as transparent as the soul of a wise man, delighted with the knowledge of truth.

50. The vacuous region of the celestial gods, was so full with the dewy beams (*himānsu*) of the silvery orb of the moon (*sweta-vāha*), that it appeared as a shower of rain, and raised the loud croaking of the frogs below.

51. There appeared flocks of peacocks and goldfinches, to be fluttering about in some place, and vehicles of the goddesses and Vidyādharis thronging at another.

52. Numbers of Kārtikeya's peacocks were seen dancing amidst the clouds, and a flight of greenish parrots was seen in the sky appearing as a verdant plain.

53. Dwarfish clouds were moving like the stout buffaloes of Yama; and others in the form of horses, were grazing on the grassy meadows of clouds.

54. Cities of the gods and demons, appeared with their towers on high; and distinct towns and hills, were seen at distances, as if detached from one another by the driving winds.

55. In some place, gigantic Bhairavas were dancing with their mountainous bodies; and great *garudas* were flying at another, as winged mountains in the air.

56. Huge mountains also, were tossed about by the blowing of winds; and the castles of the Gandharvas, were rising and falling with the celestial nymphs in them.

57. There were some clouds rising on high, and appearing as rolling mountains in the sky, crushing down the forests below; and the sky appeared in some place, as a clear lake abounding in lotuses.

58. The moon-beams shone brightly in one spot, and sweet cooling breezes blew softly in another. Hot sultry winds were blowing in some place, and singeing the forest on the mountainous clouds.

59. There was a dead silence in one spot, caused by perfect calmness of the breeze; while another spot presented a scene of a hundred peaks, rising on a mountainlike cloud.

60. In one place the raining clouds, were roaring loudly in their fury; and in another a furious battle was waging between the gods and demons in the clouds.

61. In some place the geese were seen gabbling in the lotus lake of the sky, and inviting the ganders by their loud cackling cries.

62. Forms of fishes, crocodiles and alligators, were seen flying in the air, as if they were transformed to aerial beings, by the holy waters of their natal Ganges.

63. They saw somewhere the eclipse of the moon, by the dark shadow of the earth, as the sun went down the horizon; and so they saw the eclipse of the sun by the shadow of the moon falling on his disk.

64. They saw a magical flower garden, exhaling its fragrance in the air; and strewing the floor of heaven, with profusion of flowers, scattered by showers of morning dews.

65. They beheld all the beings contained in the three worlds, to be flying in the air, like a swarm of gnats in the hollow of a fig tree; and then the two excellent ladies stopped in their aerial journey, intent upon revisiting the earth.

NOTE. Most part of the above description of the heavens, consists of the various appearances of the clouds, and bears resemblance to Shelly's poetical description of them. All this is expressed by one word in the Cloud-Messenger of Kālidāsa, where the cloud is said to be "*Kāma rūpa*" or assuming any form at pleasure.

CHAPTER XXV.

DESCRIPTION OF THE EARTH.

These ladies then alighted from the sky in their forms of intelligence, and passing over the mountainous regions, saw the habitations of men on the surface of the earth.

2. They saw the world situated as a lotus, in the heart of the first male Nara (Brahmā); the eight sides forming the petals of the flower, the hills being its pistils, and the pericarp containing its sweet flavour.

3. The rivers are the tubes of its filaments, which are covered with drops of snow resembling their dust. The days and nights rolling over it, like swarms of black-bees and butterflies, and all its living beings appearing as gnats fluttering about it.

4. Its long stalks which are as white as the bright day light, are composed of fibres serving for food, and of tubes conducting the drink to living beings.

5. It is wet with moisture, which is sucked by the sun, resembling the swan swimming about in the air. It folds itself in sleep in the darkness of night in absence of the sun.

6. The earth like a lotus is situated on the surface of the waters of the ocean, which make it shake at times, and cause the earthquake by their motion. It is supported upon the serpent Vāsuki serving for its understalk, and is girt about by demons as its thorns and prickles.[15]

[15] This means the demons to have first peopled the borders and skirts of the earth. See Hesiod. Works and Days. Book I. V 200.

7. The mount Meru (and others) are its large seeds, and the great hives of human population; where the fair daughters of the giant race, propagated (the race of men), by their sweet embrace (with the sons of God).[16]

[16] That the Meru or Altain chain in Scythia, was the great hive of human race is an undisputed truth in history. So Moses speaks of the giant race in Genesis chapter VI. V 2 and 4. "And there were giants in the earth in those days, and also after that. And when the sons of God saw the daughters of men fair, they took them to wives, of all which they chose."

8. It has the extensive continent of Jambudwīpa situated in one petal, the petioles forming its divisions, and the tubular filaments its rivers.

9. The seven elevated mountains, forming the boundary lines of this continent, are its seeds; and the great mount of Sumeru reaching to the sky, is situated in the midst. (*i. e.* the topmost north pole).

10. Its lakes are as dewdrops on the lotus-leaf, and its forests are as the farina of the flower; and the people inhabiting the land all around, are as a swarm of bees about it.

11. Its extent is a thousand yojanas square, and is surrounded on all sides by the dark sea like a belt of black bees.

12. It contains nine *varshas* or divisions, which are ruled by nine brother kings, resembling the regents of its eight petalled sides, with the Bhārata-varsha in the midst.

13. It stretches a million of miles with more of land than water in it. Its habitable parts are as thickly situated as the frozen ice in winter.

14. The briny ocean which is twice as large as the continent, girds it on the outside, as a bracelet encircles the wrist.

15. Beyond it lies the Sāka continent of a circular form, and twice as large as the former one, which is also encircled by the sea.

16. This is called the milky ocean for the sweetness of its water, and is double the size of the former sea of salt.

17. Beyond that and double its size is the Kusadwīpa continent, which is full of population. It is also of the size of a circle, and surrounded by another sea.

18. Around it lies the belt of the sea of curds, delectable to the gods, and double the size of the continent which is encircled by it.

And again: "when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown".

19. After that lies the circle of the Krauncha dwīpa, which is also twice the size of the former one, and surrounded by a sea in the manner of a city by a canal.

20. This sea is called the sea of butter, and is twice as large as the

continent which is girt by it. Beyond it lies the Sālmali dwīpa, girt by the foul sea of wine.

21. The fair belt of this sea resembles a wreath of white flowers, like the girdle of the *Sesha* serpent, forming the necklace hanging on the breast of Hari.

22. Thereafter is stretched the Plaxa dwīpa, double the size of the former, and encircled by the belt of the sea of sugar, appearing as the snowy plains of Himālaya.

23. After that lies the belt of the Pushkara dwīpa, twice as large as the preceding one, and encircled by a sea of sweet water double its circumference.

24. Hence they saw at the distance of ten degrees, the descent to the infernal regions; where there lay the belt of the south polar circle, with its hideous cave below.

25. The way to the infernal cave is full of danger and fear, and ten times in length from the circle of the *dwīpas*; (continents).

26. This cave is encompassed on all sides by the dreadful vacuum, and is half covered below by a thick gloom, appearing as a blue lotus attached to it.

27. There stood the Lokāloka Kumeru or South Polar mountain, which is bright with sun-shine on one side, and covered by darkness on the other, and is studded with various gems on its tops, and decked with flowers growing upon it.

28. It reflected the glory of the three worlds (in the everlasting snows), which are clapped as a cap of hairs on its top.

29. At a great distance from it, is a great forest, untrodden by the feet of any living being; and then proceeding upward, they saw the great northern ocean encompassing the pole on all sides.

30. Further on they beheld the flaming light of the aurora borealis, which threatened to melt the snowy mountain to water.

31. Proceeding onward, they met with the fierce Boreas or north winds, blowing with all their fury and force.

32. They threatened to blow away and uproot the mountains, as if they were dust or grass; and traversed the empty vacuum with their noiseless motion.

33. Afar from these they saw the empty space of vacuum, stretching wide all about them.

34. It spreads around to an unlimited extent, and encompasses the worlds as a golden circling encircles the wrist, (*i. e.* the belt of the zodiac).

35. Thus Līlā, having seen the seas and mountains, the regents of the worlds, the city of the gods, the sky above and the earth below in the unlimited concavity of the universe, returned on a sudden to her own land, and found herself in her closet again.

CHAPTER XXVI.

Vasishtha said:—After the excellent ladies had returned from their visit of the mundane sphere, they entered the abode where the Brāhman had lived before.

2. There the holy ladies saw in that dwelling, and unseen by any body, the tomb or tope of the Brāhman.

3. Here the maid servants were dejected with sorrow, and the faces of the women were soiled with tears. Their countenances had faded away, like lotuses with their withered leaves.

4. All joy had fled from the house, and left it as the dry bed of the dead sea, after its waters were sucked by the scorching sun (Agastya). It was as a garden parched in summer, or a tree struck by lightning.

5. It was as joyless as the dried lotus, torn by a blast or withering under the frost; and as faint as the light of a lamp, without its wick or oil; and as dim as the eyeball without its light.

6. The house without its master, was as doleful as the countenance of a dying person, or as a forest with its falling and withered leaves, and as the dry and dusty ground for want of rain.

7-8. Vasishtha continued:—Then the lady with her gracefulness of divine knowledge, and the elegance of her perfections, and her devotedness to and desire of truth, thought within herself, that the inmates of the house might behold her and the goddess, in their ordinary forms of human beings.

9. The dwellers of the house then beheld the two ladies as Laxmī and

Gaurī together, and brightening the house with the effulgence of their persons.

10. They were adorned from head to foot, with wreaths of unfading flowers of various kinds; and they seemed like Flora—the genius of spring, perfuming the house with the fragrance of a flower garden.

11. They appeared to rise as a pair of moons, with their cooling and pleasant beams; infusing a freshness to the family, as the moonlight does to the medicinal plants in forests and villages.

12. The soft glances of their eyes, under the long, loose and pendant curls of hair on their foreheads, shed as it were a shower of white *mālati* flowers, from the dark cloudy spots of their nigrescent eyes.

13. Their bodies were as bright as melted gold, and as tremulous as the flowing stream. The current of their effulgence, cast a golden hue on the spot where they stood, as also over the forest all around.

14. The natural beauty of Laxmī's body, and the tremulous glare of Līlā's person, spread as it were, a sea of radiance about them, in which their persons seemed to move as undulating waves.

15. Their relaxed arms resembling loose creepers, with the ruddy leaflets of their palms, shook as fresh Kalpa creepers in the forest.

16. They touched the ground again with their feet, resembling the fresh and tender petals of a flower, or like lotuses growing upon the ground.

17. Their appearance seemed to sprinkle ambrosial dews all around, and made the dry withered and brown boughs of *tamāla* trees, to vegetate anew in tender sprouts and leaflets.

18. On seeing them, the whole family with Jyeshtha Sarmā (the eldest boy of the deceased Brāhman), cried aloud and said, "Obeisance to the sylvan goddesses," and threw handfuls of flowers on their feet.

19. The offerings of flowers which fell on their feet, resembled the showers of dew-drops, falling on lotus leaves in a lake of lotuses.

20. Jyeshtha Sarmā said:—Be victorious, ye goddesses! that have come here to dispel our sorrow; as it is inborn in the nature of good people, to deliver others from their distress.

21. After he had ended, the goddesses addressed him gently and said, tell us the cause of your sorrow, which has made you all so sad.

22. Then Jyeshtha Sarmā and others related to them one by one their

griefs, owing to the demise of the Brāhman pair.

23. They said:—Know O goddess pair! there lived here a Brāhman and his wife, who had been the resort of guests and a support of the Brāhminical order.

24. They were our parents, and have lately quitted this abode; and having abandoned us with all their friends and domestic animals here, have departed to heaven, and left us quite helpless in this world.

25. The birds there sitting on the top of the house, have been continually pouring in the air, their pious and mournful ditties over the dead bodies of the deceased.

26. There the mountains on all sides, have been lamenting their loss, in the hoarse noise (of the winds) howling in their caverns, and shedding showers of their tears in the course of the streams issuing from their sides.

27. The clouds have poured their tears in floods of rainwater, and fled from the skies; while the quarters of the heavens have been sending their sighs in sultry winds all around.

28. The poor village people are wailing in piteous notes, with their bodies mangled by rolling upon the ground, and trying to yield up their lives with continued fasting.

29. The trees are shedding their tears every day in drops of melting snow, exuding from the cells of their leaves and flowers, resembling the sockets of their eyes.

30. The streets are deserted for want of passers-by, and have become dusty without being watered. They have become as empty as the hearts of men forsaken by their joys of life.

31. The fading plants are wailing in the plaintive notes of Cuckoos and the humming of bees; and are withering in their leafy limbs by the sultry sighs of their inward grief.

32. The snows are melted down by the heat of their grief and falling in the form of cataracts, which break themselves to a hundred channels by their fall upon stony basins.

33. Our prosperity has fled from us, and we sit here in dumb despair of hope. Our houses have become dark and gloomy as a desert.

34. Here the humble bees, are humming in grief upon the scattered flowers in our garden, which now sends forth a putrid smell instead of

their former fragrance.

35. And there the creepers that twined so gayly round the vernal arbors, are dwindling and dying away with their closing and fading flowers.

36. The rivulets with their loose and low purling murmur, and light undulation of their liquid bodies in the ground, are running hurriedly in their sorrow, to cast themselves into the sea.

37. The ponds are as still in their sorrow, as men sitting in their meditative posture (*Samādhi*), notwithstanding the disturbance of the gnats flying incessantly upon them.

38. Verily is that part of the heaven adorned this day by the presence of our parents, where the bodies of heavenly choristers, the Kinnaras, Gandharvas and Vidyādharas, welcome them with their music.

39. Therefore, O Devis! assuage this our excessive grief; as the visit of the great never goes for nothing.

40. Hearing these words, Līlā gently touched the head of her son with her hand, as the lotus-bed leans to touch its offshoot by the stalk.

41. At her touch the boy was relieved of all his sorrow and misfortune, just as the summer heat of the mountain, is allayed by the showers of the rainy season.

42. All others in the house, were as highly gratified at the sight of the goddesses, as when a pauper is relieved of his poverty, and the sick are healed by a draught of nectar.

43. Rāma said:—Remove my doubt, sir, why Līlā did not appear in her own figure before her eldest son—Jyeshtha Sarmā.

44. Vasishtha answered:—You forget, O Rāma! to think that Līlā had a material body, or could assume any at pleasure. She was in her form of pure intellect (*lingadeha*), and it was with her spiritual hand that she touched the inner spirit of the boy and not his body. (Gloss). Because whoso believes himself to be composed of his earthly body only, is verily confined in that; but he who knows his spirituality, is as free as air: (and it was in this aerial form that Līlā was ranging about and touched her son).

45. Belief in materialism leads one to think his unreal earthly frame as real, as a boy's belief in ghosts makes him take a shadow for a spirit.

46. But this belief in one's materiality, is soon over upon conviction of his spirituality; as the traces of our visions in a dream, are

effaced on the knowledge of their unreality upon waking.

47. The belief of matter as (vacuous) nothing, leads to the knowledge of the spirit. And as a glass door appears as an open space to one of a bilious temperament, so does matter appear as nothing to the wise.

48. A dream presents us the sights of cities and lands, of air and water, where there are no such things in actuality; and it causes the movements of our limbs and bodies (as in somnambulation) for nothing.

49. As the air appears as earth in dreaming, so does the non-existent world appear to be existent in waking. It is thus that men see and talk of things unseen and unknown in their fits of delirium.

50. So boys see ghosts in the air, and the dying man views a forest in it; others see elephants in clouds, and some see pearls in sun-beams.

51. And thus those that are panic-struck and deranged in their minds, the halfwaking and passengers in vessels, see many appearances like the aforesaid ghosts and forests, as seen by boys and men in the air, and betray these signs in the motions and movements of their bodies.

52. In this manner every one is of the form of whatever he thinks himself to be; and it is habit only that makes him to believe himself as such, though he is not so in reality.

53. But Līlā who had known the truth and inexistence of the world, was conscious of its nothingness, and viewed all things to be but erroneous conceptions of the mind.

54. Thus he who sees Brahma only to fill the sphere of his intellect, has no room for a son or friend or consort to abide in it.

55. He who views the whole as full with the spirit of Brahma, and nothing produced in it, has no room for his affection or hatred to any body in it.

56. The hand that Līlā laid on the head of Jyeshtha Sarmā—her eldest son, was not lain from her maternal affection for him, but for his edification in intellectual knowledge.

57. Because the intellect being awakened, there is all felicity attendant upon it. It is more subtile than ether and far purer than vacuum, and leads the intellectual being above the region of air. All things beside are as images in a dream.

CHAPTER XXVII.

PAST LIVES OF LĪLĀ.

The two ladies then disappeared from that place, leaving the Brāhman family at their house in the mountainous village.

2. The family exclaimed "We are highly favoured by the sylvan goddesses;" and then forgetting their grief, they betook themselves to their domestic employments.

3. Then the ethereal goddess spake to the aerial-Līlā, who stood fixed in air, over the mansion of the Brāhman, in a state of mute astonishment.

4. They then conversed as familiarly with each other, as persons having the same thoughts and desires, agree with one another in their views and acts; and as the dreamers of the same dream hold their mutual correspondence, like *Usha and Anniruddha* (the Cupid and Psyche of India).

5. Their conversation in their immaterial forms, was of the same intellectual (psychical) kind, as we are conscious of in our dreams and imaginations.

6. Sarasvatī said:—Now you have fully known the knowable, and become acquainted with whatever is visible and invisible: such is the essence of Brahma; say now what more you want to know.

7. Līlā said:—Tell me the reason why I was seen by my son, and not where the spirit of my departed lord is reigning over his realm.

8. Sarasvatī replied:—Because you were not then perfect by your practice of Yoga to have your wish fulfilled, nor had you then lost your sense of duality, which is a preventive of perfection.

9. He who has not known the unity, is not entitled to the acts and benefits of his faith in the true god; as no one sitting in the sun, can enjoy the coolness of shade.

10. You were not practiced to forget your identity as Līlā, nor learnt that it is not your will, but the will of God that is always fulfilled.

11. You have afterwards become of pure desire, and wished that your son might see you, whereby he was enabled to have your sight.

12. Now if you should return to your husband, and do the like, you will undoubtedly be successful in your desire.

13. Līlā said:—I see within the sphere of this dome (of my mind), the Brāhman to have been my husband before; and I see also in it, that he died and became a ruler of the earth afterwards.

14. I see in it that spot of the earth, that city and that palace of his where I sat as his queen.

15. I see within myself my lord to be reigning in that place, and I see even there how he died afterwards.

16. I see herein the glory of the sovereign of so many countries on earth, and I see also the perfect frankness of his conduct through life.

17. I see the worlds in the inner sky of my mind, as they are placed in a casket, or as the oil is contained in a mustard seed.

18. I see the bright orb of my husband ever roving before me, and now I pray you to contrive any how to place me by his side.

19. The Goddess replied:—Tell me Līlā, to what husband you shall go, as there are hundreds of them that you had, and shall have in your past and future lives, and now there are three of them confined in this earth.

20. The nearest of the three, is the Brāhman who is here reduced to ashes; the next is the prince lying in state and covered with flowers in the inner apartment.

21. The third is now a reigning prince in this earth, and has been buffeting in the waves of error in the vast ocean of the world.

22. His intellect is darkened and disordered by the splashing waves of worldliness, his intelligence is perverted to stupidity, and he is converted to a tortoise in the ocean of the world.

23. The management of his very many disordered state affairs, has stultified him to a lubbard, and he is now fast asleep amidst the turmoils of business.

24. He is fast bound to subjection by the strong chain of his thoughts, that he is a lord, is mighty, accomplished, and that he is happy and is to enjoy his estates for ever.

25. Now say, O excellent lady! to what husband you wish to be led, in the manner of the fragrance of one forest borne by the breeze to another.

26. Here you are in one place, and there they in others amidst this vast world; and the state of their lives and manners differs widely from one another.

27. These orbs of light in the heaven, though they appear to be placed so near us (both to our eyesight and in the mind), are yet situated millions of leagues apart from one another; and the departed souls are carried in them (in their endless transmigrations).

28. And again all these bodies are as vacuous as air, though they contain the great mounts Meru and Mandara in themselves.

29. All bodies are formed by the combination of atoms, incessantly proceeding from the Great Intellect, like particles of sun-beams over the universe.

30. The great and stupendous fabric of the world, is no more (in the eye of intelligence), than a quantity of paddy weighed in the balance.

31. As the spangled heavens appear like a forest full of brilliant gems in it, so the world appears as full of the glory of God to the contemplative mind, and not as composed of earth or other material bodies in it.

32. It is intelligence alone, that shines in the form of world in the intelligent soul, and not any material body, which was never brought into being before.

33. As billows in the lake, rise and set and rise again, so the rising and falling days and nights present these various scenes to our knowledge.

34. Līlā said:—So it is, O mother of mankind! and so I come to remember now, that my present birth (state) is of a royal (*rājasika*) kind, and neither of too pure nor gross a nature. (*Sattvika or Tāmasika*).

35. I having descended from Brahmā, had undergone a hundred and eight births (in different shapes); and after passing various states, I find myself still in existence.

36. I recollect, O goddess! to have been born in another world before, and to have been the bride of a Vidyādhara, when I used to rove about as freely as a bee over flowers.

37. Being debased by my libertinism, I was born in this mortal world, and became the mate of the king of the feathered tribe (an eagle).

38. And then having been a resident in the woods, I was turned to a woodman's mate, wearing a vest of leaves on my loins.
39. Growing fond of my life, I sported wantonly about the forest, and was changed to the *guluncha* plant, delighting the woods with my leafy palms and flowering eyes.
40. This arboret of the holy hermitage, was held sacred by the society of saintly sages; and then I was regenerated in the form of an anchorite's child, after the woods were burnt down by a wild-fire.
41. Here I was initiated in the formularies for removing the curse of womanhood, and became as a male being in the person of the handsome prince of Surāshtra (Surat), where I reigned for a hundred years (or for a whole century).
42. I was then denounced to become a weasel, and covered with leprosy, in the lowlands of Tāli, on account of my misconduct in the government.
43. I remember, O goddess! how I became a bullock at Surat, and was goaded by thoughtless cowherd boys, in their merry sport for full eight years.
44. I bear in mind when I was transformed to a bird, and with what difficulty I broke the net, that was laid by bird-catchers for my destruction. It was in the same manner as we release ourselves from the snares of sinful desires.
45. I remember with pleasure when as a bee, I lighted lightly on the leaflets of blossoms, sipped the honey of the blooming buds, dined on the pistils, and slept in the cups of lotus flowers.
46. I wandered about in pleasant wood-lands and lawns, with my exalted and branching horns and beautiful eyes, in the form of an antelope, till I was killed by the dart of a huntsman in my mortal part.
47. I have been in the form of a fish, and was lifted up by the waves of the sea above the surface of the water. I saw how a tortoise was killed by the blow of a club on the neck, when it failed to break its back-bone.
48. I was a Chandāla huntsman once, roving by the side of Charmanvatī (the river Chenab), when I used to quench my thirst with cocoa water, as I was tired with roaming.
49. I became a stork also, delighting in lakes with my mate, and filling the air with our sweet cries.

50. In another birth, I rambled about in groves of palm and tamāla trees, and fixed my eyes with amorous looks and glances upon my lover.

51. I had next been a fairy Apsarā, with a form as bright as melted gold, and features as beautiful as those of the lotus and lily, in which the celestials like bees and butterflies, used to take delight.

52. I remember to have decked myself in gold and pearls, and in gems and rubies upon earth, and to have sported with my youthful consorts in pleasure gardens and groves, and on hills and mountains.

53. And I remember also to have lived long as a tortoise on the borders of a river, and to have been carried away by the waves, sometimes under an arbour of creepers, over-hung with clusters of beautiful flowers; and at others to some wild cave washed by the waves.

54. I see how I acted the part of a goose with my covering of feathers, swimming on the high heaving waves on the surface of a lake.

55. Then seeing a poor gnat hanging on the moving leaf of a Sālmali branch, I became its associate and as contemptible a thing like itself.

56. I became an aquatic crane also, skimming playfully over the waters gushing from the hills, and slightly kissing the crests of the waves rising over the rapid torrent.

57. I remember also how I slighted the loves of amorous youths, and spurned off from me the Vidyādhara boys on the Gandha Mādana and Mandara hills.

58. I remember likewise the pangs of a lovelorn lass, when I lay pining in my bed, strewn over with the fragrance of camphor, and how I was decaying like the disk of the waning moon.

59. Thus I passed through many births, in the wombs of higher and lower animals, and found them all to be full of pain. And my soul has run over the billows of the irresistible current of life, like the fleet antelope, pacing its speed with the swiftness of the wind (*Vātapramī*).

CHAPTER XXVIII.

SECTION I.

EXPOSITION OF LĪLĀ'S VISION.

Rāma said:—Tell me sir, in what manner the goddesses broke out of the strongholds of their bodies, and the prison house of this world, (where their souls were pent up), and passed through infinite space, to survey the scenes beyond its confines. (*i. e.* How does the mind and the flight of imagination, reach to regions unknown and unseen before).

2. Vasishtha replied:—Where is the world and where is its support or solidity? They were all situated in the region within the minds of the goddesses.

3. They saw in it the hilly tract, where the Brāhmana Vasishtha had his abode and his desire of royalty, (pictured in in their minds).

4. They saw in a corner of it the deserted mansion of the Brāhman, and they saw in it the surface of the earth stretching to the seas. (*i. e.* in their mental view).

5. They beheld in that imaginary spot of earth the city of the prince, and the royal palace which he had enjoyed with Arundhati his consort (in his imagination).

6. How she was born under the name of Līlā, and worshipped the goddess of wisdom—Sarasvatī; by whom she was miraculously conveyed to the delightful region of the sky.

7. It was in the mansion situated in that hilly village, that she beheld the world placed within the space of a span of her mind.

8. Having come out of her vision of the world, she found herself seated in her house, as one finds himself lying in his own bed, after his rambling from one dream to another.

9. All that she saw was mere vision and void; there was no world nor earth, nor a house nor the distance thereof.

10. It was the mind which showed them these images, as it presents the objects of our desire to our view; or else there was neither any world nor earth in actuality.

11. The sphere of intelligence is infinite, and without any covering; and being agitated by the powers of one's intellect, it presents all the objects of nature to his view, as the sky when agitated by heat produces the winds.

12. The sphere of the intellect is uncreated, (being a mode of the Divinity itself); it is ever calm everywhere; and is supposed as the

world itself by deluded minds.

13. He who understands rightly, views the world to be as unsubstantial as air; but whoso is misled by his wrong judgement takes it to be as a solid mountain.

14. As a house and a city are manifested to us in our dream, so is this unreal world presented as a reality to our understandings.

15. As is the misconception of water in the mirage, and the mistake of gold in a bracelet; so does all this unreality appear as a substantiality to the mistaken mind.

16. Discoursing in this manner between themselves, the two charming ladies, walked out of the house with their graceful steps.

SECTION II.

DESCRIPTION OF THE MOUNTAINOUS HABITATION.

17. Being unseen by the village people, they viewed the mountain which stood before them, kissing the vault of heaven, and touching the orb of the sun with its lofty peaks.

18. It was decorated with flowers of various colours, and covered with a variety of woods of various hues. There were waterfalls gushing with their tremendous roarings on one side, and groves resounding with the warbling of birds in another.

19. The clouds were variegated by the many coloured clusters of flowers sweeping over them, and cranes and storks sat screeching on the cloud-capt top of *gulancha* trees.

20. There were the robust reeds, hedging the banks of rivers with their wide stretching stems and roots, and the strong winds tossing about the tender creepers, growing out of the rocky caves, for want of support.

21. The tops of trees covered with flowers, were over-topped by the sheds of clouds hanging from the vault of heaven; which shed profusely their pearly drops of rain water upon them, and formed the current streams below.

22. The banks of the streamlets were continually laved by the waves, raised by the winds playing upon the shaking arbours on them; and a continued cooling shade was spread by the branching trees all around.

23. Standing on that spot, the ladies beheld the hilly hamlet in the

lawn, likening a fragment of heaven fallen upon the ground.

24. There the purling rills were softly gliding by, and here the brimming brooks wobbled in the ground. The birds of the air were chirping on the sprays and aquatic fowls were flying about the holes of the sea shore.

25. There they saw the herds of kine slowly moving and grazing in the plains, and filling the echoing woods with their loud lowing; and beheld the space, interspersed with shady groves and arbours and verdant meadows all about.

26. The cliffs were whitened with snow, impenetrable by sunbeams; and the tops of hills were covered with bushy brambles, forming as braids of hair upon their craggy heads.

27. Cascades falling in torrents in the cavities of rocks, and scattering their pearly particles afar, memorialized the churning of the milky ocean by the Mandara mountain.

28. The trees in the glens, loaded as they were with their fruits and flowers, appeared as waiters upon the goddesses, and standing to welcome their approach with their rich presents.

29. Shaken by gusts of roaring winds, the forest trees, were shedding showers of their mellifluous flowers, as offerings to the sylvan gods and people.

30. The birds that approached fearlessly to drink the water dropping from the hill, now fled for fear of their seeming as sleets, shells and shots of archers.

31. The birds parched by thirst, and wishing to drink the water dashed by the waves of the rivulet, were hovering upon it as stars in the sky.

32. There were rows of crows sitting on the tops of the tall *tāla* (or palm) trees, from whose sight the boys were hiding the remains of their sweetmeat.

33. There they beheld the rustic lads with garlands of flowers on their heads and garments; and roaming in the cooling shades of the date, jam and nimba trees.

34. They saw the lean and hungry beggar woman passing slowly by the way, and clad in her flaxen robe, with chaplets of blossoms for her ear dress.

35. They saw the lazy rustics sitting retired in their lonely retreats,

and conversing afar from the noisy brooks where they could hardly hear one another.

36. They saw the naked mendicant boys, besmeared in their face and hands with curd, and with cow-dung upon their bodies, and holding the flowery branches of plants in their hands, and crowding in the compound.

37. The bushes on the verdant banks of the river, were shaken to and fro as in a swing by the dashing of the waves, which left their marks on the sandy shore, as the waters receded to their bed.

38. The house was full of flies cloyed with the sweets of milk and curds; but the children were moaning with cries for their want of sufficient food.

39. The herdswomen were observed to be fretting, at seeing their wristlets daubed by the cow-dung, (which they were pasting); and the men were seen to be smiling, at seeing the eagerness of women, for tying the loosened knots of their hair.

40. The crows were alighting from the tops of hills, to pick up the offerings of the holy sages; and the paths about their houses, were strewn over with the sacred *kuru* and *kurunta* leaves.

41. The floral plants growing in the caverns of the hills, and about the precincts of the house, covered the ground every morning, with heaps of flowers to the depth of the heels.

42. There were the *chouri* kine and antelopes, grazing in one part of the forest; and also the tender fawn sleeping on the bed of grass under the *gunja* groves.

43. There were the young calves lying on one side, and shaking their ears to drive the flies away; which were fluttering on their faces, and upon the milk exuding from the sides of their mouths.

44. The rooms were stored with honey, which had been collected by driving the bees from the hives; the gardens were full of flowering *asokas* (*asoka Jonesia*); and their rooms were painted with lac dye.

45. The winds moistened by the showers of rain, had given the arboretum to bloom, and the blooming buds of Kadamba, overhung like a canopy, the beds of green grass below.

46. The *Ketaka* (*keya*) arbour was blooming white by removal of its weeds, and the water-course was gliding along with its soft murmuring tune.

47. The winds whistled in the windows of the caves, and the clouds rested on the roofs of the mountain tops; the ponds were brimful of water, and filled with lotuses like so many lightsome moons.

48. The green arbour cast its cooling and undivided shade upon the ground, where the dew-drops trembling on the blades of grass, glistened like twinkling stars in the azure sky.

49. The trees incessantly dropped down their ripened fruits, and dried flowers and leaves of various sorts, like showers of snow on the whitened ground.

50. There some clouds were seen to hang continually over the household compound, like the *chirinti* (or *kulīna*) girls, that never forsake the abode of their parents; while there were others hovering over the roof of the house, and flashing in lightnings that supplied the place of lights.

51. The altar here, re-echoed to the loud roaring of the winds, confined in the caverns of the mountains; and the temple there, was graced by the twittering swallows and parrots, that alighted upon it in their numerous flights.

52. Soft breezes were moving slowly, loaded with the fragrance exhaled by the sleepy flowers (in the evening), and gently shaking the leaves of trees as they passed along the lawn.

53. There the ladies were attentive to the prattling and playful parrots and partridges, and here they listened to the melodious notes of the *Kokila*, responsive to the jarring crows on the branches.

54. The palma and tamāla trees were loaded with fruits, and the forest trees were entwined by creepers, which waved their leafy palms around them.

55. There were the tender ivy creepers, clasping the branches on one side, and the fragrance of the efflorescent *Kandala* and *silindhra* plants, exhaled on the other. The tapering *tāla* and *tamāla* trees rising as high as spires, and a cooling breeze was blowing amidst the flower plants in the gardens.

56. There were the kine hastening to drink the water in the troughs, and garden trees hanging with loads of green unripe fruits and beautiful flowers; the running streams were hidden under rows of trees on the banks, and the stalks of plants were studded with flowers without alternation.

57. The gardens were perfumed with the nectarious fragrance of *kunda*

flowers, and the lakes were redolent with the odour of lotuses, hiding the humble bees giddy with liquor, in their honied cells. The air was reddened with the roseate pollen, flying from the crimson lotuses (*sthala padmas*) of the land, and mocked the redness of Indra's palace in the sky.

58. The gargling noise of the rivulets running down precipitately from the hills, and the whiteness of the hoary cloud, hanging with the hue of *kundu* flowers over them; the beauty of the flowery parterres in the compound of the house, and the melodious warbling of musical birds singing joyous in the air, enchanted the scene.

59. The youths were sporting on their beds of flowers, and the playful damsels were decked with flowery wreaths hanging down to their feet. The ground was adorned every where with sprouting and prickly shrubs and blades of grass; and there was a beauty displayed in the clasping of creepers about the clumps of reeds.

60. The new shooting buds and blossoms covered the trees around, and fragments of clouds shrouded the houses below; the ground was decorated by wreaths of icicles, and the flash of lightnings in the clouds over the houses, terrified the women within.

61. There was the fragrance of blue lotuses exhaling its sweets about, and the hoarse lowings of the kine, hastening to their green grazing ground. The confident deer and does were lying tamely in the house-yard, and the peacocks dancing merrily before the water-falls, as if they were the showers of rain water.

62. The odoriferous breezes were blowing giddily, with the flavour of the fragrance they bore about; and the medicinal plants were lending their lights like lamps at night. The nests of birds were resonant with ceaseless warblings, and the noise of the cataracts deafened the ears of men on the bank.

63. The pearly dew drops, that were continually dropped on the ground, from the leaves of trees and blades of grass; and the gleaming beauty of the ever blooming blossoms above, form with others, the everlasting charms of mountainous habitations, and baffle the description of poets.

CHAPTER XXIX.

ACCOUNT OF THE PREVIOUS LIFE OF LĪLĀ

A Description of the Domestic Duties of a Hindu Lady.

The two goddesses then alighted in that cooling village seat, as the two states of felicity and liberation, meet in the tranquil spirit of the man knowing the Divine spirit.

2. Līlā, who had by this time, become personified to the form of pure intelligence, by her knowledge of yoga, now became a seer of the three times presenting themselves before her.

3. She remembered the whole course of her past life, and derived pleasure in relating the events of her former life and death.

4. Līlā said:—I recollect by thy favour, O goddess! and by sight of this place, all what I did and thought of in my past life.

5. Here I had grown up to old age, and here I had withered and become lean and thin as a skeleton. I was a Brāhmanī here, and had my body scratched by the dried sacrificial grass (*kusa*), which I had to meddle with.

6. I was the legal wife of my lord, and producer of his race, and was employed in the acts of milking the kine, and churning the curd (for butter and *ghee*). I had been mother of many sons, and a kind hostess to my guests.

7. I was devoted to the service of the gods, Brāhmins and good people, and rubbed my body with cow milk and *ghee*: I was employed in cleaning the frying pans and the boiling kettles of the house.

8. I boiled the food daily with a single bracelet of glass and one of conch-shell in my wrists; and served my father, mother, brother and daughters and sons-in-law with their daily victuals.

9. I was emaciated in my body like a domestic servant, by working all day and night; and 'haste and hasten,' were the words I used to repeat to myself.

10. Being thus busied and employed, I was so silly and ignorant, that I never thought within myself, even in a dream, about what I was and what was this world, although I had been the wife of a Brāhman.

11. Wholly engaged in the collection of fuel, cow-dung, and sacrificial wood and vegetables, I became emaciated in my body, which was wrapt in a worn out blanket.

12. I used to pick out the worms from the ears of the milch cow, and was prompt to water the garden of greens with watering pots in hand.

13. I used to go to the swelling lake every day, and get the fresh green grass for the fodder of my tender calves. I used to wash and clean the house every morning, and paint the doorway with the white tints of pasted and powdered rice (*gundi*).
14. I had to correct my domestics with gentle rebukes, and tell them to keep within their bounds like the billows in the rivers.
15. With my infirm body and ears shaking as dried leaves of trees, and supporting myself on a stick, I lived here under the dread of old age.
16. As she was speaking in this manner, and walking in company with Sarasvatī about the village, in the valley of the mountain, she was astonished to see her former seats of pleasure, and showed them to the goddess.
17. This was my flowery arbour, decorated by these torn *pātala* plants, and this was my garden alcove of flowering Asokas.
18. This is the bank of the pond where the calves were loosely tied to the trees; and this is my pet calf Karnikā, which has refrained from browsing the leaves (in my absence).
19. This is my watering woman, now so languid and dirty in her appearance; and weeping these eight days in my absence, with her eyes daubed in tears.
20. This, O goddess, is the place, where I used to eat and sit, and where I slept and walked; and these are the places where I gave and received the things to and from my attendants.
21. This is my eldest son Jyeshtha Sarmā, weeping in the house; and this is my milch cow, now grazing on the grassy plain in the forest.
22. I see this portico and these windows, once dear to me as my person, and besmeared with the dry powder of the *huli* festival of the vernal season.
23. I see these pulpy plants of gourd planted with my own hands, and dear to me as myself, now spreading themselves over the oven place.
24. I see these relatives of mine, who had been the bonds of my life before, now smoking in their eyes with tears, and carrying the fuel for fire, with beads of *rudrāksha* seeds on their bodies.
25. I see that stony shore, baffling the force of the waves, which have been pelting their pebbles against it, now covered by bushes of the

beach.

26. The verdant meadows were full of leafy plants, with pendant dew drops on their tips; and the plains were whitened by the hailstones falling on them in showers.

27. The mid-day was mantled by sun beams, as by a white mist of frost, and the arbours resounded with the humming of bees, fluttering about their clustering flowers.

28. The blooming palāsa glowing as reddish corals, had covered the trees and the land with heaps of crimson flowers.

29. The village rill was flowing with the floating fruits, which it bore from shore to shore; and the rustic lads jumbled together with loud noise, eager to lay hold on them.

30. The cool shady beach of the rill, was strewn over with pebbles, washed and carried away by the current, and covered by leaves falling from the trees.

31. There I see the altar of my house, which is so beautifully ornamented with the flowering creepers, and which is overhung on its windows by clusters of fruits and flowers.

32. Here lived my husband, whose life has fled to the sky in its aerial form, and became afterwards the lord of the earth, reaching to the surrounding seas.

33. I remember, how he had fostered the fond wish of obtaining royal dignity, and how ardently he looked forward on its attainment.

34. I see, O goddess! his royal dignity of eight days, which had seemed to be of so long a duration (as eighty years) before.

35. I see the soul of my Lord, residing in the empty space of this mansion, as in his former kingly state; although it is invisible to all as the current air in the sky, and as the odours borne by the winds.

36. It is in this vacuous space, that his soul is contained in the form of a thumb; which contains in its bosom, the whole extent of the realm of my lord, stretching to thousands of leagues in its circumference.

37. I see also O goddess! the spacious kingdom of my lord, in the space of my intellect, which makes room for thousands of mountains by the miraculous power of God, styled as illusion. (*māyā*).

38. I wish now, O Goddess! to see the earthly city of my lord again; let

us therefore turn our course that way, as no place is distant to the resolute.

39. Vasishtha said:—Having said so, she bowed down to the goddess and entered into the shrine, and then like a bird, she flew into the air with the goddess.

40. It was a region devoid of darkness, and as fair as a sea of moonlight. And then it was as azure as the person of Nārāyana, and as bright as the back of a locust.

41. They passed above the regions of the clouds and winds, as also beyond the spheres of the orbits of the sun and moon.

42. They passed beyond the path of the north polar star, and the limits of the circuits of the sādhyas and siddhas and other celestial beings.

43. Thence they ascended to the higher heavens of Brahmā and the Tushita divinities, and then upward to the sphere of Golaka (the zodiac); and thence again to the Sivaloka, and the sphere of the Pitris or the departed souls of the dead.

44. Passing thus beyond the spheres of the embodied living beings, and bodiless souls of the dead, they proceeded far and farther to the unknown regions of empty space.

45. Having passed the ethereal sphere, they beheld nothing there, except the sun, moon and the stars shining below them.

46. There was only a deep darkness to be seen, filling the whole vacuity of space, and appearing as the basin of the waters of universal deluge, and as compact as the impenetrable cavity of a rock.

47. Līlā said:—Tell me, O goddess! what became of the light of the sun and other luminaries, and whence came this dense darkness as to be compressed under the fist (mushti-grāhya).

48. The goddess replied: you have got to a spot so remote from the spheres of heaven, that the light of the luminaries can never reach to it.

49. And as one in a deep dark pit, can see no light of a fire fly flitting over it; so the solar light is invisible to one behind the great belt of heaven.

50. Līlā said:—Oh! the great distance that we have come to, whence the great luminary of the sun also, appears as small as an atom below.

51. Tell me mother, what sort of a place is that which lies beyond this region, and how can we come to it after traversing this gloomy expanse.

52. Sarasvatī said:—Behind this is the great pole of the universe, which is scattered over with innumerable nebular stars in the form of the particles of dust.

53. Vasishtha said:—As they were talking in this manner, they glided imperceptibly to that pole, as the bee saunters over the solitary hut on the height of a mountain.

54. They then were at no pains to come down from that precipice, as there is no pains to effect what must certainly come to pass in the end, though it appeared difficult at first. (Or) that which is certain must come to pass, however hard it might seem at first.

55. They saw the system of the universe, laid naked to their sight, as the bold navigator beholds a world exposed to his view beyond the wide expanse of waters.

56. They saw the watery expanse to be ten times greater than the earth, and enveloping it in the shape of the crust of the walnut fruit.

57. Then there is a latent heat which is ten times as great as the water, and the circumambient air which is as much greater than the water; and then the all encompassing vacuum of which there is no end.

58. There is no beginning, middle or end of that infinite space; and it is productive of nothing, like a barren woman of her offspring.

59. It is only an extended expanse, infinite, calm and without beginning, middle or end, and is situated in the Supreme spirit.

60. Its immensity is as immeasurable as if a stone is flung with full force from its top, or if the phoenix would fly up to it with all his might, or if he would traverse through it in full velocity, it is impossible for him to reach from one end to the other, in a whole Kalpa age.

CHAPTER XXX.

DESCRIPTION OF THE MUNDANE EGG—(BRAHMĀNDA).

They passed in a moment beyond the regions of the earth, air, fire,

water, and vacuum, and the tracks of the ten planetary spheres.

2. They reached the boundless space, whence the universe appeared as an egg (ovum).

3. They beheld under its vault millions of luminous particles floating in the air (nebulae).

4. These were as innumerable bubbles, floating on the waters of the unlimited ocean of the sphere of the Intellect.

5. Some of them were going downward, and others rising upward; some turning round, and others appeared to their understanding to remain fixed and immovable.

6. These different motions appeared to them with respect to their own situations, as they saw them in their different sides.

7. Here there were no ups and downs and no upside or below, nor any going forward or backward. Here there are no such directions as men take to be by the position of their bodies.

8. There is but one indefinite space in nature, as there is but one consciousness in all beings; yet everything moves in its own way, as wayward boys take their own course.

9. Rāma said:—Tell me sir, why do we call upward and downward, forward and backward, if there are no such things in space and nature.

10. Vasishtha said:—There is but one space enveloping all things, and the worlds which are seen in the infinite and indiscernible womb of vacuity, are as worms moving on the surface of water.

11. All these bodies that move about in the world by their want of freedom (*i. e.* by the power of attraction), are thought to be up and down by our position on earth.

12. So when there is a number of ants on an earthen ball, all its sides are reckoned below which are under their feet, and those as above which are over their backs.

13. Such is this ball of the earth in one of these worlds, covered by vegetables and animals moving on it, and by devas, demons and men walking upon it.

14. It is covered also by cities, towns and mountains, and their inhabitants and productions, like the walnut by its coat.

15. Like elephants appearing as pigmies in the Vindhyan mountains, do these worlds appear as particles in the vast expanse of space.

16. Every thing that is any where, is produced from and subsists in space. It is always all in all things, which are contained as particles in it.

17. Such is the pure vacuous space of the Divine understanding, that like an ocean of light, contains these innumerable worlds, which like the countless waves of the sea, are revolving for ever in it.

18. Some of these are hollow within, and others as dark as the darkness in the end of a *kalpa* age: and they are all moving about in the ocean of vacuity, like the waves of the sea.

19. Some of these are whirling about with a jarring noise for ever, which is neither heard by nor known to any body. It is like the motion of men addicted to earthly pursuits by their nature.

20. Some of these are now growing in form, as if they were newly created, and are in the course of their development, like sprouts in the cells of seeds newly sown in the ground.

21. Some of these are melting away as icicles under heat, like the mountains that were melted down by the burning sun and heavenly fire, at the dissolution of the world.

22. Others have been continually falling downward without gaining the ground, till at last they dwindle away, and melt into the divine Intellect.

23. Others are as immovable in the air, as the animalcula in the water, which are moved to and fro by the wind, without any sign of motion or sensation in them.

24. Again nothing is stable in nature, but every thing is as changeful as the acts and usages enjoined in the Vedas and s̄astras, are altered and succeeded by others.

25. There are other Brahm̄as and other patriarchs, and many Vishnus and many Indras one after the other. We have different kings of men, and sometimes no ruler of them.

26. Some are as men and lords of others (Ishas), in this multiform creation, and some are creeping and crooked living beings on earth; some kinds are as full as the waters of the ocean, and others have become quite extinct in the world.

27. Some are as hard as solid stones, and others as soft as the poor insects and worms; some are of godly figures as the giants, and others of puny human forms.

28. Some are quite blind and suited to darkness (as owls and moles and bats); others are suited to light (as men, birds and beasts), and some to both (as cats and rats).

29. Some are born as gnats sucking the juice of the fruits of the fig tree; while others are empty within, and fly about and feed upon the air.

30. The world is thus filled with creatures beyond the conception of Yogis, and we can not form even a guess-work of the beings that fill the infinite vacuum.

31. This world is the sphere of these living beings; but the great vacuum spreading beyond it, is so extensive, that it is immeasurable by the gods Vishnu and others, were they to traverse through it, for the whole of their lives.

32. Every one of these ethereal globes, is encircled by a belt resembling a golden bracelet; and has an attractive power like the earth to attract other objects.

33. I have told you all about the grandeur of the universe to my best knowledge, any thing beyond this, is what I have no knowledge of, nor power to describe.

34. There are many other large worlds, rolling through the immense space of vacuum, as the giddy goblins of *Yakshas* revel about in the dark and dismal deserts and forests, unseen by others.

CHAPTER XXXI.

SECTION I.

ALIGHTING OF THE LADIES ON EARTH.

Vasishtha said:—After having seen the worlds in their aerial journey, the ladies alighted from there, and quickly entered the inner apartment of the king.

2. There they saw the dead body of the king lying in state amidst heaps

of flowers, accompanied by the spiritual body of Līlā, sitting beside the corpse.

3. It was the dead of night, and the inmates had fallen into sound sleep one by one; and the room was perfumed with the incense of resin, camphor and sandalwood and saffron.

4. Līlā, seeing the house of her latter husband, and wishing to enter into it, alighted in her assumed body (*sankalpadeha*) on the spot of his sepulchre.

5. She then passed through the fictitious spacious palace of her lord (*sankalpasansāra*), by breaking out of the confines of her body and cranium called the earthly and worldly environs in Yoga terminology (*sansāra* and *Brahmānda-āvaranas*).

6. Then she went again with the goddess to the bright and spacious temple of the world (*Brahmānda-mandapa*), in which she quickly entered.

7. She saw her husband's imaginary world to lie as a dirty and mossy pool, as the lioness beholds the mountain cave covered by darkness and clouds.

8. The goddesses then entered into that vacuous world with their airy bodies, as weak ants make their passage through the hard crust of the wood-apple or *bel*-fruit.

9. There they passed through regions of cloudy hills and skies, and reached the surface of the earth, consisting of tracts of land and basins of water.

10. They then came to the *Jambu-dwīpa* (Asia), situated amidst the ninefold petals of the other *dwīpas* (or continents), and thence proceeded to the territories of Līlā's husband in the *varsha* land of Bharata (India).

11. At this interval of time they beheld a certain prince—(the ruler of *Sinde*), strengthened by other chiefs, making an attack on this part which was the beauty of the world.

12. They beheld the air crowded by people of the three worlds, who had assembled there to see the conflict.

13. They remained undaunted, and saw the air crowded by aerial beings in groups like clouds.

14. There were the *Siddhas*, *Chāranas*, *Gandharvas*, *Vidyādharas*, *Sūras*, celestials and *Apsarās* in large bodies.

15. There were also the goblins of Bhūtas and Pisāchas, and Rākshasa cannibals; while the Vidyādhara females were flinging handfuls of flowers like showers of rain on the combatants.

16. The Vetālas, Yakshas and Kushmānds, that were looking at the affray with pleasure, took themselves to the shelter of hills, to avoid the flying darts and weapons.

17. The imps were flying from the air, to keep themselves from the way of the flying weapons; and the spectators were excited by sound of the war-whoop of the combatants.

18. Līlā who was standing by with a flapper (or fan) in her hand, was frightened at the imminent dreadful conflict, and smiled to scorn their mutual vauntings.

SECTION II.

SIGHT OF A BATTLE ARRAY IN EARTH AND AIR.

19. Virtuous people who were unable to endure the horrid sight, betook themselves to prayers, with the chief priests for averting the calamity.

20. The messengers of Indra, were ready with their decorated elephants (called *loka-pālas*), for bearing the souls of mighty heroes to grace the seats of heaven.

21. The chāranas and Gandharvas, were singing praises of the advancing heroes; and heavenly nymphs that liked heroism, were glancing at the best combatants.

22. Voluptuous women were wishing to embrace the arms of the brave; and the fair fame of the heroes, had turned the hot sunshine to cool moonlight.

23. Rāma asked:—Tell me, sir, what sort of a warrior is called a hero, that becomes a jewel in heaven, and who is an insurgent.

24. Vasishtha answered:—He who engages in a lawful warfare, and fights for his king, and whether he dies or becomes victorious in the field, is called a hero, and goes to heaven.

25. Whoever kills men otherwise in war and dies afterwards, in an unjust cause, is called an insurgent, and goes to hell at last.

26. Whoever fights for unlawful property, and dies in battle, becomes

subject to everlasting hell fire.

27. Whoso wages a just warfare, that is justified by law and usage, that warrior is called both loyal as well as heroic in deed.

28. Whoever dies in war, for the preservation of kine, Brāhmans and friends with a willing mind, and whoso protects his guest and refugee with all diligence, he verily becomes an ornament in heaven after his death.

29. The king who is steadfast in protecting his subjects and his own country, is called the just, and those that die in his cause are called the brave.

30. They that die fighting on the side of riotous subjects, or in the cause of rebellious princes or chiefs, are doomed to fire.

31. They that die fighting unjustly against their kings, lawgivers and rulers, are subjected to the torments of hell.

32. A war which is just, serves to establish order; but the giddy that are fearless of the future, destroy all order (by their unjust warfare).

33. The hero dying, goes to heaven, is the common saying; and the sāstras call the lawful warrior only a hero, and not otherwise.

34. They who suffer wounds on their bodies, for the protection of the righteous and good, are said to be heroes, or else they are insurgents (*dimbhavas*).

35. It was in expectation of seeing such heroes that the damsels of the gods, were standing in the air, and talking to themselves of becoming the spouses of such warriors.

36. The air was as decorated as by an illumination on high, and by rows of the beautiful heavenly cars of gods and Siddhas, and presence of celestial maidens, who sang in sweet notes, and decorated their locks with *mandāra* flowers.

CHAPTER XXXII.

ONSET OF THE WAR.

Vasishtha said:—Līlā standing with the goddess of wisdom in air, saw

the Apsarās dancing there, at the eagerness of the combatants for war below.

2. She beheld the assemblage of the forces in her own territory once governed by her lord; and saw the field of the air not less formidable by the assembled ghosts (and its encircling belt composed of the lion, scorpion, crab and the archer).

3. The meeting of the two forces made the ground appear as a billowy sea; like the meeting of two clouds in the sky, giving it the appearance of two hostile forces.

4. The battle array of armoured warriors, flashing as the fire of heaven, was succeeded by their commingled blows, resembling the rattling of thunders above, deafening the ears and dazzling the sight.

5. Then darts and javelins, spears and lances, and many other missiles (*prāsas*) began to fall on both sides, like showers of raindrops, hailstones and meteorolites from the skies.

6. Showers of shafts fell with a force, that would pierce the pinions of *garuda*, and struck out the glare of sunbeams, by hitting at the armours of the warriors.

7. The combatants standing face to face with their lifted arms, and staring at each other with steadfast looks, seemed as they were pictures in a painting.

8. The armies drawn in long regiments, standing in lines opposite to each other, were heard to answer one another by their repeated shouts.

9. The battalia of both armies, and the drums on both sides, were put to a stop by the warnings of their leaders, against striking the first blow.

10. The intermediate space of the breadth of two bows, that separated the hostile forces like a bridge from one another, appeared as the gap, caused by the winds in the midst of the ocean at the universal deluge. (Or more like the partition of the waters of the Red sea by the rod of Moses).

11. The leaders were drowned in thoughts for fear of bloodshed and massacre; and the cowardly soldiers groaned in their hearts, with the hoarse noise of croaking frogs.

12. There were numbers of braves, eager to yield up their precious lives in a trice; and the bowyers stood with their bowstrings drawn to the ear, and ready to let loose their pointed arrows at the foe.

13. Others stood dreadfully fixed to strike their arms upon the enemy, and many were looking sternly at their adversaries, with their frowning looks.

14. The armours were clashing by mutual concussion, the countenances of the bravoes were burning with rage, and the faces of cowards were turned towards sheltered retreats for flight.

15. The lookers stood in doubt of their lives until the end of the war, and old men like big elephants, were covered with horripilation on their bodies.

16. The silence which ensued at the expectation of the first blow, resembled the calm of the stormy main, and the deep sleep of a city at the dead of night.

17. The musical instruments, the drum and conch-shell were all silent, and a thick cloud of dust, covered the face of the earth and sky.

18. The retreaters were flying from their stronger assailants, who kept running after them, in the manner of sharks pursuing the shoals of fishes in the sea.

19. The glittering fringes of the flags, put the ethereal stars to blush, and the lifted goads in the hands of the elephant-drivers, made a forest of tapering trees in the sky.

20. The flinging arrows were flying like flocks of the winged tribe in air, and the loud beating of drums and blowing of pipes, resounded amidst the air.

21. There was a phalanx in a circular form, attacking a host of wicked demons, and here was a squadron in the form of Garuda, with its right and left wings, attacking a body of elephants.

22. Somewhere a great howling was heard to rise from the vanguard of a body of troops, disconcerted by a cohort in the form of eagles: and at another many were seen to fall upon one another with mutual shouts.

23. Thus a tremendous noise was raised by the warriors of the many legions, and a multitude of big mallets were seen to be raised on high by the hands of the combatants.

24. The glaring of sable steel, shaded the sunbeams like a cloud, and hissing darts in the air, emitted a sound, resembling the rustling of breeze amidst the dry leaves of trees.

25. Now the brunt of battle, began like the dashing of clouds upon clouds at the end of a Kalpa, and the war raged like the raging sea ruffled by a hurricane.

26. Big elephants were falling in the field like coal-black rocks, hurled down by gusts of wind.

27. It seemed that the infernal spirits were let loose from their caves of hell, to rage in the battle field with their horrid and dismal figures.

28. The day light was obscured by the sable cloud of swords, and the mallets and lances were raised up by the black Kunta warriors, who seemed bent upon converting the earth to an ocean of bloodshed.

CHAPTER XXXIII.[17]

COMINGLED FIGHTING.

[17] The whole of this chapter abounds in onomatopoeian alliterations, and is more a play upon words than display of sense. It is interesting however, for these jingling words in the language, as also for the names of the warlike weapons in use among the ancients.

Rāma said:—Sir, relate to me in short and promptly, about this warfare, as my ears are delighted with narratives of this kind.

2. Vasishtha said:—These ladies then, in order to have a better view of the battle below, ascended in their imaginary aerial cars *vimānas*, to a more retired spot in the higher regions of the sky.

3. At this interval, there began a mingled fight of the forces face to face, with a commingled shout of the two armies, as the dashing of the waves against one another in the raging sea.

4. At this instant, Vidūratha the lord of the realm, (formerly Padma—the husband of Līlā), seeing a daring warrior of the hostile force attack one of his soldiers, struck him impatiently on the breast, with the blow of a ponderous mallet.

5. Then the battle raged with the impetuosity of the rolling waves of the stormy main, and the arms on both sides, flamed with living fire and flash of fiery lightnings.

6. Now the edges of waving swords (larattarat), glittered in the sky, and cracking and clashing noise (Kanakana), filled the air with a hideous crackling (kakkada).
7. Then flew the winged arrows, overshadowing the beams of the sun, and emitting a booming noise (hunkāra), which hushed the rattling clamour (gharghara) of summer clouds.
8. Armours clashed against armours (Kankata), with a clanking noise (tankāra), and shot forth the sparks of glistening fire (Kanatkana); and arms, hashing (ch'hina-bhinna) and slashing (Khanda-khanda) against arms, filled the air with their fragments flying like birds in the air.
9. The shaking (dodulya) shanks and arms of the army, appeared as a moving forest (dordruma) on the land, and the twangings of their bows (tankāra), and rumbling of the disks (krenkāra), drove away the birds of the air, and crackled like the rattling drive of wheels (dravat) in heaven.
10. The hissing of their loosened strings (halhala), resembled the (ghunghuna) buzzing of bees, heard in the *samādhi* yoga (by shutting the ears).
11. Iron shafts like sleet of hailstones, pierced the heads of the soldiers, and the (ranat) crashing of armours (sanghatta), broke the arms of the warriors in mail (Kankata sankata).
12. Weapons struck on brazen armours with a howling noise (hunkāra), made a clanking sound by the stroke (tānkāra), and flying like drifts of rain water (tartara), pierced the face of the air on all sides: (literally, denticulated—dantura dingmukha).
13. The striking of steel on one another (sanghatta), made the hands ring with a jingling sound (jhanjhanat); and the continued rapping on the arms, (āsphota), and clapping of hands, (karasphota), raised a pattering and chattering sound (chat chat and pat pat).
14. The whizzing noise of unsheathing the sword (shitkāra), and the hissing of the sparks of fire (sansana); the flinging of arrows in all ways (sadatkāra), and the flying of darts, likened the rustling of falling leaves (Kharkhara) in autumn.
15. The spouting of life blood (dhakdhak), from the throats separated from the bodies, the mangled limbs and heads, and the broken swords filled the whole space.
16. The flame of fire flaring (sphurat) from the armours; emblazoned the hairs of the warriors, and the fighting and falling (ranatpatat) of

swordsmen, raised a giddy and loud jingling of their weapons (jhanjhana).

17. The lofty elephants pierced by the spears of the Kunta lancers, poured out torrents of red-hot blood; while the tusky tribe was goring whole bodies of them with their shrill cries (chitkāra).

18. Others crushed by the ponderous maces of their antagonists, creaked grievously under the blows; while the heads of the slain soldiers, swam in the rivers of blood over the plain.

19. Here the hungry vultures were pouncing from above, and there the sky was covered by a cloud of dust; and the weaponless combatants, were engaged in *Kesākesī* fighting, by holding each other down by the hairs.

CHAPTER XXXIV.

DESCRIPTION OF THE BATTLE.

Now the generals and ministers of the belligerent powers, and the aerial spectators of the war, were thus talking among themselves.

2. Lo! here the ground has become a lake of blood, with the heads of the slaughtered hosts floating as lotuses upon it; and there the air has become as the starry heaven, glittering with broken weapons, flying like birds in the sky.

3. Behold the air is reddened with the particles of vermeil blood, borne above by the winds, and the sky presenting the evening clouds, with the glow of the setting sun at midday.

4. What are these, says one, that are flying as straws in the firmament? They are, says the other, no straws, but the flight of arrows, that have filled the atmosphere.

5. As long as the dust of the earth, cries another, is moistened by the bloodshed of the brave, so long are the heroes entitled to glory, and have their abode in heaven for myriads of years.[18]

[18] Notwithstanding the reward of heavenly abodes promised to the slayer and slain in war, in the Sāstra and Koran, the Asiatics are far backward now-a-days, both to kill and to be killed than the Europeans, who are forbidden by the Holy writ, to slay and shed human blood. Thus there is

a laxity of the injunction and prohibition on both sides.

6. Fear not these sable swords, says the s̄astra, whose blades are worn by the brave like petals of blue lotuses about their heels and breasts; and bravoes are favourites in the eyes of the goddess of fortune. (Fortune favours the brave).

7. The heavenly nymphs that beheld the fighting, felt a desire to embrace the brave, and the god of the flowery bow (Kāma or Cupid), was busy to loosen their waist bands. (Cupid by inversion is Dīpuc, another name of the Indian Kāma. And Fairies or Paries and Huries are said to fall to the lot of the fighters in Jihad-battle. So says Dryden: "None but the brave deserve the fair").

8. They beckoned their welcome by the waving of their reddish palms, in the shaking of the ruddy leaves of trees, and by the round glances of their eyes, in the blooming blossoms of plants, and by the perfume of their breath in the honied fragrance of flowers.

9. The geniuses of the garden of Paradise, were singing sweetly in the notes of the sylvan choir, and betook themselves to dancing in the wagging tails of peacocks.

10. As the brave warrior was breaking the line of the enemy with his hardy axe; so was his beloved breaking his hard heart and spirit, with the soft glances of her eyes.

11. It is by my lance, says the lancer, that I have severed the head of my adversary with the rings in his ears, like the head of the ascending node of Rāhu, approaching the disk of the sun.

12. Lo! There is a champion, hurling the blocks of stones, attached to the end of a chain reaching his feet; and another whirling his wheel with a wondrous log of wood, held in his uplifted arm.

13. There comes that combatant in the form of Yama, appearing from the region of Pluto (Preta), and spreading a horrid devastation all around. Come let us go hence as we came.

14. Look there the ravenous birds, greedily plunging their long necks in the cells of bodies just separated from their heads, and glutting themselves with the gushing blood; and see there the headless trunk of the slain, moving to and fro in the field of battle.

15. The eloquent among the spectators were talking to one another, about the frailty of human life, and the uncertainty of the time of their meeting in the next world.

16. Oh! the stern cannibal of death, says one, that devours in one swoop, whole bodies of the assembled armies, now weltering in blood; and levels the levelling hosts to the ground.

17. The showers of arrows falling on the bodies of elephants, resemble the showers of rain drops on mountain tops; and the darts sticking to their frontal bones, liken the bolts of lightning piercing the peaks of cliffs.

18. While the headless body of the beheaded, was grovelling grievously on the ground for want of its head, the pate flying on high as a bird of air, proclaimed its immortality in heaven.

19. The army harassed by stones slung on their heads, cried to entrap the enemy in the snares set at their feet.

20. Wives that had become Apsarās (heavenly nymphs) after death, were now eager to claim their husbands, who were restored to their youth, by virtue of their falling in the field of battle.

21. The glaring light of the line of lances that had reached the skies, seemed as a flight of stairs or golden vistas, for the ascent of the brave to the gates of heaven.

22. The wife of the slain soldier, seeing now a heavenly goddess, taking possession of her husband's fair gold-like breast, was looking about in search of another.

23. Generals, wailing loudly with their uplifted arms, over their fallen armies in the field, appeared as the cliffs of rocks, resounding to the clamorous surges below.

24. They cried out to fight the foremost in war, and to remove the wounded to the rear; and not to trample over the bodies of their own soldiers, now lying low on the ground.

25. Behold! there the Apsarās eagerly tying their loosened locks, and advancing with sobbing bosoms to receive the departed warriors, joining their company in their celestial forms.

26. Ah! receive them says one, who are our guests from afar, on the banks of the rivers of Paradise, decorated with lotus blossoms of golden hue, and entertain them with fresh water and cooling breeze.

27. Look! there the groups of weapons, broken into pieces like bones by their concussion, are huddled in the air with a jingling sound (kanatkāra), and shining as stars in the sky.

28. Lo! the stream of deceased souls, flowing in arrowy currents and rolling in whirlpools of the flying disks, is rapidly gliding with the pebbles and stones, flung from the slings in the air.

29. The sky is become as a lake of lotuses with the lotiform heads of warriors flung aloft in the air, while the flying weapons are floating like their stalks in it, with the broken swords as their thorns all around.

30. The flying fragments of the flags, forming the folia of the plants, and the darts sticking to them, appear as big black bees fluttering about the flowers moving with the breeze.

31. The arrows sticking to the dead bodies of elephants, are as emmets on mountain tops, and as timid girls clinging to the bosoms of men.

32. The winds unfurling the curling locks of Vidyādhara females, indicate their approaching spouses, as the unfolding plumage of fowls are predictions of success in augury.

33. The lifted umbrellas are shining as so many moons on high and the moon shining above in the form of fair fame, spreads her light as a white canopy on earth.

34. The brave warrior, soon after his death, assumes a celestial form framed by his own merit, as a man in his sleep, attains to a state, he has imagined to himself in his waking.

35. The flying spears and lances and clubs and disks are hurtling in the air, like shoals of restless fishes and sharks, moving about incessantly in the troubled waters of the sea.

36. The milk-white rags of umbrellas, tattered and shattered by arrowy shafts, are flying as cranes in the crowded air, and appearing as the disk of the moon broken into a thousand pieces.

37. These waving flappers flying in the air with a hoarse gurgling (gharghara), seem as the waves of the sea lifted in the air, and undulating with a babbling noise in the ocean of the sky.

38. Those slips of the flappers and umbrellas, hashed by the slashing arms, appear as the laurels of glory flung aloft and flying in the regions of air.

39. Behold ye friends! how these flying arrows and showering spears, are approaching to us with hits of their spoil, like bodies of locusts, bearing away their verdant booty in the air.

40. Hearken to the clanking sound of the striking steel, in the uplifted arm of the armoured soldier, resounding like the loud larum of the regent of death.

41. Hear the tremendous blows of weapons, like the blowing of an all destroying tornado, throwing down the elephants like crags of mountains, with their long stretching tusks lying like water falls on the ground.

42. Lo! there the drivers of war chariots are stopped in their course, and striving to make their way through the puddles of blood, in which the wheels and horses of the car, are huddled together as in a bog of quagmire.

43. The jingling of arms and armours, and the jangling of swords and steel, resound, as the tingling of the lute at the dancing of the dire and dreaded dame of death.

44. See the skirts of the sky reddened by the roseate particles, borne by the winds from the streams of blood, issuing out of the wounds in the bodies of men, horses and elephants lying dead in the field.

45. Look at the array of arrows formed in the air as a wreath of blossoms, and falling as the rays of lightnings from the dark black clouds of weapons hanging on high.

46. Lo! the surface of the earth filled with blood-red weapons, appearing as faggots of fire strewn over the ground in an universal conflagration.

47. The multitudes of commingled weapons, clashing with and breaking one another into pieces, are falling down in showers, like the innumerable rays of the sun.

48. The fighting of one man among the motionless many, is like the magic play of a magician[19] where the conjurer acts his parts amidst the bewitched beholders, Lo! there the indifferent spectators viewing the warfare as a dream (by their *prajna* or inward vision of the mind).

[19] P. mujosi S. Yātudhāna, H. Jādugar = juggler.

49. The field of battle, where all other sounds are hushed under the clashing of arms, resembles the stage of the martial god Bhairava, chanting his pitiless war song in jarring cacophony.

50. The battlefield is turned to a sea of blood, filled with the sands of pounded weapons, and rolling with the waves of broken discuses.

51. All the quarters under the regents of the sky, are filled with

martial music loudly resounding on all sides; and the rebelling hills seem to challenge one another, in their aerial flight and fighting (as in contest of the gods and titans of old).

52. Alas for shame! says one, that these arrows flung with such force from the bow strings, and flying with such loud hissing, and glittering as red hot lightnings in the air, are foiled in their aim of piercing the impenetrable armours, and driven back by them to hit at the stony hills.

53. Hear me friend, that art tired with the sight, that it is time for us to depart from this place, ere we are pierced in our bodies by these sharp arrows flashing as fire, and before the day runs its course of the fourth watch (evening).

CHAPTER XXXV.

DESCRIPTION OF THE BATTLEFIELD.[20]

[20] The battle ground is compared firstly with the sky, then with the sea, next with a forest, and lastly with the last dooms-day.

Vasishtha said:—Then the waves of horse troops mounting to the sky, made the battlefield appear as a raging sea.

2. The moving umbrellas floated as its foam and froth, and the feathered silvery arrows glided like the finny pearly fishes in it, while the high flight and rush of the cavalry, heaved and dashed as surges of the sea.

3. The rushing of the weapons resembled the running of its currents, and the circles of the soldiers were as vortices of its waters. The elephants were as its islets and their motions resembled the moving rocks in it.

4. The whirling disks were as its eddies, and the flying hairs on the heads likened its floating weeds. The sparkling sands were as its shining waters, and the flash of swords like its glassy spray.

5. The gigantic warriors were its whales and alligators, and the resounding caverns like its gurgling whirlpools.

6. The flying arrows were like its swimming fishes, and the floating flags likened its uprising waves and bores.

7. The shining weapons formed the waters of this ocean and their whirlpools also, while the long lines of forces appeared as the huge and horrible bodies of its whales.

8. Soldiers clad in black iron armour, were as the dark blue waters of the deep, and the headless bodies groveling in dust were as the eddies of the sea, with the encircled equipments as the sea weeds.

9. The showers of arrows had obscured the skies with a mist, and the confused rattlings of the battlefield, were as the roarings of the clouds.

10. The flying and falling heads of the slain soldiers, resembled the large drops of rain, and their bodies were as pieces of wood, whirling in the eddies of the disks.

11. The bold bowyer, bending his strong bow in the form of a curve, and leaping above the ground, resembled the spouting sea, rising from underneath the ground with his heaving waves on high.

12. The unnumbered umbrellas and flags, that were moving up and down in the field, were as the foaming and frothing sea, rolling in waves of blood, and carrying away the beams and timbers of the broken cars in its current.

13. The march of the army resembled the flowing of the sea waters, and the blood spouting from the wounds of the elephants likened its bubbles, while the moving horses and elephants represented the sea animals in their motion.

14. The battlefield had become like the wondrous field of the air, where the furious war, like a tremendous earthquake, shook the hills like moving clouds in the sky.

15. Here the waves were undulating like flights of birds in the air, and the groups of elephants falling aground like rocks, and the cowardly ranks were murmuring like herds of the timorous deer.

16. The field is turned to a forest of arrows, and wounded soldiers are standing fixed on the ground as trees, with the arrows flying as locusts, and the horses moving like antelopes in it.

17. Here the loud drum sounded as the humming of bees in the hollows of trees, and the army appearing as a mist, with the bold warrior sprawling like a lion in it.

18. The dust was rising in clouds and the forces falling as rocks; the huge cars broken down as hills, and the flaming swords shining on all

sides.

19. The rise and fall of the foot soldier's feet flitted like the falling flowers on the ground, and the flags and umbrellas o'ertopped it as clouds; it was overflowed by streams of blood, and the high-sounding elephants falling as thundering showers of rain.

20. The war was as the last doom of death ready to devour the world, and destroy the flags and banners, the umbrellas and chariots in a confused chaos.

21. The shining weapons were falling like fragments of the refulgent sun, and burning all things as a burning pain inflames the soul and mind.

22. The out-stretched bows were as rainbows, and the falling arrows as showers of rain; the flying sabres resembled the forky lightnings, and their falling fragments like the sparkling hailstones.

23. The dire massacre made a sea of blood, with the hurling stones as its shoals and rocks; while the flying arms resembled the falling stars from heaven.

24. The sky was as a sea full of the whirlpools of the groups of disks and circlets, that were hurled in the air; and there were the burning fires, that performed the funerals of the slain.

25. The missiles were as bolts of thunder, which struck the rock-like elephants dead in the field, to block the passage of men.

26. The earth and sky were obscured by a thick cloud of showering arrows, and the army below was a sea of tempestuous warfare and bloodshed.

27. The destructive weapons were flying on all sides, like huge dragons of the sea, carried aloft by gusts of wind from the stormy main.

28. The flying arms of bolts and swords, disks, pikes and lances, were blazing and breaking one another in the air with such hideous noise, that it seemed to be a second deluge, when the last tornado blew up everything on high scattering them in all directions, and crushing and smashing them with a tremendous peal.

CHAPTER XXXVI.

SECTION I.

COLLISION OF EQUAL ARMS AND ARMIGERENTS.

The heaps of arrows rising in spires above the ground, drove the cowards and the wounded afar from the field.

2. The hills of the dead bodies of men, horses and elephants, heaving in promiscuous heaps, and appearing as clouds fallen upon earth, invited the Yakshas and Rākshasas, and the carnivorous Pisāchas, to come and sport in the wide ocean of blood.

3. Now there commenced a commutual contest, betwixt men of rank and virtue, and those of good character, valour and strength on both sides; not excepting even the holy and household people, all of whom took part in the combat, (that is, no condition of life, nor age nor sex, could escape the contagion of a warfare).

4. Duels were fought between these, like the clashing of one cloud with another; and like the confluence of two streams discharging their fury against each other.

5. As a rib is joined to another, and one side with the other, so met the horse against the horse, and elephant opposed the elephant in mutual conflict.

6. As one forest clasps and clings to another, and one hill is linked with the other in a range, so the duelists strove together, as one wave dashes against the other.

7. Footmen fought with footmen, as the reeds crush the reeds, and bamboos clash against one another, and the contrary winds struggle between themselves.

8. Cars falling upon cars, and chariots running against chariots, broke one another to pieces; and the citizens beat the rustics, as the Devas smote the demons of old.

9. The sky which had been erewhile clouded by the flight of arrows, was now emblazoned by the banner of the bowyer, resembling the rainbow of various colours.

10. At last the warriors who were overpowered in their conflict with unequal arms, fled away from the field, as they do from the fire of a conflagration.

11. Now the armigerents with discuses, met the thwarters of disks

(chakras) in contest; and bowyers were opposed to bowmen, and swordsmen challenged the sword fighters in the field. So met the hookers and crookers with their co-rivals with crowbars (bhusundis) in hand.

12. Maces were opposed to maces (musalas), and lancers were set against the lance bearers (kuntas) in fighting. Spearmen braved the spearmen (rishtis), and the throwers of missiles were crossed with missives (prāsas) in hand.

13. Mallets militated against mallets (mudguras), and clubs were contravened by clubmen in the conflict. Combatants with pikes (saktis), encountered the pikemen (sakti-dharas) face to face; and iron rods were crossed to pointed rods (sūlas) in the strife.

14. Pugilists with missive weapons, counteracted the missiles of their antagonists (prāsas), and those fighting with battle axes (parasus), baffled the poleaxes and pickaxes (paraswadhas) of their foes.

15. Trappers with their traps and snares, attacked the darters of nooses and lassos (pāsas); and the darters of javelins (sankus), withstood the darts of the dartsmen on the other side. Daggers were opposed to daggers (kshurikas), and cudgels were presented before the cudgels (bhindipālas of the enemy).

16. Combatants with iron gloves contravened the boxers with iron fistcuffs (Vajramushtis), and those with iron cranes, pursued the fighters with crooked goads, (ankusas) in hand. Warriors with ploughshares attacked the ploughmen, and those with tridents, fell upon the trident holders (trisūlins) in contest.

17. Champions with chained armours set upon the soldiers attired in mail (srinkhala jāla); and they poured upon the field as flights of locusts, or as the waves in the troubled sea.

18. The air also seemed as a sea, with flying disks whirling as whirlpools (chakravartas), and the flight of reeds whistling like gusts of wind; while the range of running weapons seemed as sharks and dolphins moving about it.

19. The hollow of the heaven became as the great deep of the sea, impassable by the celestials, owing to the waving weapons, moving as sea monsters in the air.

20. Thus the armies of the two belligerent potentates, each composed of eight ranks or battalions, were furiously engaged with one another, as described below.

SECTION III.

CATALOGUE OF THE FORCES.

21. Now hear me relate to you, the forces on the side of Padma, now named Vidūratha, and the allied powers that came to his side, from the Central and Eastern districts.

22. There came the hardy warriors of Kosala (Oudh) and Kāsi (Benares); those of Magadha (Behar) and Utkala (Orissa), situated in the east; and the Mekhalas (of Vindhya range), the Karkars (of Karnatic), and the Madras (of Madura) in the south.

23. The chiefs of Hema (Imaus) and Rudras and the Tāmraliptas (Tamils) from the south; the Prāgjyotishas (of east Assam), and the horse faced Osmuks and Ambashtha cannibals.

24. Then there joined the Varna-koshthas and Viswotras, and the eaters of raw food and flesh and the fish eaters (piscivori); and those with faces like tigers, the Kiratas (Kirrroids and Kira-antis), with the Sauviras and one legged people.

25. Next came the mountaineers of Mālyavāna, Sibira and Anjanagiri; and others having the ensigns of bulls and lotuses, and the people of the sun rising mountain (Udaya-giri) in the east.

26. Those that joined from the south east (prāgdaxina), are the following, namely; the Vindhyaaris, the Chedis, the Vatsas, the Dasārnas (near the confluence of the ten streams); and the Angas, Bangas and Upabangas (of Upper and Lower Bengal).

27. They that met from the south were, Kalingas and Pundras, the Jatharas, Vidarbhas and the hill people (on the Karnatic coast); the Sabaras, the outcasted savages, the Karnas and the Tripura people.

28. Those named Kankakas from their thorny district, the unenlightened Komalas (of Comilla?); the Karnas (Canarese), the Āndhras, the Cholas and the people on the borders of the Charmanvati river.

29. The Kakos or bald-headed and bearded people, and those of the Hema-kuta hills; the frizzled and long necked people, and the inhabitants of Kishkindha and cocoa forests.

30. The princes that joined with Līlā's husband from the south, were as follows viz. the Vindhyaans, the Kusumians (of Patna), the Mahendras and the Darduras, (of the hills of the same names).

31. The Malays and the solar race, and the Prince of the (33) united

states and the rich and united cities of Avanti and Sāmbavati.

32. And those of Dasapura (or ten cities) of Katha (Kota), Chakra, Reshika Cutch and others, and the foresters of Upagiri and Bhadragiri hills.

33. The prince of Nagore and the chiefs of Dandaka forest, and the joint states of the people; the Sahas, Saivas, and the hill people of the Rishyamuka and Karkota and the Vimbila foresters.

34. Then came the inhabitants from the banks of Pampā, the Kerakas and Karkaviras; with the Kherikas, Asikas and the people of Dhrumapattana.

35. Next came the Kāsikas and Khallukas, the Yadas and Tamraparnikas; the Gonardas, the Kanakas and the people of Dinapattam.

36. The Tamris (Tamils), Kadambharas, Sahakāras and Enakas (or deer hunters); the Vaitundas, Tumba-vanalas, and those attired in deer and elephant skins.

37. Then came the lotus-like Sibus and Konkans and the inhabitants of Chitrakuta mountains; with the people of Karnata, the Mantas, Batakas and those of Cattak.

38. The Andhras and Kola hill people (Koles), the Avantis and Chedis; with the Chandas and Devanakas and Kraunchavahas.

39. At last came the people from the three peaks of Chitrakūta mountains, called the Silākhāra, Nanda mardana and Malaya, which were the seats of the guardian Bākshasas of Lankā.

40. Then those of the southwest where there is the great realm of Surāstra (Surat), with the kingdoms of Sindhu (Sinde) Sauvira, Abhīra, and Dravidas (in Deccan).

41. Also those of the districts of Kikata, Siddha Khanda, and Kāliroha, and the mount Hemagiri or golden hills and the Raivataka range.

42. Then the warriors of Jaya Kachchha (the victorious Cutch), and Mayavara (Mewar); as also the Yavanas (Ionians), the Bahlikas (Balkhs), the Marganas (nomads), and the grey coloured Tumbas (on the north).

43. Then there came Lahsa races and many hill peoples, inhabiting the borders of the sea (Caspian), forming the limit of the dominion of Līlā's husband (Hindu Government) on the north.

44. Now know the names of the countries belonging to the enemy in the west, and of those composed of the following mountain ranges, *viz.*

45. The mount Manimān and the Kurar-pana hills, with the hillocks of Vanorka, Megha-bhava, and the Chakra-vana mountain.

46. There is the country of the five peoples limiting the territory of the Kāsa Brahmans, and after that the Bhāraksha, the Pāraka and Sāntika countries.

47. Thence stretch the countries of the Saivyas, Amarakas, the Pachchyas (Pāschātyas) and Guhutwas; and then the Haihaya country, and those of the Suhyas, Gayas and Tajikas and Hunas (Huns).

48. Then along the side of some other countries, there is the range of Karka hills, inhabited by barbarous people, devoid of caste, customs and limits of moral duties.

49. Thence stretches a country hundreds of leagues in length, to the boundary mountain of Mahendra, abounding in rich stones and gems.

50. After that stands the Aswa range with hundreds of hills about it; and extending to the dread ocean on the north of the Pariyātra range. (Paropamisus).

51. On the north western side, there are countries beyond the boundary mountains (of Asia), where Venupati was the king of the land.

52. Then there are the countries of the Phālgunakas and Māndavayas and many other peoples; and those of Purukundas and Paras (Paris?) as bright as the orb of the sun.

53. Then the races of Vanmilas and Nalinas and the Dirghas; who are so called, from their tall statures and long arms and hairs. Then there are the Rangas (Red men), Stānikas with protuberant breasts, and the Guruhas and Chaluhas.

54. After that is the kingdom of women (ruled by a queen), where they feed upon bullocks and heifers. Now about the Himālayas and its hills in the north (of India):—

55. These are the Krauncha and Madhumān hills; and the Kailāsa, Vasumān and the Sumeru peaks; at the foot of which are the people, known under many names.

56. Beside these there met the warlike tribes of India consisting of the Madrawars, Malavas and Sura-senas. The Rajputs of the race of Arjuna, the Trigartas and the one legged people and Khudras.

57. There were the Abalas, Prakhalas, and Sakas (Saccæ or Scythians).

The Khemadhūrtas, the Dasadhanas, the Gavāsanas and Dandahanas (club fighters).

58. The Dhānadas and Sarakas and Bāṭadhānas also, with the islanders and Gāndhāras and Avanti warriors of Malwa.

59. The warlike Takshasilas (Taxilas), the Bīlavas, Godhanas and the renowned warriors of Pushkara (Pokhra).

60. Then there were the Tīkshas and Kālavaras, and the inhabitants of the cities of Kāhaka and Surabhūti likewise.

61. There were the people of the Ratikādarsa and Antarādarsa also; and the Pingalas, the Pandyas, Yamanas and Yātudhānas Rākshasas too.

62. There were also the races of men, known as Hematālas and Osmuks, together with the hilly tribes, inhabiting the Himalaya, Vasumān, Krauncha and Kailasa mountains.

63. Hear me now relate to you the peoples that came from the north east quarter, which extends a hundred and eighty leagues in its circumference.

64. There came also the Kalutas and Brahmaputras, the Kunidas and Khudinas, with the warlike Malavas and the champions of the Randhra and forest states.

65. Then there were the Kedavas and Sinhaputras of dwarfish statures; the Sabas (Sabae or Sabians?), the Kaccaes, the Pahlavis (ancient Persians), the Kamiras and the Daradas (the present Darduis or Himalayan hills).

66. There were also the people of Abhisa, the Jarvakas, the Pulolas and Kuves; the Kirātas and Yamupatas, together with the poor and rich people of desert lands and tracts of gold.

67. Thus Līlā saw in one view, the residences of the *devas*; the forest lands and the earth in all their beauty. She saw all the seats of opulence (viswavasus), and the edifices with which they were adorned; she beheld the summit of Kailāsa, and the delightful groves at its foot, and the level lands traversed by the aerial cars of Vidyādhara and celestial beings.[21]

[21] It was easy for the lively Līlā, to learn about these peoples and their native lands in her lonely Yoga meditation, by the help of the goddess of learning; but it is hard for us to identify them without subjecting ourselves to a long labour of love, which is a sort of Yoga also, called *vidya Yoga*, or intense application and self devotion to

learning.

CHAPTER XXXVII

CATALOGUE OF THE FORCES CONTINUED.[22]

[22] Note. It is not easy to say, whether this continuation and lengthy description of the warfare, is Vasishtha's or Vālmīki's own making; both of them being well acquainted with military tactics: the former having been the general of King Sudāsa against the Persians, and the latter the epic poet of Rāma's wars with Rāvana in the celebrated Ramāyana.

These descriptions are left out in the vernacular translations of this work as entirely useless in Yoga philosophy, without minding, that they formed the preliminary step to Rāma's military education, which he was soon after called to complete under the guidance of Viswāmitra in the hermitage.

Vasishtha said:—Thus the ravaging war was making a rapid end of men, horse, elephants and all; and the bravos coming foremost in the combat, fell in equal numbers on both sides.

2. These (as named before), and many others were reduced to dust and ashes; and the bravery of the brave, served but to send them like poor moths to the fire and flame of destruction.

3. Know now the names of the central districts, not yet mentioned by me, that sent their warriors to the field, in favour of the consort prince of Līlā.

4. These were the inland forces of Sursena (Muttra), the Gudas (Gaudas?), and the Asghanas (?); the Madhymikas and they that dwell under sunlight (the tropics).

5. The Sālukas and Kodmals, and Pippalāyanas; the Māndavyas, Pandyans, Sugrīvas and Gurjars.

6. The Pāriyātras, Kurashtras, Yamunas and Udumvaras; the Raj-waras, the Ujjainas, the Kālkotas (Calicuts) and the Mathuras (of Muttra).

7. The Pāñchālas (Pāñjābis), the Northern and Southern Dharmakshetras; the Kurukshetrias, Pāñchālakas and Sāraswatas.

8. The line of war chariots from Avanti, being opposed by the arms of

the warriors of the Kunta and Panchanada districts, fell in fighting by the sides of the hills.

9. Those arrayed in silken attire, being dismantled by the enemy, fell upon the ground, and were trodden down by the elephants.

10. The bravadoes of Daspura, being hacked in their breasts and shoulders by the hostile weapons, were pursued by the Banabhuma warriors, and driven to the distant pool.

11. The Sāntikas being ripped in their bellies, lay dead and motionless in naked field, and wrapped in their mangled entrails, which were torn and devoured by the voracious Pisāchas at night.

12. There the veteran and vociferous warriors of Bhadrasiri, who were well skilled in the battle field, drove the Amargas to the ditch, as they drive the tortoises to their pits.

13. The Haihayas were driving the Dandakas, who like fleet stags were flying with the swiftness of winds, and all gushing in blood by the pointed and piercing arrows of the enemy.

14. The Daradas were gored by the tusks of the elephants of their enemies, and were borne away in floods of their blood, like the broken branches of trees.

15. The Chīnas (Chinese) were mangled in their bodies by darts and arrows, and cast their tortured bodies in the water, as a burden they could no longer support.

16. The Asūras, pierced in their necks by the flying lances of the Karnatic lancers, fled in all directions like the faggots of fire, or as the flying meteors of heaven.

17. The Sākas and Dāsakas were fighting together, by holding down one another by the hair on their heads, as if the whales and elephants were struggling mutually from their respective elements.

18. The flying cowards were entrapped in the snares cast by the Dasārna warriors, as dolphins hiding under the reeds, are dragged out by nets on the blood-red shore.

19. The lifted swords and pikes of the Tongas (Tonguise), destroyed the Gurjara (Guzrati) force by hundreds, and these like razors balded the heads (*i. e.* made widows) of hundreds of Gurjara women. (It is their custom to remain bald-headed in widowhood).

20. The lustre of the lifted weapons of the warriors, illumined the land

as by flashes of lighting; and the clouds of arrows were raining like showers of rain in the forest.

21. The flight of the crowbars (bhusundis), which untimely obscured the orb of the sun, affrighted the Abhīra (cowherd) warriors with the dread of an eclipse, and overtook them by surprise, as when they are pursued by a gang of plunderers of their cattle.

22. The handsome gold collared army of the Tāmras or tawny coloured soldiers, were dragged by the Gauda warriors, as captors snatch their fair captives by the hair.

23. The Tongons were beset by the Kanasas, like cranes by vultures with their blazing weapons, destroying elephants and breaking the discuses in war.

24. The rumbling noise (gudugudurava), raised by the whirling of cudgels by the Gauda gladiators, frightened the Gāndhāras to a degree, that they were driven like a drove of beasts, or as the dreading Drāvīdas from the field.

25. The host of the Sāka or Scythian warriors, pouring as a blue torrent from the azure sky, appeared by their sable garb as the mist of night, approaching before their white robed foes of the Persians.

26. The crowded array of lifted arms in the clear and bright atmosphere, appeared as a thick forest under the milk white ocean of frost, that shrouds the mountainous region of Mandāra.

27. The flights of arrows which seemed as fragments of clouds in the air from below, appeared as waves of the sea, when viewed by the celestials from above.

28. The air appeared as a forest thickly beset by the trees of spears and lances, with the arrows flying as birds and bees; and innumerable umbrellas, with their gold and silver mountings, appearing as so many moons and stars in the sky.

29. The Kekayas made loud shouts, like the war hoops of drunken soldiers, and the Kankas covered the field like a flight of cranes, and the sky was filled with dust over their heads.

30. The Kirāta army made a purling noise (kulakula) like the effeminate voice of women; causing the lusty Angas to rush upon them with their furious roar.

31. The Kāsas (Khasias) covering their bodies with *kusa* grass (in their grassy garbs), appeared as birds with feathers, and raised clouds

of dust by flapping their feathered arms.

32. The giddy warriors of Narmada's coasts, came rushing in the field unarmed with their weapons, and began to flee and flout and move about in their merry mood.

33. The low statured Sālwas came with the jingling bells of their waist bands, flinging their arrows in the air, and darting showers of their darts around.

34. The soldiers of Sibi were pierced with the spears hurled by the Kuntas. They fell as dead bodies in the field, but their spirits fled to heaven in the form of Vidyādharas.

35. The Pāndu-nagaras were laid groveling on the ground in their quick march, by the mighty and light footed army, who had taken possession of the field.

36. The big Pāncha-nadas (Punjabis), and the furious warriors of Kāsi (Benares), crushed the bodies of stalwart warriors with their lances and cudgels, as elephants crush the mighty trees under their feet and tusks.

37. The Burmese and Vatsenis were cut down on the ground by the disks of the Nīpas (Nepalese); and the Sahyas were sawn down with saws as withered trees.

38. The heads of the white Kākas (Caucasians), were lopped off with sharp axes; and their neighbouring prince of the Bhadras was burnt down by the fiery arrows (fire arms).

39. The Matangajas (of Elephanta) fell under the hands of Kāsthayodhas (of Katiawar), as old unchained elephants falling in the miry pit; and others that came to fight, fell as dry fuel into the blazing fire.

40. The Mitragartas falling into the hands of the Trigartas, were scattered about as straws in the field, and having their heads struck off in their flight, they entered the infernal regions of death.

41. The weak Vanila force, falling into the hands of the Magadha army, resembling a sea gently shaken by the breeze, went down in the sands, as lean and aged elephants.

42. The Chedis lost their lines in fighting with the Tongans, and lay withered in the field of battle, as flowers when scattered in the plains, fade away under the shining sun.

43. The Kosalas were unable to withstand the war cry of the deadly Pauravas, and were discomfited by showers of their clubs, and missile

arrows and darts.

44. Those that were pierced by pikes and spears, became as coral plants red with blood all over their bodies, and thus besmeared in bloodshed, they fled to the sheltering hills like red hot suns to the setting mountains (astāchala).

45. The flight of arrows and weapons borne away by the rapid winds, moved about in the air as fragments of clouds, with a swarm of black bees hovering under them.

46. The flying arrows seemed as showering clouds, and their feathers appeared as the woolly breed; their reedy shafts seeming as trees, were roving with the roar of elephants.

47. The wild elephants and people of the plains, were all torn to pieces like bits of torn linen.

48. War chariots with their broken wheels, fell into the pits like the broken crags of mountains, and the enemy stood upon their tops as a thick mist or cloud.

49. The multitude of stalwart warriors meeting in the field, had given it the appearance of a forest of *tāla* and *tamāla* trees; but their hands being lopped off by weapons, they made it appear as a mountainous wood, with its clumps of tapering pine trees.

50. The youthful damsels of Paradise were filled with joy and glee, to find the groves of their native hill (Meru), full of the brave champions (fallen in the field).

51. The forest of the army howled in a tremendous roar, until it was burnt down by the all devouring fire of the enemy.

52. Hacked by the Pisāchas (Assamese), and snatched of their weapons by the Bhutas (Bhoteas), the Dasārnās (at the confluence of the ten streams of Vindhya) threw off their staffs, and fled as a herd of heifers (*nikuchya karnidhavati*—bolted with their broken staves. Pānini).

53. The Kāsias were eager to despoil the tinsels from the dead bodies of the chiefs by their valour, as the summer heat robs the beauty of lotuses in a drying pool.

54. The Tushākas were beset by the Mesalas, with their darts, spears and mallets; and the sly Katakas were defeated and driven away by the Narakas in battle.

55. The Kauntas were surrounded by Prastha warriors, and were defeated

like good people by the treachery of the wily.

56. The elephant drivers, that struck off the heads of their hosts in a trice, were pursued by the harpooners, and fled with their severed heads, as they do with the lotus-flowers plucked by their hands.

57. The Sāraswatas fought on both sides with one another until it was evening, and yet no party was the loser or gainer, as in a learned discussion between pandits and among lawyers.

58. The puny and short statured Deccanese, being driven back by the Rākshas of Lanka, redoubled their attack on them, as the smothering fire is rekindled by fuel.

59. What more shall I relate Rāma about this war, which baffles the attempt of the serpent Vāsukī even, to give a full description of it with his hundred tongues and mouths.

CHAPTER XXXVIII.

CESSATION OF THE WAR.

Vasishtha continued:—Now as the war was waging fiercely, with mingled shouts on both sides, the sun shrouded his burnished armour under the mist of darkness, and was about to set.

2. The waters of the limpid streams glided with the showers of stones flung by the forces, and falling on the fading clusters of lotuses growing in them.

3. Flashes of fire glittered in the sky, by the clashing of the shafts and darts below; and waves of arrows were seen, now approaching nigh and now receding at a distance.

4. Severed heads like loose lotuses, floated and whirled in the whirlpools of blood below, and the sea of heaven was filled with flying weapons, moving as marine animals above.

5. The rustling of the breeze and the whistling of the overshadowing clouds of weapons, frightened the aerial Siddhas and sylvan apes, with the fear of an approaching rain.

6. The day declined after it had run its course of the eight watches (Yāmārdhas), and assumed the graceful countenance of a hero, returning

in glory, after he has fought his battle.

7. The army like the day, declined in splendour, being battered in its cavalry, and shattered in its force of elephants.

8. Then the commanders of the armies, in concert with the ministers of war, sent envoys to the hostile parties for a truce to the fighting.

9. Both parties agreed to the armistice, seeing how much they were harassed in the engagement; and the soldiers with one voice, gave their assent to it.

10. They hoisted their soaring banners of truce on the pinnacles of the highest chariots (rathas); and a crier on each side, mounted over one, to give proclamation to the armies below.

11. They furled the white flags on all sides, which like so many moons in the gloom of night, proclaimed peace on earth by cessation from contention.

12. Then the drums sent their loud peals around, which were resounded by roarings of the clouds (Pushkarāvartas) above and all about.

13. The flights of arrows and weapons, that had been raging as fire in the atmosphere, now began to fall in torrents, like the currents of the lake Mansaravara on the ground below.

14. The hands and arms of the warriors were now at rest like their feet; as the shaking of trees and the surges of the sea are at an end after the earthquake is over.

15. The two armies now went their own ways from the field of battle, as the arms of the sea run into the land in different directions.

16. The armies being at rest, there was an end of all agitation in the field; as the waves of the ocean are lulled to rest, on its calm after a storm (literally, after its churning by the Mandara mountain).

17. It became in an instant as dreadful as the dismal womb of death (Pūtanā); and as deep and dark as the hollow pit of the sea, after its waters were sucked up by Agastya (the sun).

18. It was full of the dead bodies of men and beasts, and flowed in floods of purpling blood; it was resonant with the sounds of insects, like a heath with the humming of beetles.

19. The gory bodies were gushing with blood, and gurgling as the waves of the sea; and the cries of the wounded who wished to live, pierced the

ears, and throbbed the heart strings of the living.

20. The dead and wounded weltering side by side in streams of blood, made the living think the dead as still alive like themselves.

21. Big elephants lying dead in piles in the field appeared as fragments of clouds, and the heaps of broken chariots seemed as a forest dispersed by the storm.

22. Streams of blood were running with the dead bodies of horses and elephants, and heaps of arrows and spears and mattocks and mallets, flowing together with broken swords and missiles.

23. Horses were lying girt in their halters and harnesses, and the soldiers wrapt in their mails and armours; and flags and flappers and turbans and helmets lay scattered in the field.

24. The winds were rustling in the orifice of the quivers, like the hissing of arrowy snakes, or as the whistling of the breeze in the holes of bamboo trees; and the Pisāchas were rolling on beds of dead bodies, as upon their beddings of straws.

25. The gold chains of the helmets and the head ornaments of the fallen soldiers, glittered with the various colours of the rainbow, and greedy dogs and jackals were tearing the entrails of the dead like long ropes or strings.

26. The wounded were gnashing their teeth in the field of blood, like the croaking of frogs in the miry pool of blood.

27. Those clad in party coloured coats with a hundred spots on them, had now their arms and thighs gushing in a hundred streams of blood.

28. The friends of the dead and wounded, were wailing bitterly over their bodies; lying amidst the heaps of arrows and weapons, the broken cars and the scattered trappings of horses and elephants, which had covered the land.

29. Headless trunks of the goblins were dancing about with their uplifted arms touching the sky; and the stink of the carrion, fat and blood, filled the nostrils with nausea.

30. Elephants and horses of noble breed, lay dead and others gasping with their mouths gaping upwards; and the dashing of the waving streams of blood, beat as loud as drums against their rock-like bodies.

31. The blood gushing out of the pores of the wounded horses and elephants, ran like that of a wounded whale into a hundred streams. And

the blood spouting from the mouths of the dying soldiers flowed into a hundred channels.

32. Those who were pierced with arrows in their eyes and mouths, were uttering an inaudible voice in their last gasp of death; and those pierced in their bellies, had their bowels gushing out with a horrible stench; while the ground was reddened with thickened blood issuing out of the wounds.

33. Half dead elephants grasped the headless trunks with their uplifted trunks (proboscis), while the loose horses and elephants, that had lost their riders, were trampling over the dead bodies at random.

34. The weeping, crying and tottering wives of the fallen soldiers, fell upon their dead bodies weltering in blood, and embracing them fast by their necks, made an end of themselves with the same weapons.

35. Bodies of soldiers were sent with their guides on the way, to fetch the dead bodies from the field; and the hands of their lively companions, were busily employed in dragging the dead.

36. The field had become a wide river running with waves of blood, and breaking into a hundred whirling streams, carrying the severed heads, as lotuses swimming in them, and the torn braids of hair floating as bushes on them.

37. Men were busy to extract the weapons from the bodies of the wounded, who lamented loudly on account of their dying in a foreign land, and losing their arms and armours and horses and elephants in the field.

38. The dying souls remembered their sons and parents, their dear ones and their adored deities, and called out by their names; and began to sigh and sob with heart-rending heigh-hos and alacks.

39. The brave that died cursed their fates, and those falling in their fighting with elephants, blamed the unkind gods they had adored in vain.

40. The cowards fearing to be killed betook themselves to base flight; but the dauntless brave stepped forward amidst the whirlpools of blood.

41. Some suffering under the agony of arrows piercing their mortal parts, thought upon the sins of their past lives, that had brought this pain upon them; while the blood sucking Vetālas, advanced with their horrid mouths for drinking the blood of the headless trunks (Kabandhas).

42. The floating flags and umbrellas and flappers, seemed as white lotuses in the lake of blood below, while the evening stretched her train of stars like red lotuses in the etherial sea above.

43. The battle field presented the appearance of an eighth sea of blood; the rathas or warcars forming its rocks, and their wheels its whirlpools; the flags being its foam and froth, and the white flappers as its bubbles. (There are seven seas only on record).

44. The field of blood with the scattered cars, appeared as a track of land plunged in mud and mire, and covered over with woods broken down and blown away by a hurricane.

45. It was as desolate as a country burnt down by a conflagration, and as the dry bed of the sea sucked up by the sage Agastya (the sun). It was as a district devastated by a sweeping flood.

46. It was filled with heaps of weapons, as high as the bodies of big elephants lying dead about the ground.

47. The lances which were carried down by the streams of blood, were as big as the palm trees growing on the summits of mountains. (Compare the description in Ossian's poems).

48. The weapons sticking in the bodies of the elephants, seemed as the shining flowers growing on verdant trees: and the entrails torn and borne up by vultures, spread a fretted network in the sky.

49. The lances fixed beside the streams of blood, were as a woody forest on the bank of a river; and the flags floating on the surface, appeared as a bush of lotuses in the liquid blood.

50. Dead bodies of men were drawn up by their friends, from the bloody pool in which they were drowned, and the embedded bodies of big elephants were marked by men by the jutting weapons sticking in them.

51. The trunks of trees which had their branches lopped off by the weapons, appeared as the headless bodies of slain soldiers, and the floating carcasses of elephants seemed as so many boats swimming in the sea of blood.

52. The white garments that were swept down by the current, seemed as the froth of the pool of blood, and were picked up by the servants sent to search them out.

53. The demoniac bodies of headless soldiers, were rising and falling in the field, and hurling large wheels and disks upon the flying army on all sides.

54. The dying warriors were frothing forth floods of blood from their throats, and stones stained with blood were inviting the greedy vultures

to devour them.

55. Then there were groups of Sutāla, Vetāla and Uttāla demons dancing their war dance about the field, and whirling the rafts of the broken cars upon the flying soldiers on all sides.

56. The stir and last gasp of those that were yet alive, were fearful to behold, and the faces of the dying and the dead that were covered in dust and blood, were pitiful to the beholder.

57. The devouring dogs and ravenous ravens beheld the last gasp of the dying with pity; while the feeders on carrions were howling and fighting on their common carcass, till many of them became dead bodies by their mutual fighting.

58. Now I have described the sea of blood, which flowed fast with the gore of unnumbered hosts of horses, elephants and camels, and of warriors and their leaders, and multitudes of cars, and war chariots; but it became a pleasure garden to the god of death, delighting in his bed of bloodshed, and grove of the weapons beset all around.

CHAPTER XXXIX.

DESCRIPTION OF THE BATTLEFIELD INFESTED BY NOCTURNAL FIENDS.

Now the blood-red sun set down in the west, like a hero red with blood; and hid his lustre, which was dimmed by the brightness of the weapons of war in the western main.

2. The sky which had reflected the blood-red flush of the field of blood, was now dimmed by the setting of the glorious sun, and darkened by the veil of evening.

3. Thick darkness overspread the face of heaven and earth like the waters of the great deluge, and there appeared a body of ghosts (Vetālas), dancing in a ring and clapping their hands.

4. The face of the day like that of an elephant, being besmeared with the blackness of night fall, was again painted by the light of evening with the pearly spots of stars on the cheeks.

5. The busy buzz of Creation being silent in the dead darkness of night, like the humming of bees over the surface of the waters, the hearts of men were closed in sleep as in death, like the petals of the lotus at

night.

6. The birds lay with their folded wings and fallen crests in their nests, as the dead bodies were lying in the field, covered with their wounds and weapons.

7. Then the fair moonbeams shone above, and the white lotuses were blown below; the hearts of men were gladdened, and the victors felt joyous in themselves.

8. The ruddy evening assumed the shape of the blood-red sea of battle, and the fluttering bees now hid themselves like the faces of the fallen soldiers.

9. There was an ethereal lake above spangled with stars like the white lotuses on high; and here was the earthly lake below, beset by lotuses resembling the stars of heaven.

10. The bodies that were thought to be lost in darkness, were now recovered in light, as the gems hid under the water, are found scattered about in moonlight.

11. The battlefield was filled by the Vetāla demons, howling with their hideous cry; while bodies of vultures, crows and owls, were tearing the carcasses and sporting with the skeletons.

12. Then blazed the funeral piles as brightly as the starry frame on high, and the fire consumed the dead bodies together with their bones and raiments.

13. The fire burnt the bodies with their bones to ashes, after which it extinguished itself as if sated with plenty. The female fiends now began to sport in the water.

14. There arose a mingled cry of dogs and crows, of Yakshas and Vetālas, with the clapping of their hands; and bodies of ghosts were moving about as woods and forests.

15. The Dākinis (Dāyinis) were eager to steal away the flesh and fat from the piles, and the Pisāchas delighted in sucking the blood and the flesh and bones of the dead.

16. The demons were now looking and now lurking about the funeral piles, and the Rākshasas that rushed in, bore away the carcasses on their shoulders.

17. There came also bodies of ferocious Kumbhāndas, and big Dāmaras, uttering their barbarous cries of *chumchum*, and hovering over the

fumes of fat and flesh in the shapes of clouds.

18. Bodies of Vetālas stood in the streams of blood like earthly beings, and snatched the skeletons with hideous cries.

19. The Vetāla younglings slept in the bellies and chests of the elephants, and the Rākshasas were drinking their fill in the bloody field.

20. The giddy Vetālas fought with one another with the lighted faggots of the piles, and the winds were wafting the stench of the putrid carcasses on all sides.

21. The female fiends (Rūpikās), filled the baskets of their bellies with carrion, with a rat-a-tat (ratarata) noise; and the Yaksha cannibals were snatching the half-burnt carcasses from the funeral piles, as their roasted meat and dainty food (S. kali A. Kul).

22. Aerial imps (khagas) attacked the dead bodies of the big Bangas and black Kalingas, and flouted about with their open mouths, emitting the blaze of falling meteors.

23. The Vetāla goblins fell down in the dark and discoloured blood-pits, lying hid in the midst of the heaps of dead bodies; while the Pisācha ogres and the leaders of Yogini sprites, laughed at them for their false step (vetāla).

24. The pulling of the entrails (antras-ānts), vibrated as by striking the strings of wired instruments (tantras—or tānts); and the ghosts of men that had become fiends from their fiendish desires, fell fighting with one another.

25. Valiant soldiers were affrighted at the sight of the spectres (Rūpikās); and the obsequies were disturbed by the Vetāla and Rākshasa goblins.

26. The hobgoblins of the night, (nisācharas), got frightened at the fall of the carcasses from the shoulders of the elves (Rūpikās), who were carrying them aloft in the air; where they were waylaid by a throng of ghostly demons (bhūta-sankata).

27. Many dying bodies, that were lifted aloft with labour by the bogies (Dānas), were let to fall down dead on the ground, being found unfit for their food.

28. Pieces of blood-red flesh, fallen from the fiery jaws of jackals, resembled clusters of *asoka* flowers, strewn all around the funeral ground.

29. Vetāla urchins were busy in putting on the scattered heads over the headless bodies of kabandhas (acephali); and bodies of Yaksha, Raksha and Pisācha ogres, were flashing as firebrands in the sky.

30. At last a thick cloud of darkness, covered the face of the sky, and the view of the hills and valleys, gardens and groves, was hid under an impenetrable gloom. The infernal spirits got loose from their dismal abodes, and ranged and ravaged at large over the field, as a hurricane under the vault of heaven.

CHAPTER XL.

REFLECTIONS ON HUMAN LIFE AND MIND.

Vasishtha related:—The nocturnal fiends were thus infesting the gloomy field, and the myrmidons of death (Yama), roaming about it as marauders in the day time.

2. The naked and fleeting ghosts, were revelling on their provision of carrion in their nightly abode, and under the canopy of thick darkness, which was likely to be laid hold upon under the clutches of one's hand (hasta-grāhya).

3. It was in the still hour of the gloomy night, when the host of heaven seemed to be fast bound in sleep, that a sadness stole in upon the mind of Līlā's magnanimous husband (the belligerent prince Vidūratha by name).

4. He thought about what was to be done on the next morning, in council with his Counsellors; and then went to his bed, which was as white as moonlight, and as cold as frost. (A cold bed in the east vs. a warm one in the west).

5. His lotus-eyes were closed in sleep for a while in his royal camp, which was as white as the moonbeams, and covered by the cold dews of night.

6. Then the two ladies, issued forth from their vacuous abode, and entered the tent through a crevice, as the air penetrates into the heart and amidst an unblown bud of flower.

7. Rāma asked:—How is it possible sir, that the gross bodies of the goddesses, with their limited dimensions, could enter the tent through

one of its holes, as small as the pore of a piece of cloth?

8. Vasishtha answered saying that:—Whoso mistakes himself to be composed of a material body, it is no way possible for him to enter a small hole with that gross body of his.

9. But he who thinks himself to be pent up in his corporeal body as in a cage, and obstructed by it in his flight, and does not believe himself to fill his frame, or to be measured by its length; but has the true notion of his inward subtle spirit, it is no way impossible for him to have his passage any where he pleases to go.

10. He who perceives his original spiritual state, as forming the better half of his body, may pass as a spirit through a chink; but whoso relies in his subsequent half of the material body, cannot go beyond it in the form of his intellect.

11. As the air never rises upward, nor the flame of fire ever goes downward; so it is the nature of the spirit to rise upward, as that of the body to go down; but the intellect is made to turn in the way in which it is trained.

12. As the man sitting in the shade, has no notion of the feeling of heat or warmth; so one man has no idea of the knowledge or thoughts of another person.

13. As is one's knowledge so is his thought, and such is the mode of his life; it is only by means of ardent practice (of yoga and learning), that the mind is turned to the right course.

14. As one's belief of a snake in a rope, is removed by the conviction of his error; so are the bent of the mind and course of conduct in life, changed from wrong to right by the knowledge of truth.

15. It is one's knowledge that gives rise to his thoughts, and the thoughts that direct his pursuits in life: this is a truth known even to the young and to every man of sense.

16. Now then the soul that resembles a being seen in a dream or formed in fancy, and which is of the nature of air and vacuum, is never liable to be obstructed any where in its course: (for who can constrain the flight of his imagination?).

17. There is an intellectual body, which all living beings possess in every place. It is known both by consciousness, as well as the feelings of our hearts.

18. It is by the divine will, that the intellect rises and sets by

turns. At first it was produced in its natural, simple and intellectual form, and then being invested with a material body, it makes together an unity of the person out of the duality (of its material and immaterial essences).

19. Now you must know the triple vacuity, composed of the three airy substances—the spirit, mind and space, to be one and the same thing, (all the three being equally all pervasive); but not so their receptacle (of the material body), which has no pervasion.

20. Know this intellectual body of beings, to be like the air, present with every thing and every where (over which it extends and which it grasps in itself); just as your desire of knowing extends over all things in all places, and presents them all to your knowledge.

21. It abides in the smallest particles, and reaches to the spheres of heavens, (which it grasps within itself): it reposes in the cells of flowers, and delights in the leaves of trees. (*i. e.* It stretches over all these things in its knowledge of them).

22. It delights in hills and dales, and dances over the waves of the oceans; it rides over the clouds, and falls down in the showers of rain and hailstones of heaven.

23. It moves at pleasure in the vast firmament, and penetrates through the solid mountains. Its body bears no break in it, and is as minute as an atom.

24. Yet it becomes as big as a mountain lifting its head to heaven, and as large as the earth, which is the fixed and firm support of all things. It views the inside and outside of every thing, and bears the forests like hairs on its body.

25. It extends in the form of the sky, and contains millions of worlds in itself; it identifies itself with the ocean, and transforms its whirlpools to spots upon its person.

26. It is of the nature of an uninterrupted understanding, ever calm and serene in its aspect; it is possessed of its intellectual form, from before the creation of the visible world, and being all comprehensive as vacuity itself, it is conversant with the natures of all beings.

27. It is an unreality as the appearance of water in the mirage, but manifests itself as a reality to the understanding by its intelligence. Without this (intellection), the intellectual man is a nil as the son of a barren woman, and a blank as the figure of a body seen in a dream.

28. Rāma asked:—How is that mind to which you attribute so many powers,

and what is that again which you say to be nothing? Why is it no reality, and as something distinct from all what we see?

29. Vasishtha replied:—All individual minds are indued with these faculties, except all such individualities, whose minds are engrossed with the error (of the reality) of the outer world.

30. All the worlds are either of a longer or shorter duration, and they appear and disappear at times; some of these vanish in a moment, and others endure to the end of a *Kalpa*. But it is not so with the mind, whose progress I will now relate to you.

31. There is an insensibility which overtakes every man before his death; this is the darkness of his dissolution (*mahā-pralaya-yāminī*).

32. After the shocks of delirium and death are over, the spiritual part of every man, is regenerated anew in a different form, as if it was roused from a state of trance, reverie or swoon; (the three states of insensibility—*avidyā-trayam*).

33. And as the spirit of God, assumes his *triune* form with the persons of *Brahmā* and *Virāt*, after the dissolution of the world for its recreation; so every person receives the triplicate form of his spiritual, intellectual and corporeal beings, after the termination of his life by death.

34. *Rāma* said:—As we believe ourselves to be reproduced after death by reason of our reminiscence; so must we understand the recreation of all bodies in the world by the same cause. Hence there is nothing uncaused in it (as it was said with regard to the unproduced *Brahmā* and others).

35. Vasishtha replied:—The gods *Hari*, *Hara* and others, having obtained their disembodied liberation or *videha-mukti*, (*i. e.* the final extinction of their bodies, their minds and spirit as in *nirvāna*), at the universal dissolution, could not retain their reminiscence to cause their regeneration.

36. But human beings having both their spiritual and intellectual bodies entire at their death, do not lose their remembrance of the past, nor can they have their final liberation like *Brahmā*, unless they obtain their disembodied state, which is possible to all in this life or hereafter, by the edification of their souls, through yoga meditation alone.

37. The birth and death of all other beings like yourself, are caused by their reminiscence, and for want of their disembodied liberation or eternal salvation.

38. The living soul retains its consciousness within itself, after its pangs of death are over; but remains in its state of insensibility by virtue of its own nature (called *pradhāna*).

39. The universal vacuum is called nature (*prakriti*). It is the reflexion of the invisible divine mind (*chit prativimbam*); and is the parent of all that is dull or moving (*Jadā-Jada*), which are so produced by cause of their reminiscence or its absence (*sansmriti* and *asmriti*); the former causing the regeneration of living beings, and the latter its cessation as in inert matter.

40. As the living principle or animal life begins to have its understanding (*bodha*), it is called *mahat* or an intelligent being, which is possessed of its consciousness (*ahankāra*). It has then the organs of perception and conception, added to it from their elements (*tanmātras*) residing in the vacuous ether.

41. This minutely intelligent substance, is next joined with the five internal senses, which form its body, and which is otherwise called its spiritual body (*ātivahika* or *lingadeha*).

42. This spiritual being by its long association with the external senses, comes to believe itself as a sensible being; and then by imagining to have the sensible form, it finds itself invested with a material body (*ādhibhautika-deha*) as beautiful as that of a lotus.

43. Then seated in the embryo, it reposes in a certain position for sometime, and inflated itself like the air, until it is fully expanded.

44. It then thinks itself to be fully developed in the womb, as a man dreams of a fairy form in his sleep, and believes this illusion as a reality.

45. He then views the outer world, where he is born to die, just as one visits a land where he is destined to meet his death; and there remains to relish its enjoyments, as prepared for him.

46. But the spiritual man soon perceives every thing as pure vacuum, and that his own body and this world are but illusions and vain vacuities.

47. He perceives the gods, and human habitations, the hills and the heavens resplendent with the sun and stars, to be no more than abodes of disease and debility, decay and ultimate death and destruction.

48. He sees nothing but a sad change in the natures of things, and all that is movable or immovable, great or small, together with the seas, hills and rivers and peoples of this earth and the days and nights, are all subject to decay sooner or later.

49. The knowledge that I am born here of this father, and that this is my mother, these my treasures, and such are my hopes and expectations, is as false as empty air.

50. That these are my merits and these my demerits, and these the desires that I had at heart; that I was a boy and am now young; are the airy thoughts of the hollow mind.

51. This world resembles a forest, where every being is like a detached arbor; the sable clouds are its leaves, and the stars its full blown flowers.

52. The walking men are as its restless deer, and the aerial gods and demons its birds of the air; the broad day light is the flying dust of its flowers, and the dark night the deep covert of its grove.

53. The seas are like its rills and fountains, and the eight boundary mountains as its artificial hills; the mind is the great tank in it, containing the weeds and shrubs of human thoughts in abundance.

54. Wherever a man dies, he is instantly changed to this state, and views the same things every where; and every one thus rises and falls incessantly, like the leaves of trees in this forest of the world.

55. Millions of Brahmās, Rudras, Indras, Maruts, Vishnus and Suns, together with unnumbered mountains and seas, continents and islands, have appeared and disappeared in the eternal course of the world.

56. Thus no one can count the numbers of beings that have passed away, are passing and shall have to pass hereafter, nor such as are in existence and have to become extinct in the unfathomable eternity of Brahma.

57. Hence it is impossible to comprehend the stupendous fabric of the universe any how except in the mind, which is as spacious as the infinite space itself, and as variable as the course of events in the world.

58. The mind is the vacuous sphere of the intellect, and the infinite sphere of the intellect, is the seat of the Supreme.

59. Now know the whirlpool and waves of the sea to be of the same element, as the sea in which they rise and fall, though they are not of the same durable nature as the sea water, by reason of their evanescence. So the phenomena are the same with the Noumena, though none of these is a reality.

60. The etherial sphere of heaven, is but a reflexion of the intellectual sphere of the Divine mind, and the bright orbs of the firmament, are as gems in the bosom of Brahma. Its concavity is the cave of the mind of the Eternal One.

61. The world according to the sense in which I take it, as the seat of God, is highly interesting, but not so in your sense of its being a sober reality. So the meaning of the words "I and thou," refers according to me to the intellectual spirit, and according to you to the living soul and body.

62. Hence Līlā and Sarasvatī, being in their vacuous intellectual bodies, were led by the pure desire of their souls, to every place without any obstruction or interruption.

63. The intellectual spirit has the power, to present itself wherever it likes, on earth or in the sky, and before objects known or unknown and wished to be known by it. It was by this power that they could enter into the tent of the prince.

64. The intellect has its way to all places and things, over which it exercises its powers of observation, reflection and reasoning to their full extent. This is known as the spiritual and unconfined body (Ātivāhika), whose course cannot be obstructed by any restriction whatever.

CHAPTER XLI.

DISCRIMINATION OF ERROR.

Vasishtha said:—Upon the entrance of the ladies in the tent, it appeared as a bed of lotuses; and its white vault, seemed as graceful as the vault of heaven with two moons rising at once under it.

2. A pure and cooling fragrance spread about it, as if wafted by the breeze from the Mandara flowers; and lulled the prince to sleep, with every body lying in their camps.

3. It made the place as pleasant as the garden of Eden (Nandana), and healed all the pains and cares of the people there. It seemed as a vernal garden, filled with the fragrance of the fresh blown lotuses in the morning.

4. The cooling and moon-bright radiance of the ladies, roused the prince

from his sleep, as if he was sprinkled over with the juice of ambrosia.

5. He beheld upon his rising the forms of two fairies (apsarās), seated on two stools, and appearing as two moons risen on two pinnacles of the mount Meru.

6. The prince beheld them with wonder, and after being composed in his mind, he rose up from his bed, as the god Vishnu rises from his bed of the serpent.

7. Then advancing respectfully to them, with long strings of flowers in his hands, he made offerings of them to the ladies, with handfuls of flowers flung at their feet.

8. Leaving his pillowed sofa in the midst of the hall, he sat with his folded legs on the ground; and lowly bending his head, he addressed them saying:—

9. Be victorious, O moon-bright goddesses! that drive away all the miseries and evils and pains and pangs of life, by your radiance, and dispellest all my inward and outward darkness by your sunlike beams.

10. Saying so he poured handfuls of flowers on their feet, as the trees on the bank of a lake, drop down their flowers on the lotuses growing in it.

11. Then the goddess desiring to unfold the pedigree of the prince, inspired his minister, who was lying by, to relate it to Līlā.

12. He upon waking, saw the nymphs manifest before him, and advancing lowly before them, threw handfuls of flowers upon their feet.

13. The goddess said:—Let us know, O prince! who you are and when and of whom you are born herein. Hearing these words of the goddess, the minister spake saying:—

14. It is by your favour, O gracious goddesses! that I am empowered to give a relation of my prince's genealogy to your benign graces.

15. There was a sovereign, born of the imperial line of Ixaku, by name of Mukunda-ratha, who had subjugated the earth under his arms.

16. He had a moon-faced son by name of Bhadraratha; whose son Viswaratha was father to the renowned prince Brihadratha.

17. His son Sindhuratha was the father of Saileratha, and his son Kāmaratha was father of Mahāratha.

18. His son Vishnuratha was father of Nabhoratha, who gave birth to this my lord of handsome appearance.

19. He is renowned as Vidūratha, and is born with the great virtues of his sire, as the moon was produced of the milky ocean, to shed his ambrosial beams over his people.

20. He was begotten by his mother Sumitrā, as the god Guha of Gauri; and was installed in the realm at the tenth year of his age, owing to his father's betaking himself to asceticism.

21. He has been ruling the realm since that time with justice; and your appearance here to night, betokens the blossoming of his good fortune.

22. O goddesses! whose presence is hard to be had, even by the merit of long devotion, and a hundred austerities, you see here the lord of the earth-famed Vidūratha, present before you.

23. He is highly blessed to-day by your favour. After saying these words, the minister remained silent with the lord of the earth.

24. They were sitting on the ground with their folded legs (padmāsana), and clasped hands (kritānjali), and downcast looks; when the goddess of wisdom told the prince, to remember his former births, by her inspiration.

25. So saying, she touched his head with her hand, and immediately the dark veil of illusion and oblivion was dispersed from over the lotus of his mind.

26. It opened as a blossom by the touch of the genius of intelligence, and became as bright as the clear firmament, with the rays of his former reminiscence.

27. He remembered by his intelligence his former kingdom, of which he had been the sole lord, and recollected all his past sports with Līlā.

28. He was led away by the thoughts of the events of his past lives, as one is carried away by the current of waves, and reflected in himself, this world to be a magic sea of illusion.

29. He said: I have come to know this by the favour of the goddesses, but how is it that so many events have occurred to me in course of one day after my death.

30. Here I have passed full seventy years of my lifetime, and recollect to have done many works, and remember also to have seen my grand-sire.

31. I recollect the bygone days of my boyhood and youth, and I remember well all the friends and relatives and all the apparels and suite, that I had before.

32. The goddess replied:—Know O king! that after the fit of insensibility attending on your death was over, your soul continued to remain in the vacuum of the same place, of which you are still a resident.

33. This royal pavilion, where you think yourself to abide, is situated in the vacuous space, within the house of the Brāhman in that hilly district.

34. It is inside that house that you see the appearances of your other abodes present before you: and it was in that Brāhmana's house, that you devoted your life to my worship.

35. It is the shrine within the very house and on the same spot, that contains the whole world which you are seeing all about you.

36. This abode of yours is situated in the same place, and within the clear firmament of your mind.

37. It is a false notion of your mind, which you have gained by your habitual mode of thinking, that you are born in your present state, of the race of Ixāku.

38. It is mere imagination, which has made you to suppose yourself to be named so and so, and that such and such persons were your progenitors, and that you had been a boy of ten years.

39. That your father became an ascetic in the woods, and left you in the government of the realm. And that you have subjugated many countries under your dominion, and are now reigning as the lord paramount over them.

40. And that you are ruling on earth with these ministers and officers of yours, and are observant of the sacrificial rites, and a just ruler of your subjects.

41. You think that you have passed seventy years of your life, and that you are now beset by very formidable enemies.

42. And that having waged a furious battle, you have returned to this abode of yours, where you are now seated and intend to adore the goddesses, that have become your guests herein.

43. You are thinking that these goddesses will bless you with your

desired object, because one of them has given you the power of recollecting the events of your former births.

44. That these goddesses have opened your understanding like the blossom of a lotus, and that you have the prospect of getting your riddance from all doubts.

45. That you are now at peace and rest, and enjoy the solace of your solity; and that your long continued error (of this world), is now removed for ever.

46. You remember the many acts and enjoyments of your past life, in the body of prince Padma, before you were snatched away by the hand of death.

47. You now perceive in your mind, that your present life is but a shadow of the former, as it is the same wave, that carries one onward, by its rise and fall.

48. The incessant current of the mind flows as the stream of a river, and leads a man, like a weed, from one whirlpool into another.

49. The course of life now runs singly as in dreaming, and now conjointly with the body as in the waking state, both of which leave their traces in the mind, at the hour of death.

50. The sun of the intellect being hid under the mist of ignorance, there arises this network of the erroneous world, which makes a moment appear as a period of hundred years.

51. Our lives and deaths are mere phantoms of imagination, as we imagine houses and towers in aerial castles and icebergs.

52. The world is an illusion, like the delusion of moving banks and trees to a passenger in a vessel on water, or a rapid vehicle on land; or as the trembling of a mountain or quaking of the earth, to one affected by a convulsive disease.

53. As one sees extraordinary things in his dream, such as the decapitation of his own head; so he views the illusions of the world, which can hardly be true.

54. In reality you were neither born nor dead at any time or place; but ever remain as pure intelligence in your own tranquility of soul.

55. You seem to see all things about you, but you see nothing real in them; it is your all seeing soul, that sees every thing in itself.

56. The soul shines as a brilliant gem by its own light, and nothing that appears beside it, as this earth or yourself or any thing else, is a reality.

57. These hills and cities, these people and things, and ourselves also, are all unreal and mere phantoms, appearing in the hollow vault of the Brāhmana of the hilly district.

58. The kingdom of Līlā's husband, was but a picture of this earth, and his palace with all its grandeur, is contained in the sphere of the same hollow shrine.

59. The known world is contained in the vacuous sphere of that shrine, and it is in one corner of this mundane habitation, that all of us here, are situated.

60. The sphere of this vaulted shrine, is as clear as vacuity itself, which has no earth nor habitation in it.

61. It is without any forest, hill, sea or river, and yet all beings are found to rove about in this empty and homeless abode. (*i. e.* in the Divine Mind).

62. Here there are no kings, nor their retinue, nor any thing that they have on earth. Vidūratha asked:—If it is so, then tell me goddess! how I happened to have these dependants here?

63. A man is rich in his own mind and spirit, and is it not so ordained by the Divine mind and spirit also? If not, then the world must appear as a mere dream, and all these men and things are but creatures of our dreams.

64. Tell me goddess, what things are spiritually true and false, and how are we to distinguish the one from the other.

65. Sarasvatī answered:—Know prince that, those who have known the only knowable one, and are assimilated to the nature of pure understanding, view nothing as real in the world, except the vacuous intellect within themselves.

66. The misconception of the serpent in a rope being removed, the fallacy of the rope is removed also; so the unreality of the world being known, the error of its existence, also ceases to exist.

67. Knowing the falsity of water in the mirage, no one thirsts after it any more, so knowing the falsehood of dreams, no one thinks himself dead as he had dreamt. The fear of dreaming death may overtake the dying, but it can never assail the living in his dream.

68. He whose soul is enlightened with the clear light of the autumnal moon of his pure intellect, is never misled to believe his own existence or that of others, by the false application of the terms *I, thou, this &c.*

69. As the sage was sermonizing in this manner, the day departed to its evening service with the setting sun. The assembly broke with mutual greetings to perform their ablutions, and it met again with the rising sun, after dispersion of the gloom of night.

CHAPTER XLII.

PHILOSOPHY OF DREAMING. SWAPNAM OR SOMNUM.

The man who is devoid of understanding, ignorant and unacquainted with the All-pervading principle, thinks the unreal world as real, and as compact as adamant.

2. As a child is not freed from his fear of ghosts until his death; so the ignorant man never gets rid of his fallacy of the reality of the unreal world, as long as he lives.

3. As the solar heat causes the error of water in the mirage to the deer and unwary people, so the unreal world appears as real to the ignorant part of mankind.

4. As the false dream of one's death, appears to be true in the dreaming state, so the false world seems to be a field of action and gain to the deluded man.

5. As one not knowing what is gold, views a golden bracelet as a mere bracelet, and not as gold; (*i. e.* who takes the form and not the substance for reality); so are the ignorant ever misled by formal appearances, without a knowledge of the causal element.

6. As the ignorant view a city, a house, a hill and an elephant, as they are presented before him; so the visibles are all taken only as they are seen, and not what they really are.

7. As strings of pearls are seen in the sunny sky, and various paints and taints in the plumage of the peacock; so the phenomenal world, presents its false appearances for sober realities.

8. Know life as a long sleep, and the world with myself and thyself, are the visions of its dream; we see many other persons in this sleepy dream, none of whom is real, as you will now learn from me.

9. There is but one All-pervading, quiet, and spiritually substantial reality. It is of the form of unintelligible intellect, and an immense outspreading vacuity.

10. It is omnipotent, and all in all by itself, and is of the form as it manifests itself everywhere.

11. Hence the citizens that you see in this visionary city, are but transient forms of men, presented in your dream by that Omnipotent Being.

12. The mind of the viewer, remains in its self-same state amidst the sphere of his dreams, and represents the images thought of by itself in that visionary sphere of mankind. (So the Divine Mind presents its various images to the sight of men in this visionary sphere of the world, which has nothing substantial in it).

13. The knowing mind has the same knowledge of things, both in its waking as well as dreaming states; and it is by an act of the percipient mind, that this knowledge is imprinted as true in the conscious souls of men.

14. Rāma said:—If the persons seen in the dream are unreal, then tell me sir, what is that fault in the embodied soul, which makes them appear as realities.

15. Vasishtha replied:—The cities and houses, which are seen in dreams are in reality nothing. It is only the illusion (māyā) of the embodied soul, which makes them appear as true like those seen in the waking state, in this visionary world.

16. I will tell you in proof of this, that in the beginning of creation the self-born Brahmā himself, had the notions of all created things, in the form of visionary appearances, as in a dream and their subsequent development, by the will of the creator; hence their creator is as unreal as their notions and appearances in the dream.

17. Learn then this truth of me, that this world is a dream, and that you and all other men have your sleeping dreams, contained in your waking dreams of this visionary world. (*i. e.* the one is a night dream and the other a day dream, and equally untrue in their substance).

18. If the scenes that are seen in your sleeping dream, have no reality in them, how then can you expect those in your day dreams to be real at

all?

19. As you take me for a reality, so do I also take you and all other things for realities likewise, and such is the case with every body in this world of dreams.

20. As I appear an entity to you in this world of lengthened dreams; so you too appear an actual entity to me; and so it is with all in their protracted dreaming.

21. Rāma asked:—If both these states of dreaming are alike, then tell me, why the dreamer in sleep, does not upon his waking, think the visions in his dream, to be as real as those of his day dreaming state?

22. Vasishtha replied:—Yes, the day dreaming is of the same nature as night dreams, in which the dreamt objects appear to be real; but it is upon the waking from the one, as upon the death of the day dreamer, that both these visions are found to vanish in empty air.

23. As the objects of your night dreams do not subsist in time or place upon your waking, so also those of your day dream, can have no subsistence upon death.

24. Thus is every thing unreal, which appears real for the present, and it disappears into an airy nothing at last, though it might appear as charming as a fairy form in the dream.

25. There is one Intelligence that fills all space, and appears as every thing both within and without every body; It is only by our illusive conception of it, that we take it in different lights.

26. As one picks up a jewel he happens to meet with in a treasure house, so do we lay hold on any thing, with which the vast Intellect is filled according to our own liking. (Here we find the free agency of human will).

27. The goddess of intelligence, having thus caused the germ of true knowledge, to sprout forth in the mind of the prince, by sprinkling the ambrosial drops of her wisdom over it, thus spake to him in the end:—

28. I have told you all this for the sake of Līlā, and now, good prince, we shall take leave of you, and these illusory scenes of the world.

29. Vasishtha said:—The intelligent prince, being thus gently addressed by the goddess of wisdom, besought her in a submissive tone.

30. Vidūratha said:—Your visit, O most bounteous goddess, cannot go for nothing, when we poor mortals cannot withhold our bounty from our

suppliant visitants.

31. I will quit this body to repair to another world, as one passes from one chain of dreams into another.

32. Look upon me, thy suppliant, with kindness, and deign to confer the favour I ask of thee; because the great never disdain to grant the prayers of their suppliants.

33. Ordain that this virgin daughter of my minister, may accompany me to the region, where I shall be led, that we may have spiritual joy in each other's company hereafter.

34. Sarasvatī said:—Go now prince to the former palace of your past life, and there reign without fear, in the enjoyment of true pleasure. Know prince, that our visits never fail to fulfil the best wishes of our supplicants.

CHAPTER XLIII.

BURNING OF THE CITY.

The goddess added:—Know further, O prince! that you are destined to fall in this great battle, and will have your former realm, presented to you in the same manner as before.

2. Your minister and his maiden daughter will accompany you to your former city, and you shall enter your lifeless corpse, lying in state in the palace.

3. We shall fly there as winds before you, and you will follow us accompanied by the minister and his virgin daughter as one returning to his native country.

4. Your courses thereto will be as slow or swift as those of horses, elephants, asses, or camels, but our course is quite different from any of these.

5. As the prince and the goddess were going on with this sweet conversation, there arrived a man on horse back before them in great hurry and confusion.

6. He said:—Lord! I come to tell that, there are showers of darts and disks, and swords and clubs, falling upon us as rain, from the hostile

forces, and they have been forcing upon us as a flood on all sides.

7. They have been raining their heavy weapons upon us at pleasure, like fragments of rocks hurled down from the heads of high hills, by the impetuous gusts of a hurricane.

8. There they have set fire to our rock-like city, which like a wild fire, is raging on all sides. It is burning and ravaging with *chat chat* sounds, and hurling the houses with a hideous noise.

9. The smoke rising as heaving hills, have overspread the skies like diluvian clouds; and the flame of fire, ascending on high, resembles the phoenix flying in the sky.

10. Vasishtha said:—As the royal marshal was delivering with trepidation this unpleasant intelligence, there arose a loud cry without, filling the sky with its uproar (*hallahaloo-kolā halam*).

11. The twanging (*tankāra*) of bow strings drawn to the ears, the rustling (*sarsara*) of flying arrows flung with full force; the loud roaring (*bringhana*) of furious elephants, and the shrieks (*chitkāra*) of frightened ones.

12. The gorgeous elephants bursting in the city with a clattering (*chatchata*) sound; and the high halloos (*halahala*) of citizens, whose houses have been burnt down on the ground:—(Here *daghdhadāra Arabic daghdaghad-dār*, means both a burnt house and also a burnt wife).

13. The falling and flying of burnt embers with a crackling noise (*tankāra*); and the burning of raging fire with a hoarse sound (*dhaghdhaga Arabic daghdagha, Bengali dhakdhak*):—

14. All these were heard and seen by the goddesses and the prince and his minister, from an opening of the tent; and the city was found to be in a blaze in the darkness of the night.

15. It was as the conflagration or fiery ocean of the last day, and the city was covered by clouds of the hostile army, with their flashing weapons, waving on all sides.

16. The flame rose as high as the sky, melted down big edifices like hills by the all dissolving fire of destruction.

17. Bodies of thick clouds roared on high, and threatened the people, like the clamour (*kala-kala*) of the gangs of stout robbers, that were gathered on the ground for plunder and booty.

18. The heavens were hidden under clouds of smoke, rolling as the shades

of Pushkara and Āvarta, and the flames of fire, were flashing, like the golden peaks of Meru.

19. Burning cinders and sparks of fire, were glittering like meteors and stars in the sky; and the blazing houses and towers glared as burning mountains in the midst.

20. The relics of the forces were beset by the spreading flames of clouds of fire, and the half burnt citizens (with their bitter cries), were kept from flight, for fear of the threatening enemy abroad.

21. Sleets of arrowy sparks flying in the air on all sides, and showers of weapons falling in every way, burnt and pierced the citizens in large numbers.

22. The greatest and most expert champions, were crashed under the feet of elephants in fighting; and the roads were heaped with treasures, wrested from the robbers in their retreat.

23. There were wailings of men and women at the falling of fire-brands upon them; and the splitting of splinters and the slitting of timbers emitted a *phat-phat* noise all around.

24. Big blocks of burning wood were blown up, blazing as burning suns in the air; and heaps of embers filled the face of the earth with living fire.

25. The cracking of combustible woods and the bursting of burning bamboos, the cries of the parched brutes and the howling of the soldiers, re-echoed in the air.

26. The flaming fire was quenched after consuming the royalty to ashes, and the devouring flame ceased after it had reduced everything to cinders.

27. The sudden outbreak of the fire was as the outburst of house breaking robbers upon the sleeping inhabitants; and it made its prey of everything (whether living or lifeless), that fell in its way.

28. At this moment the prince Vidūratha heard a voice, proceeding from his soldiers, at the sight of their wives flying from the scorching flames.

29. Oh! the high winds, that have blown the flames to the tops of our household trees, with their rustling sound (*kharakhara*) and hindered our taking shelter under their cooling umbrage.

30. Woe for the burning of our wives, who were as cold as frost to our

bodies before (by their assuaging the smart of every pain); and whose ashes now rest in our breasts, like the lime of shells, *i. e.* in the sublimated state of spiritual bodies (sūkshma-dehas).

31. Oh! the mighty power of fire, that has set to flame the forelocks of our fair damsels, and is burning the braids of their hair, like blades of grass or straws.

32. The curling smoke is ascending on high, like a whirling and long meandering river in the air, and the black and white fumes of fire, resemble the dark stream of Yamunā in one place, and the milky path of the ethereal Gangā in another.

33. Streams of smoke bearing the brands of fire on high, dazzled the sight of the charioteers of heaven by their bubbling sparks.

34. There are our fathers, mothers, brothers, sisters, relations and suckling babes, all burnt alive in the livid flames; and here are we burning in grief for them in these houses, which have been spared by the devouring fire.

35. Lo! there the howling fire is fast stretching to these abodes, and here the cinders are falling as thick as the frost of Meru.

36. Behold the direful darts and missiles dropping down as the driving rain, and penetrating the windows, like bodies of gnats in the shade of evening.

37. The flashing spears and flaming fire, flaring above the watery ocean of the sky, resemble the submarine fire ascending to heaven.

38. The smoke is rising in clouds, and the flames are tapering in the form of towers, and all that was humid and verdant, is sucked and dried up, as the hearts of the dispassionate.

39. The trees are broken down by the raging element, like posts of enraged elephants; and they are falling with a cracking noise (kata-kata), as if they were screaming at their fall.

40. The trees in the orchards, now flourishing in their luxuriance of fruits and flowers, are left bare by the burning fire, like householders bereft of their properties.

41. Boys abandoned by their parents in the darkness of the night, were either pierced by flying arrows or crushed under the falling houses, in their flight through the streets.

42. The elephants posted at the front of the army, got frightened at

the flying embers driven by the winds, and fled with loud screaming at the fall of the burning houses upon them.

43. Oh! the pain of being put to the sword, is not more grievous, than that of being burnt by the fire, or smashed under the stones of the thundering engine.

44. The streets are filled with domestic animals and cattle of all kinds, that are let loose from their folds and stalls, to raise their commingled cries like the confused noise of battle in the blocked up paths.

45. The weeping women were passing as lotus flowers on land, with their lotus like faces and feet and palms, and drops of tears fell like fluttering bees from their lotiform eyes and wet apparel upon the ground.

46. The red taints and spots of *alakāvali*, blazed as *asoka* flowers upon their foreheads and cheeks.

47. Alack for pity! that the furious flame of fire, should singe the black bee-like eyelids of our deer-eyed fairies; like the ruthless victor, that delights in his acts of inhumanity.

48. O the bond of connubial love! that the faithful wife never fails to follow her burning lord, and cremates herself in the same flame with him (this shows the practice of concremation to be older than the days of Vālmīki and Viswāmitra).

49. The elephant being burnt in his trunk, in breaking the burning post to which he was tied by the leg, ran with violence to a lake of lotuses, in which he fell dead. (Here is a play upon the homonymous word "pushkara," in its triple sense of a lake, a lotus and the proboscis of an elephant).

50. The flames of fire flashing like flitting lightnings amidst the clouds of smoke in the air, were darting the darts of burning coals like bolts of thunder in showers.

51. Lord! the sparks of fire sparkling amidst the dusky clouds, appear as glittering gems in the bosom of the airy ocean, and seem by their twirling to gird the crown of heaven with the girdle of Pleiades.

52. The sky was reddened by the light of the flaming fires, and appeared as the courtyard of Death dyed with purple hues in joy for reception of the souls of the dead.

53. Alas! the day and want of manners! that the royal dames are carried

away by these armed ruffians by force. (*O tempora O mores*).

54. Behold them dragged in the streets from their stately edifices, and strewing their paths with wreaths of flowers torn from their necks; while their half burnt locks are hanging loosely upon their bare breasts and bosoms.

55. Lo! their loose raiments uncovering their backs and loins, and the jewels dropt down, from their wrists, have strewn the ground with gems.

56. Their necklaces are torn and their pearls are scattered about; their bodies are bared of their bodices, and their breasts appear to view in their golden hue.

57. Their shrill cries and groans rising above the war cry, choked their breath and split their sides; and they fell insensible with their eyes dimmed by ceaseless floods of tears.

58. They fell in a body with their arms twisted about the necks of one another, and the ends of their cloths tied to each other's; and in this way they were dragged by force of the ruffians, with their bodies mangled in blood.

59. "Ah! who will save them from this state," cried the royal soldiers, with their piteous looks on the sad plight of the females and shedding big drops of their tears like lotuses.

60. The bright face of the sky turned black at the horrible sight, and it looked with its blue lotus-like eyes of the clouds, on the fair lotus-like damsels thus scattered on the ground.

61. Thus was the goddess of royal prosperity, decorated as she was with her waving and pendant locks, her flowing garments, flowery chaplets and gemming ornaments brought to her end like these ladies, after her enjoyment of the pleasures of royalty and gratification of all her desires.

CHAPTER XLIV.

SPIRITUAL INTERPRETATION OF THE VISION.

Vasishtha said:—At this instant the great queen, who was in the bloom of youthful beauty, entered the camp of Vidūratha, as the goddess of grace pops upon the lotus flower.

2. She was decorated with pendant wreaths of flowers and necklaces, and accompanied by a train of her youthful companions and handmaids, all terrified with fear.
3. With her face as bright as the moon and her form as fair as the lily, she appeared as a luminary of heaven, with her teeth shining as sets of stars, and her bosom throbbing with fear.
4. Then the king was informed by one of her companions about the fate of the warfare, which resembled the onset of demons upon the Apsarā tribe.
5. Lord! this lady, said she, has fled with us from her seraglio, to take refuge under thy arms, as a tender creeper seeks the shelter of a tree, from a rude gust of wind.
6. Behold! the ravishers ravishing the wives of the citizens with their uplifted arms, like the swelling waves of the sea carrying away the harbours of the bank in their rapid current.
7. The guards of the royal harem are all crushed to death by the haughty marauders, as the sturdy trees of the forest are broken down by the furious tornado.
8. Our armies frightened by the enemy from afar, dare not approach the falling city, as nobody ventures to rescue the lotus beds from a flood, under the threatening thunders of a rainy night.
9. The hostile force have poured upon the city in terrible numbers, and having set it on fire, are shouting loudly under the clouds of smoke, with their weapons brandishing on all sides.
10. The handsome ladies are dragged by the hair from amidst their families, in the manner of screaming cranes, caught and carried away by the cruel fowlers and fishermen.
11. Now we have brought this exuberant tender creeper to thee, that thou mayst save her from similar fate by thy might.
12. Hearing this, he looked at the goddesses and said, now will I go to the war from here, and leave this my lady as an humble bee at your lotus feet.
13. Saying so, the king rose in a rage from his seat and sprang like the enraged lion from the den, when pierced and pressed by the tusk of a furious elephant.
14. The widowed Līlā beheld the queen Līlā to be exactly of her form and

features, and took her for a true inflexion of herself in a mirror.

15. Then said the enlightened Līlā to Sarasvatī:—Tell me, O goddess! how this lady here is exactly as myself, she is what I have been before, and how she came to be as myself.

16. I see this prime minister with all these soldiers and citizens, these forces and vehicles, to be the same as mine, and situated in the same place and manner as before.

17. How is it then, O goddess! that they came to be placed in this place. I see them as Images situated within and without the mirror of my mind, and know not whether these be living beings (or the false chimeras of my imagination).

18. Sarasvatī replied:—All our external perceptions of things, are the immediate effects of our internal conceptions of them. The intellect has the knowledge of all the intelligibles in it, as the mind has the impressions of mental objects in itself. (Or in other words:—the intellect is possessed of all intelligence, like the mind of its thoughts, as they present themselves in dreams. Gloss).

19. The external world appears in an instant in the same form and manner to one, as he has its notion and impression in his intellect and mind; and no distance of time or place, nor any intermediate cause can create any difference in them.

20. The inward world is seen on the outside, as the internal impressions of our minds, appear to be seen without us in our dreams. Whatever is within us, the same appears without us, as in our dreams and desires, and in all our imaginations and fancies of objects.

21. It is the constant habitude of your mind, that presented these things as realities to your sight, and you saw your husband in the same state in which you thought him to be, when he died in that city of yours.

22. It is the same place wherein he exists at present, and is presented with the same objects of his thought at present as he had at that moment. Any thing that appears to be different in this state, proceeds from the turn of his mind of thinking it so before.

23. All that appears real to him, is as unreal as his dream or desire, and the creation of his fancy; for every thing appears to be the same as it is thought of in the mind. (All external objects are representations of their prototypes in the mind).

24. Say therefore what truth can there be in these visionary objects,

which are altogether unsubstantial as dreams, and vanish in the end into airy nothing.

25. Know then every thing to be no better than nothing; and as a dream proves to be nothing upon waking, so is waking also a dream and equally nothing at death.

26. Death in life time is a nullity, and life in death becomes null and extinct; and these extinctions of life and death, proceed from the fluctuating nature of our notions of them.

27. So there is neither any entity nor nonentity either, but both appear to us as fallacies by turns. For what neither was before, nor will be, after a *Kalpa*=creation or dissolution, the same cannot exist to-day or in any *Yuga*=age, whether gone before or coming afterwards.

28. That which is never inexistent, is the ever existent Brahma, and the same is the world. It is in him that we see everything to rise and fall by our fallacy, and what we falsely term as the creation or the created.

29. As phantoms appearing in the vacuum, are all vacant and void, and as the waves of the sea, are no other than its water; so do these created things exist and appear in Brahma only.

30. As the minutiae appearing in the air, vanish in the air; and as the dust driven by the winds, are lost in the winds; so the false notions of yourself and myself, are lost in that Supreme self, in which all things rise and fall like waves of the ocean.

31. What reliance can there be in this dust of creation, which is no more than the water of the mirage? The knowledge of individualities is mere fallacy, when every thing is united in that sole unity.

32. We see apparitions in the dark, though the darkness itself is no apparition; so our lives and deaths are the false notions of our error, and the whole existence is equally the production of gross error (*māyā*).

33. All this is Himself, for He is the great *Kalpa* or will which produces every thing; it is He that exists when all things are extinct in Him; and therefore these appearances, are neither real nor unreal of themselves.

34. But to say both (the real and unreal) to be Brahma, is a contradiction; therefore it is He, who fills the infinity of space, and abides equally in all things and their minutest particles.

35. Wherever the spirit of Brahma abides, and even in the minute animalcule, it views the whole world in itself; like one thinking on the

heat and cold of fire and frost, has the same sensation within himself at that moment. (Vide Hume).

36. So doth the pure intellect perceive the Holy Spirit of God within itself, just as one sees the particles of light flying in his closet at sunrise.

37. So do these multitudes of worlds, move about as particles in the infinite space of the Divine mind, as the particles of odoriferous substances oscillate in the empty air.

38. In this manner does this world abide in its incorporeal state in the mind of God, with all its modifications of existence and inexistence, emanation and absorption, of its condensation and subtilization and its mobility and rest.

39. But you must know all these modes and these conditions of being to belong to material bodies only and not to the spirit, which is unconditioned and indivisible; (*i. e.* without attributes and parts).

40. And as there is no change or division of one's own soul, so there is no partition or variation of the Supreme Spirit. It is according to the ideas in our minds, that we view things in their different aspects before us.

41. Yet the word world—*visva*—all, is not a meaningless term; it means the all as contained in Brahma (who is *to pan*). Therefore it is both real and unreal at the same time like the fallacy of a snake in a rope.

42. It is the false notion (of the snake), that makes the true (rope) to appear as the untrue snake to us, which we are apt to take for the true snake itself, so we take the Divine Intellect, which is the prime cause of all, as a living soul (like ours), by mistake.

43. It is this notion (of the living soul), that makes us to think ourselves as living beings, which whether it be false or true, is like the appearance of the world in empty air.

44. Thus these little animals delight themselves with their own misconceived idea of being living beings, while there are others who think themselves so, by their preconceived notions as such.

45. Some there are that have no preconceived notions, and others that retain the same as or somewhat different notions of themselves than before. Somewhere the inborn notions are predominant, and sometimes they are entirely lost.

46. Our preconceived notions of ourselves, represent unrealities as realities to our minds, and present the thoughts of our former family and birth, and the same occupations and professions before us (as also the enjoyments we had before and no more existent at present).

47. Such are the representations of your former ministers and citizens, imprinted as realities in your soul, together with the exact time and place and manner of their functions, as before.

48. And as the intelligence of all things, is present in the omniscient spirit of God, so is the idea of royalty inherent in the soul of the prince (*i. e.* like the ex-king Lear, he thinks himself every inch a king).

49. This notion of his goes before him as his shadow in the air, with the same stature and features, and the same acts and movements as he had before.

50. In this manner, Līlā! Know this world to be but a shadowy reflexion of the eternal ideas of God; and this reflection is caught by or refracted in the consciousness of all animal souls as in a prismatic mirror.

51. Everything shows itself in every place in the form in which it is; so whatever there is in the living soul, casts out a reflexion of itself, and a shadow of it is caught by the intellect, which is situated without it. (The mind is a mirror of the images in the soul).

52. Here is the sky containing the world, which contains this earth, wherein you and myself and this prince are situated, as reflexions of the One Ego only. Know all these to be contained within the vacuous womb of the Intellect, and to remain as tranquil and transparent as vacuity itself.

CHAPTER XLV.

THEISM CONSISTING IN TRUE KNOWLEDGE.

Sarasvatī continued:—Know Līlā! this Vidūratha, thy husband, will lose his life in this battle-field; and his soul will repair to the sepulchre in the inner apartment, where it will resume its former state.

2. Upon hearing these words of the goddess, the second Līlā, who was standing by, bent herself lowly before the goddess, and addressed her

with her folded palms.

3. The second Līlā's speech. Goddess! the genius of intelligence is ever adored by me, and she gives me her visits in my nightly dreams.

4. I find thee here exactly of her likeness; therefore give me thy blessing, thou goddess with the beautiful face.

5. Vasishtha said:—The goddess being thus addressed by the lady, remembered her faith and reliance in her, and then spoke with complacency to the lady standing suppliant before her.

6. The goddess said:—I am pleased my child, with thy unfailing and unslaken adoration of me all thy lifetime; now say what thou askest of me.

7. The second Līlā said:—Ordain O goddess, that I may accompany my husband with this body of mine to whatever place he is destined to go, after his death in the war.

8. The goddess replied:—Be it so my child; that hast worshipped me with all diligence and without fail, with flowers, incense and offerings.

9. Vasishtha said:—The second Līlā being gladdened by this blessing of the goddess, the first Līlā, was much puzzled in her mind at the difference of their states.

10. The first Līlā said:—Those who are desirous of truth, and they whose desires lean towards godliness, have all their wishes fulfilled without delay and fail.

11. Then tell me, goddess! why could I not keep company with my Brāhmana husband with my body of the Brāhmanī, but had to be taken to him in the hilly mansion after my death, (and reproduction in the present form).

12. The goddess answered saying:—Know O excellent lady! that I have no power to do anything; but every thing happens to pass according to the desire of the living being.

13. Know me only as the presiding divinity of wisdom, and I reveal everything according to my knowledge of it. It is by virtue of the intellectual powers as exhibited in every being, that it attains its particular end.

14. It is according to the development of the mental powers of living beings in every state, that it obtains its object in the manner and in the same state as it aims at.

15. You had attained the powers of your understanding by your devotedness to my service, and have always desired of me for being liberated from flesh.

16. I have accordingly awakened your understanding in that way, whereby you have been able to arrive at your present state of purity.

17. It was by cause of your constant desire of liberation, that you have gained the same state, by enlargement (of the powers) of your intellect.

18. Whoever exerts his bodily powers according to the dictates of his understanding, is sure to succeed in gaining his object sooner or later.

19. Performance of austerities and adoration of gods, are as vain without cultivation of the intellect, as to expect the falling of fruits from the sky.

20. Without cultivation of the intellect and exertion of manly powers, there is no way to success; do therefore as you may choose for yourself.

21. It is verily the state of one's mind, that leads his internal soul to that state which it thinks upon, and to that prosperity which it attempts to obtain.

22. Now distinguish between what is desirable or disagreeable to you, and choose that which is holy and perfect, and you will certainly arrive to it.

CHAPTER XLVI.

ONSLAUGHT OF VIDŪRATHA.

Rāma said:—Relate to me the acts of Vidūratha, after he went out enraged from the camp, and left the ladies and the goddess talking in that manner.

2. Vasishtha said:—Vidūratha left his camp in company with a large body of his companions like the bright moon beset by a host of stars.

3. He was in armour and girt by laces and girdles, and thus attired in his martial habit, he went forth amidst the loud war cry of *vae victis*, like the god Indra going to battle.

4. He gave orders to the soldiers and was informed of the battle array;

and having given directions to his captains, he mounted his chariot.

5. It was adorned with mountings resembling the pinnacles of mountains and beset by five flags fringed with strings of pearls and gems, resembling a celestial car.

6. The iron hoops of its wheels flashed with their golden pegs, and the long and beautiful shaft of the car, rang with the tinkling of pearls which were suspended to it.

7. It was drawn by long necked, swift and slender horses of the best breed and auspicious marks; that seemed to fly in the air by their swiftness and bearing aloft a heavenly car with some god in it.

8. Being impatient of the swiftness of the winds, they spurred them with their hinder heels and left them behind, and sped the forepart of their bodies as if to devour the air, impeding their course.

9. The car was drawn by eight coursers with their manes hanging down their necks like flappers, and white spots or circlets resembling the disks of moon on their foreheads, and filling the eight sides around with their hoarse neighing.

10. At this time there rose a loud noise of the elephants, resounding like drums from the hollows of the distant hills.

11. Loud clamours (kala-kalas) were raised by the infuriate soldiers, and the tinkling of their belted trinkets (kinkini), and clashing of their weapons, rang afar in the open air.

12. The crackling (chatachata) of the bows, and the wheezing (shitkara) of the arrows, joined with the jangle (jhanjhana) of armours, by their clashing against one another, raised a confused hubbub all around.

13. The sparkling (kanatkara) of blazing fire, and the mutual challenge of the champions; the painful shrieks of the wounded and the piteous cry of captives, were seen and heard on all sides.

14. The mingled sounds thickened in the air, and filled its cavity and its sides as with solid stones and capable of being clutched in the hands.

15. Clouds of dust flew as fast and thick into the air, that they seemed to be the crust or strata of the earth, rising upward to block the path of the sun in the sky.

16. The great city was hid in the dark womb of the overspreading dust (rajas), as the ignorant state of man is covered in darkness by the

rising passion (rajas) of juvenescence.

17. The burning lights became as dim, as the fading stars of heaven by day light, and the darkness of night became as thick, as the devils of darkness gather their strength at night.

18. The two Līlās saw the great battle with the virgin daughter of the minister from the tent; and they had their eyes enlightened with farsightedness by favour of the goddess.

19. Now there was an end of the flashing and clashing of the hostile arms in the city, as the flash and crash of submarine fires were put to an end by the all-submerging floods of the universal deluge.

20. Vidūratha collected his forces and without considering the superiority of the hostile power pressed himself forward amidst them, as the great Meru rushed into the waters of the great deluge.

21. Now the twanging of the bow strings emitted a clattering (Chatachata) sound; and the forces of the enemy advanced in battle array, like bodies of clouds with rainbows amidst them.

22. Many kinds of missiles flew as falcons in the air; and the black steel waved with a dark glare owing to the massacres they made.

23. The clashing swords flashed with living flames of fire by their striking against one another; and showers of arrows whistled like hissing rainfalls in the air.

24. Two edged saws pierced the bodies of the warriors; and the flinging weapons hurtled in the air by their clashing at and crashing of each other.

25. The darkness of the night was put to flight by the blaze of the weapons; and the whole army was pierced by arrows, sticking as the hairs on their bodies.

26. Headless trunks moved about as players in the horrid solemnity of the god of death (Yama); and the furies fled about at the dint of war, like the raving lasses at Bacchanal revelries.

27. Elephants fighting with their tusks, sent a clattering noise in the air; and the stones flung from the slings, flew as a flowing stream in the sky.

28. Bodies of men were falling dead on the ground, like the dried leaves of forests blown away by blasts; and streams of blood were running in the field of battle, as if the heights of war were pouring down the

floods of death below.

29. The dust of the earth was set down by the floods of blood, and the darkness was dispelled by the blaze of weapons; all clamour ceased in intense fighting, and the fear for life, was lost under the stern resolution of death.

30. The fighting was stern without a cry or noise, like the pouring of rain in the breezeless sky, and with the glitter of swords in the darkened air, like the flashes of forky lightnings amidst the murky clouds.

31. The darts were flying about with a hissing noise (khad-khada); and the crow-bars hit one another with a harsh (taktaka) sound; large weapons were struck upon one another with a jarring noise (jhanjhana), and the dreadful war raged direfully in the dim darkness (timitimi) of the night.

CHAPTER XLVII.

ENCOUNTER OF SINDHU AND VIDŪRATHA.

Vasishtha said:—As the war was waging thus furiously between the two armies, the two Līlās addressed the goddess of knowledge and said:—

2. "Tell us, O goddess! what unknown cause prevents our husband to gain the victory in this war, notwithstanding your good grace to him, and his repelling the hostile elephants in the combat".

3. Sarasvatī replied:—Know ye daughters, that I was ever solicited by Vidūratha's enemy to confer him victory in battle, which your husband never craved of me.

4. He lives and enjoys his life as it was desired by him, while his antagonist gains the conquest according to his aim and object.

5. Knowledge is contained in the consciousness of every living being, and rewards every one according to the desire to which it is directed.

6. My nature like that of all things is as unchangeable as the heat of fire (which never changes to cold). So the nature of Vidūratha's knowledge of truth, and his desire of liberation lead him to the like result (and not to victory).

7. The intelligent Līlā also will be liberated with him, and not the unintelligent one, who by her nature is yet unprepared for that highest state of bliss.

8. This enemy of Vidūratha, the king of Sinde, has long worshipped me for his victory in war; whereby the bodies of Vidūratha and his wife must fall into his hands.

9. Thou girl wilt also have thy liberation like hers in course of time; but ere that, this enemy of yours,—the king of Sinde, will reign victorious in this earth.

10. Vasishtha said:—As the goddess was speaking in this manner, the sun appeared on his rising hill to behold the wondrous sight of the forces in fighting.

11. The thick mists of night disappeared like the hosts of the enemy (Sinde); and left the forces of Vidūratha to glitter as stars at the approach of night.

12. The hills and dales and the land and water gradually appeared to sight, and the world seemed to reappear to view from amidst the dark ocean of the (deluge).

13. The bright rays of the rising sun radiated on all sides like the streams of liquid gold, and made the hills appear as the bodies of warriors besmeared with (blood).

14. The sky seemed as an immense field of battle, stretched over by the radiant rays of the sun (Karas), likening the shining arms (Karas) of the warriors, shaking in their serpentine mood.

15. The helmets on their heads raised their lotus-like tops on high, and the rings about their ears blazed with their gemming glare below.

16. The pointed weapons were as fixed as the snouts of unicorns, and the flying darts fled about as butterflies in the air. The bloody field presented a picture of the ruddy dawn and dusk, and the dead bodies on the ground, represented the figures of motionless saints in their Yoga.

17. Necklaces like snakes overhung their breasts, and the armours like sloughs of serpents covered their bodies. The flags were flying like crests of creepers on high, and the legs of the warriors stood as pillars in the field.

18. Their long arms were as branches of trees, and the arrows formed a bush of reeds; the flash of weapons spread as a verdant meadow all around, while their blades blazed with the lustre of the long-leaved

ketaka flowers.

19. The long lines of weapons formed as rows of bamboos and bushes of brambles, and their mutual clashing emitted sparks of fire like clusters of the red *asoka* flowers.

20. The bands of Siddhas were flying away with their leaders from the air, to avert the weapons which were blazing there with the radiance of the rising sun, and forming as it were, a city of gold on high.

21. The sky re-echoed to the clashing of darts and discuses, of swords and spears and of mallets and clubs in the field; and the ground was overflowed by streams of blood, bearing away the dead bodies of the slain.

22. The land was strewn with crowbars, lances and spears, and with tridents and stones on all sides; and headless bodies were falling hideously, pierced by poles and pikes and other instruments of death.

23. The ghosts and goblins of death were making horrible noise above, and the shining cars of Sindhu and Vidūratha, moved with a loud rumbling below.

24. They appeared as the two luminaries of the sun and moon in heaven, and equipped with their various weapons of disks and rods, of crowbars and spears, and other missiles besides.

25. They were both surrounded by thousands of soldiers, and turned about as they liked, with loud shouts of their retainers.

26. Crushed under heavy disks, many fell dead and wounded with loud cries; and big elephants were floating lightly on the currents of blood.

27. The hairs on the heads of dead bodies, floated like weeds in the stream of blood, and the floating discuses glided like the disks of the moon, reflected in the purple streamlet.

28. The jingling (*jhanat*) of gemming ornaments, and the tinkling (*ranat*) bells of war carriages, with the flapping (*patat*) of flags by the wind, filled the field with a confused noise.

29. Numbers of valiant as well as dastardly soldiers followed their respective princes, some bleeding under the spears of Kuntas and others pierced by the arrows of bowyers.

30. Then the two princes turned round their chariots in circling rings over the ground, and amidst phalanxes armed with all sorts of destructive weapons.

31. Each confronted the other with his arms, and having met one another face to face, commenced showering forth his arrows with the pattering sound of hailstones.

32. They both threatened one another with the roaring of loud surges and clouds, and the two lions among men, darted their arrows upon one another in their rage.

33. They flung their missiles in the air in the form of stones and mallets, and some faced like swords, and others headed as mallets.

34. Some were as sharp edged disks, and some as curved as battle axes; some were as pointed as pikes and spears, and others as bars and rods in their forms, and some were of the shape of tridents, and others as bulky as blocks of stones.

35. These missiles were falling as fully and as fast as blocks of stones, which are hurled down from high and huge rocks, by gusts of blustering hurricanes. And the meeting of the two armigerent powers, was as the confluence of the Indus and the sea, with tremendous roaring, and mutual collision and clashing.

CHAPTER XLVIII.

DESCRIPTION OF DAIVĀSTRAS OR SUPERNATURAL WEAPONS.[23]

[23] I have always thought the Daivāstras or superhuman arms, described in the Ramāyana and Mahābhārata epics, as a display of pyrotechnic contrivances much in use in early warfare. Or they may have been some kinds of electric, hydraulic, pneumatic and steam engines emitting gusts of fire, water, wind and smoke in the field of war. Halhead in his Gentoo Laws, tells them to be shot from a kind of cross-bow used by the Crusaders of old.

Vasishtha said:—Rājā Vidūratha, finding the high shouldered Sindhu-rāja before him, was enraged like the raging sun, in his mid-day fury.

2. The twanging of his bow resounded in the air on all sides, and growled as loudly as the howling of winds in the caverns of mountains.

3. He drew his arrows from the dark quiver, and darted them like the rays of the sun rising from the womb of night.

4. Each arrow flung from the bowstring, flew as thousands in the air, and fell as millions on the ground. (The arrow or *bāna* is a name given to bombs which burst out into unnumbered shells).
5. The king Sindhu was equally expert in his bowmanship, as both of these bowyers owed their skill in archery to the favour of Vishnu.
6. Some of these darts were called bolts, which blocked the aerial passages as with bolts at their doors, and fell down on the ground with the loud roar of thunderbolts.
7. Others begirt with gold, flew hissing as if blown by the winds in the air, and after shining as stars in the sky, fell as blazing meteors on the ground.
8. Showers of shafts poured forth incessantly from the hands of Vidūratha, like the ceaseless torrents of rivers or billows of the sea, and the endless radiation of solar rays.
9. Shells and bullets were flying about as sparks of fire struck out of the balls of red-hot iron, and falling as flowers of forests, blown away by gusts of wind.
10. They fell as showers of rainwater, and as the rush of water-falls; and as plentifully as the sparks of fire which flew from the burning city of Vidūratha.
11. The jarring sound (chatchat) of their bowstrings, hushed the clamour of the two armies, as a calm quiets the roaring of the raging sea.
12. The course of the arrows, was as the stream of Ganges (the milky path) in heaven, running towards the king Sindhu, as the river runs to meet the sea (Sindhu).
13. The shower of arrows flying from the golden bow of the king, was as the flood of rain falling under the variegated rainbow in the sky.
14. Then Līlā the native of that city, saw from the window the darts of her husband, rushing like the currents of Ganges, against the forces of Sindhu resembling a sea.
15. She understood the flight of those darts to promise victory to her lord, and then spoke gladly to Sarasvatī, with her lotus like face (Lit.—by opening her lotus like mouth).
16. Be victorious O goddess! and behold victory waiting on the side of my lord, whose darts are piercing the rocks, and breaking them to pieces.

17. As she was uttering these words full of affection (to her lord), the goddesses eyed her askance, and smiled at her womanish tenderness of heart.

18. The flaming (Agastian) fire of Sindhu swallowed the raging sea of Vidūratha's arrows, as the submarine fire consumes the water, and as Jahnu drank the stream of Ganges.

19. The missive weapons of Sindhu, thwarted the thickening arrows of his adversary, and drove them back broken and flying as dust in the empty air.

20. As an extinguished lamp loses its light in the air, so the flashes of the fire arms disappeared in the sky, and nobody knew where they fled.

21. Having thus dispelled the shower of arrows, he sent a thick cloud of his weapons, appearing as hundreds of dead bodies flying in the air.

22. Vidūratha repelled them quickly by means of his better bolts, as a hurricane disperses the frightening clouds in the air.

23. Both the kings being thus baffled in their aims by the opposing arms, which were indiscriminately let loose against one another, laid hold on more potent missiles (which they had got as gifts of their gods to them).

24. Sindhu then let fly his magic missile the gift of a Gandharva to him, which kept his hostile army all spell-bound except Vidūratha's self.

25. Struck with this weapon, the soldiers became as mute as moonstruck, staring in their looks, and appearing as dead bodies or as pictures in a painting.

26. As the soldiers of Vidūratha remained exorcised in their files, the king employed his instruments of a counter-charm to remove the spell.

27. This awakened the senses of Vidūratha's men as the morning twilight discloses the bed of lotuses, and the rising sun opens their closed petals to light; while Sindhu like the raging sun darted his rage upon them.

28. He flung his serpentine weapons upon them, which bound them as fast as a band all about their bodies, and encircled the battle ground and air, like snakes twining round the crags and rocks.

29. The ground was filled with snakes as the lake with the spreading stalks of lotuses, and the bodies of gigantic warriors were begirt by them, like hills by huge and horrible hydras.
30. Everything was overpowered by the poignant power of the poison, and the inhabitants of the hills and forests were benumbed by the venomous infection.
31. The smart poison spread a fiery heat all around, and the frozen snows like fire-brands sent forth their burning particles which were wafted by the hot winds in the air.
32. The armigerous Vidūratha who was equally skilled in arms, had then recourse to his Garuda or serpivorous weapons, which fled like mountainous eagles to all sides.
33. Their golden pinions spread in the sky on all sides, and embroidered the air with purple gold; and the flapping of their wings wheezed like a breeze, which blew away the poisonous effluvia afar in the air.
34. It made the snakes breathe out of their nostrils with a hissing, resembling the gurgling (ghurghur) of waters in a whirlpool in the sea.
35. The flying Garuda weapons devoured the creeping terrene serpents with a whistling noise (salsala), like that of the rising waters (water-spouts), in the act of their suction by Agastya—the sun.
36. The face of the ground delivered from its covering of these reptiles, again appeared to view, as the surface of the earth re-appeared to light, after its deliverance from the waters of the deluge.
37. The army of Garudas disappeared afterwards from sight, like a line of lamps put out by the wind, and the assemblage of clouds vanishing in autumn.
38. They fled like flying mountains for fear of the bolts of the thundering Indra; and vanished like the evanescent world seen in a dream, or as an aerial castle built by fancy.
39. Then king Sindhu shot his shots of darkness (smoke), which darkened the scene like the dark cave under the ground.
40. It hid the face of the earth and sky, like the diluvian waters reaching to the welkin's face; making the army appear as a shoal of fishes, and the stars as gems shining in the deep.
41. The overspreading darkness appeared as a sea of ink or dark

quagmire, or as the particles of Anjanagiri (Inky mountain) wafted by the breeze over the face of nature.

42. All beings seemed to be immersed in the sea or darkness, and to lose their energies as in the deep gloom of midnight.

43. Vidūratha the best of the most skilful in ballistics, shot his sun-bright shot which like the sun illumined the vault of the sky.

44. It rose high amidst the overspreading darkness like the sun (Agastya) with his effulgent beams, and dispelled the shades of darkness, as autumn does the rainy clouds.

45. The sky being cleared of its veil of darkness, manifested itself with its reddish clouds, resembling the blowzy bodices of damsels before the king. (Here is a pun upon the word *payodhara* which means both a cloud and the breast of a woman).

46. Now the landscape appeared in full view, like the understanding (good sense) of men coming in full play after the extinction of their avarice.

47. The enraged Sindhu then laid hold on his dreadful Rākshasa weapon, which he instantly flung on his foe with its bedeviled darts.

48. These horrid and destructive darts flew on all sides in the air, and roared as the roaring sea and elephantine clouds (*dighastis*) of heaven.

49. They were as the flames of lambent fire, with their long licking tongues and ash-coloured and smoky curls, rising as hoary hairs on the head, and making a *chat-chat* sound like that of moist fuel set up on fire.

50. They wheeled round in circles through the air, with a horrible *tangtang* noise, now flaming as fire and now fuming as smoke, and then flying about as sparks of fire.

51. With mouths beset by rows of sprouting teeth like lotus stalks, and faces defaced by dirty and fusty eyes, their hairy bodies were as stagnate pools full of moss and weeds.

52. They flew about and flashed and roared aloud as some dark clouds, while the locks of hairs on their heads glared as lightnings in the midway sky.

53. At this instant Vidūratha the spouse of Līlā, sent forth his Nārāyana weapon, having the power of suppressing wicked spirits and demons.

54. The appearance of this magic weapon, made the bodies of the Rākshasas, disappear as darkness at sun rise.
55. The whole army of these fiends was lost in the air, as the sable clouds of the rainy season, vanish into nothing at the approach of autumn.
56. Then Sindhu discharged his fire arms which set fire to the sky, and began to burn down every thing, as by the all destroying conflagration of the last day.
57. They filled all the sides of air with clouds of smoke, which seemed to hide the face of heaven under the darkness of hell.
58. They set fire to the woods in the hills, which burned like mountains of gold; while the trees appeared to bloom with yellow *champaka* flowers all around.
59. All the sides of the sky above, and the hills, woods and groves below, were enveloped in the flames, as if they were covered under the red powder of *huli*, with which Yama was sporting over the plain.
60. The heaven-spreading flame burnt down the legions in one heap of ashes, as the submarine fire consumes whole bodies of the fleet and navy in the sea.
61. As Sindhu continued to dart his firearms against his vanquished adversary, Vidūratha let off his watery arms with reverential regard.
62. These filled with water, flew forward as the shades of darkness from their hidden cells; and spread up and down and on all sides, like a melted mountain gushing in a hundred cataracts.
63. They stretched as mountainous clouds or as a sea in the air, and fell in showers of watery arrows and stones on the ground.
64. They flew up like large *tamāla* trees, and being gathered in groups like the shades of night, appeared as the thick gloom beyond the *lokāloka* or polar mountains.
65. They gave the sky the appearance of subterraneous caves, emitting a gurgling sound (ghurghura) like the loud roaring of elephants.
66. These waters soon drank (cooled) the spreading furious fire, as the shades of the dark night swallow (efface) the surrounding red tints of the evening.

67. Having swallowed the fires above, the waters overflowed the ground and filled it with a humidity which served to enervate all bodies, as the power of sleep numbs every body in death-like torpidity.

68. In this manner both the kings were throwing their enchanted weapons against each other, and found them equally quelling and repelling one another in their course.

69. The heavy armed soldiers of Sindhu and the captains of his regiments were swept away by the flood, together with the warcars which floated upon it.

70. At this moment, Sindhu thought upon his anhydrous weapons (soshanāstre—thermal arms), which possessed the miraculous power of preserving his people from the water, and hurled them in the air.

71. These absorbed the waters as the sun sucks up the moisture of the night, and dried up the land and revived the soldiers, except those that were already dead and gone.

72. Their heat chased the coldness as the rage of the illiterate enrages the learned, and made the moist ground as dry, as when the sultry winds strew the forest land with dried leaves.

73. It decorated the face of the ground with a golden hue, as when the royal dames adorn their persons with a yellow paint or ointment.

74. It put the soldiers on the opposite side to a state of feverish (or blood heated) fainting, as when the tender leaves of trees are scorched by the warmth of a wild fire in summer heat.

75. Vidūratha in his rage of warfare laid hold on his bow (kodanda), and having bent it to a curve, let fly his cloudy arms on his antagonist.

76. They sent forth columns of clouds as thick as the sable shades of night, which flying upward as a forest of dark *tamāla* trees, spread an umbrage heavy with water on high.

77. They lowered under the weight of their water, and stood still by their massive thickness; and roared aloud in their circles all over the sky.

78. Then blew the winds dropping the dewdrops of the icy store they bore on their pinions; and showers of rain fell fast from the collections of the clouds on high.

79. Then flashed the fiery lightnings from them like golden serpents in their serpentine course or rather like the aslant glances of the eyes of

heavenly nymphs.

80. The roarings of the clouds rebounded in the mountainous caverns of the sky, and the quarters of heaven re-echoed to the same with the hoarse noise of elephants and the roaring of lions and growling of tigers and bears.

81. Showers of rain fell in floods with drops as big as *musalas*—malls or mallets, and with flashes of lightnings threatening as the stern glancings of the god of death.

82. Huge mists rising at first in the form of vapours of the earth, and then borne aloft by the heated air into the sky, seemed like titans to rise from the infernal regions (and then invade heaven with their gloomy armament).

83. The mirage of the warfare ceased after a while; as the worldly desires subside to rest upon tasting the sweet joys attending on divine knowledge.

84. The ground became full of mud and mire and was impassable in every part of it; and the forces of Sindhu were overflowed by the watery deluge, like the river Sinda or the sea.

85. He then hurled his airy weapon which filled the vault of heaven with winds, and raged in all their fury like the Bhairava-Furies on the last day of resurrection.

86. The winds blew on all sides of the sky, with darts falling as thunder bolts, and hailstones now piercing and then crushing all bodies as by the last blast of nature on the dooms-day.

CHAPTER XLIX.

DESCRIPTION OF OTHER KINDS OF WEAPONS.

Then blew the icy winds of winter, blasting the beauty of the foliage of forest trees, and shaking and breaking the beautiful arbors, and covering them with gusts of dust.

2. Then rose the gale whirling the trees like birds flying in the air, dashing and smashing the soldiers on the ground, and hurling and breaking the edifices to dust.

3. This fearful squall blew away Vidūratha and his force, as a rapid current carries away the broken and rotten fragments of wood.

4. Then Vidūratha who was skilled in ballistics hurled his huge and heavy arrows, which stretched themselves to the sky, and withstood the force of the winds and rain.

5. Opposed by these rock-like barriers, the airy weapons were at a stand still, as the animal spirits are checked by the firm stoicity of the soul.

6. The trees which had been blown up by the winds and floating in the breezy air, now came down and fell upon the dead bodies, like flocks of crows upon putrid carcasses.

7. The shouting (shitkāra) of the city, the distant hum (dātkāra) of the village, the howling (bhānkāra) of forests, and the rustling (utkāra) of the trees, ceased on all sides like the vain verbiology of men.

8. Sindhu saw burning rocks (rockets?) falling from above like leaves of trees, and flying about as the winged Mainākas or moving rocks of the sea or Sinde (sindhu).

9. He then hurled his thundering weapons, falling as flaming thunderbolts from heaven, which burnt the rocks away as the flaming fire destroys the darkness.

10. These falling bolts broke the stones with their pointed ends, and hewed down the heads (tops) of the hills, like a hurricane scattering the fruits of trees on the ground.

11. Vidūratha then darted his Brahmā weapon to quell the thunderbolts, which jostling against one another, disappeared in their mutual conflict.

12. Sindhu then cast his demoniac weapons (Pisāchāstras) as black as darkness, which fled as lines of horrid Pisācha demons on all sides.

13. They filled the firmament with the darkness of their bodies, and made the daylight turn to the shade of night, as if it were for fear of them.

14. They were as stalwart in their figures as huge columns of smoke, and as dark in their complexion as the blackest pitch, and tangible by the hand.

15. They were as lean skeletons with erect hairs on their heads and bearded faces, with looks as pale as those of beggars, and bodies as

black as those of the aerial and nocturnal fiends.

16. They were terrific and like idiots in their looks, and moved about with bones and skulls in their hands. They were as meagre as churls, but more cruel than either the sword or thunderbolt.

17. The Pisāchas lurk about the woods, bogs and highways, and pry into empty and open door houses. They hunt about as ghosts in their dark forms, and fly away as fast as the fleeting lightning.

18. They ran and attacked with fury the remaining forces of the enemy, that stood weaponless in the field, with their broken and sorrowful hearts.

19. Frightened to death they stood motionless, and dropped down their arms and armours, and stood petrified as if they were demon-struck, with staring eyes, open mouths, and unmoving hands and feet.

20. They let fall both their lower and upper garments, loosened their bowels and slakened their bodies through fear, and kept shaking as fixed trees by the winds.

21. The line of the Pisāchas then advanced to frighten Vidūratha out of his wits, but he had the good sense to understand them as the mere Mumbo-jumbos of magic.

22. He knew the counter charm to fight out the Pisāchas from the field, and employed his charmed weapons against the Pisācha army of his enemy.

23. He darted in his ire the Rūpikā weapon, which gave comfort to his own army, and deluded the Pisācha force of his adversary.

24. These Rūpikās flew in the air with erect hairs on their heads; their terrific eyes were sunk in their sockets, and their waists and breasts moved as trees with bunches of fruit.

25. They had past their youth and become old; and their bodies were bulky and worn out with age; they had deformed backs and hips, and protuberant navels and naves.

26. They had dark dusky bodies, and held human skulls in their hands all besmeared with blood. They had bits of half devoured flesh in their mouths, and pouring out fresh blood from their sides.

27. They had a variety of gestures, motions and contortions of their bodies, which were as hard as stone, with wry faces, crooked backs and twisted legs and limbs.

28. Some had their faces like those of dogs, crows, and owls, with broad mouths and flat cheek-bones and bellies, and held human skulls and entrails in their hands.

29. They laid hold of the Pisāchas as men catch little boys, and joined with them in one body as their consorts. (*i. e.* the Rūpikā witches bewitching the demoniac Pisāchas, got the better of them).

30. They joined together in dancing and singing with outstretched arms and mouths and eyes, now joining hand in hand and now pursuing one another in their merry sport.

31. They stretched their long tongues from their horrid mouths, and licked away the blood exuding from the wounds of the dead bodies.

32. They plunged in the pool of blood with as much delight, as if they dived in a pond of ghee, and scrabbled in the bloody puddle with outstretched arms and feet, and uplifted ears and nose.

33. They rolled and jostled with one another in the puddle of carrion and blood, and made it swell like the milky ocean when churned by the Mandara mountain.

34. As Vidūratha employed his magic weapon against the magic of Sindhu, so he had recourse to others from a sense of his inferiority.

35. He darted his Vetāla weapon, which made the dead bodies, whether with or without their heads, to rise up in a body in their ghastly shapes.

36. The joint forces of the Vetālas, Pisāchas and Rūpikās presented a dreadful appearance as that of the Kavandhas, and seemed as they were ready to destroy the earth.

37. The other monarch was not slow to show his magical skill, by hurling his Rākshasa weapon, which threatened to grasp and devour the three worlds.

38. These with their gigantic bodies rose as high as mountains, and seemed as hellish fiends appearing from the infernal regions in their ghostly forms.

39. The ferocious body of the roaring Rākshasas, terrified both the gods and demigods (*surāsuras*), by their loud martial music and war dance of their headless trunks (*Kavandhas*).

40. The giddy Vetālas, Yakshas and Kushmāndas, devoured the fat and flesh of dead bodies as their toast, and drank the gory blood as their

lurid wines in the coarse of their war dance.

41. The hopping and jumping of the Kushmāndas, in their war dance in streams of blood, scattered its crimson particles in the air, which assembled in the form of a bridge of red evening clouds over the sparkling sea.

CHAPTER L.

DEATH OF VIDŪRATHA.

Vasishtha said:—As the tide of war was rolling violently with a general massacre on both sides, the belligerent monarchs thought on the means of saving their own forces from the impending ruin.

2. The magnanimous Sindhurāja, who was armed with patience, called to his mind the Vaishnava weapon, which was the greatest of arms and as powerful as Siva (Jove) himself.

3. No sooner was the Vaishnava weapon hurled by him with his best judgement (mantra), than it emitted a thousand sparks of fire from its flaming blade on all sides.

4. These sparks enlarged into balls, as big and bright as to shine like hundreds of suns in the sky, and others flew as the lengthy shafts of cudgels in the air.

5. Some of them filled the wide field of the firmament with thunderbolts as thick as the blades of grass, and others overspread the lake of heaven, with battle axes as a bed of lotuses.

6. These poured forth showers of pointed arrows spreading as a net-work in the sky, and darted the sable blades of swords, scattered as the leaves of trees in the air.

7. At this time, the rival king Vidūratha, sent forth another Vaishnava weapon for repelling the former, and removing the reliance of his foe in his foible.

8. It sent forth a stream of weapons counteracting those of the other, and overflowing in currents of arrows and pikes, clubs and axes and missiles of various kinds.

9. These weapons struggled with and justled against one another. They

split the vault of heaven with their clattering, and cracked like loud thunder claps cleaving the mountain cliffs.

10. The arrows pierced the rods and swords, and the swords hewed down the axes and lances to pieces. The mallets and mallets drove the missiles, and the pikes broke the spears (saktis).

11. The mallets like Mandāra rocks, broke and drove away the rushing arrows as waves of the sea, and the resistless swords broke to pieces by striking at the maces.

12. The lances revolved like the halo of the moon, repelling the black sword-blades as darkness, and the swift missiles flashed as the destructive fires of Yama.

13. The whirling disks were destroying all other weapons; they stunned the world by their noise, and broke the mountains by their strokes.

14. The clashing weapons were breaking one another in numbers, and Vidūratha defeated the arms of Sindhu, as the steadfast mountain defies the thunders of Indra.

15. The truncheons (Sankus) were blowing away the falchions (asis); and the pontoons (sūlas) were warding off the stones of the slings. The crow bars (bhusundis) broke down the pointed heads of the pikes (bhindhipālas).

16. The iron rods of the enemy (parasūlas) were broken by tridents (trisūlas) of Siva, and the hostile arms were falling down by their crushing one another to pieces.

17. The clattering shots stopped the course of the heavenly stream, and the combustion of powder filled the air with smoke.

18. The clashing of dashing weapons lightened the sky like lightnings, their clattering cracked the worlds like thunderclaps, and their shock split and broke the mountains like thunderbolts.

19. Thus were the warring weapons breaking one another by their concussion, and protracting the engagement by their mutual overthrow.

20. As Sindhu was standing still in defiance of the prowess of his adversary, Vidūratha lifted his own fire-arm, and fired it with a thundering sound.

21. It set the war chariot of Sindhu on fire like a heap of hay on the plain, while the Vaishnava weapons filled the etherial sphere with their meteoric blaze.

22. The two Kings were thus engaged in fierce fighting with each other, the one darting his weapons like drops of raging rain, and the other hurling his arms like currents of a deluging river.

23. The two Kings were thus harassing each other like two brave champions in their contest, when the chariot of Sindhu was reduced to ashes by its flame.

24. He then fled to the woods like a lion from its cavern in the mountain, and repelled the fire that pursued him by his aqueous weapons.

25. After losing his car and alighting on the ground, he brandished his sword and cut off the hoofs and heels of the horses of his enemy's chariot in the twinkling of an eye.

26. He hacked every thing that came before him like the lean stalks of lotuses; when Vidūratha also left his chariot with his *asi* (ensis) in hand.

27. Both equally brave and compeers to one another in their skill in warfare, turned about in their rounds, and scraped their swords into saws by mutual strokes on one another.

28. With their denticulated weapons, they tore the bodies of their enemies like fishes crushed under the teeth, when Vidūratha dropt down his broken sword, and darted his javelin against his adversary.

29. It fell with a rattling noise on the bosom of Sindhu (the king), as a flaming meteor falls rumbling in the breast of the sea (Sindhu).

30. But the weapon fell back by hitting upon his breast plate, as a damsel flies back from the embrace of a lover deemed an unfit match for her.

31. Its shock made Sindhu throw out a flood of blood from his lungs, resembling the water spout let out from the trunk of an elephant.

32. Seeing this, the native Līlā cried with joy to her sister Līlā: see here the demon Sindhu killed by our lion-like husband.

33. Sindhu is slain by the javelin of our lion-like lord, like the wicked demon by the nails of the lion-god Nrisinha, and he is spouting forth his blood like the stream of water, thrown out by the trunk of an elephant from a pool.

34. But alas! this Sindhu is trying to mount on another car, although bleeding so profusely from his mouth and nostrils, as to raise a

wheezing (chulchulu) sound.

35. Lo there! our lord Vidūratha breaking down the golden mountings of his car with the blows of his mallet, as the thundering clouds—Pushkara and Āvarta break down the gold peaks of Sumeru.

36. See this Sindhu now mounting on another carriage, which is now brought before him, and decorated as the splendid seat of a Gandharva.

37. Alack! our lord is now made the mark of Sindhu's mallet darted as a thunder bolt against him; but lo! how he flies off and avoids the deadly blow of Sindhu.

38. Huzza! how nimbly he has got up upon his own car; but woe is to me! that Sindhu has overtaken him in his flight.

39. He mounts on his car as a hunter climbs on a tree, and pierces my husband, as a bird-catcher does a parrot hidden in its hollow, with his pointed arrow.

40. Behold his car is broken down and its flags flung aside; his horses are hurt and the driver is driven away. His bow is broken and his armour is shattered, and his whole body is full of wounds.

41. His strong breast-plate is broken also by slabs of stone and his big head is pierced by pointed arrows. Behold him thrown down on earth, all mangled in blood.

42. Look with what difficulty he is restored to his senses, and seated in his seat with his arm cut off and bleeding under Sindhu's sword.

43. See him weltering in blood gushing out profusely from his body, like a rubicund stream issuing from a hill of rubies. Woe is me! and cursed be the sword of Sindhu that hath brought this misery on us.

44. It has severed his thighs as they dissever a tree with a saw, and has lopped off his legs like the stalks of trees.

45. Ah! it is I that am so struck and wounded and killed by the enemy. I am dead and gone and burnt away with my husband's body.

46. Saying so, she began to shudder with fear at the woeful sight of her husband's person, and fell insensible on the ground like a creeper cut off by an axe.

47. Vidūratha though thus mutilated and disabled, was rising to smite the enemy in his rage, when he fell down from his car like an uprooted tree, and was replaced there by his charioteer ready to make his

retreat.

48. At this instant, the savage Sindhu struck a sabre on his neck, and pursued the car in which the dying monarch was borne back to his tent.

49. The body of Padma (alias Vidūratha), was placed like a lotus in the presence of Sarasvatī, shining with the splendour of the sun; but the elated Sindhu was kept from entering that abode, like a giddy fly from a flame.

50. The charioteer entered in the apartment, and placed the body in its death-bed, all mangled and besmeared with blood, exuding from the pores of the severed neck, in the presence of the goddess, from where the enemy returned to his camp.

(*Gloss*). Here Padma fighting in the person of Vidūratha, and falling bravely in the field, obtained his redemption by his death in the presence of the goddess; but the savage Sindhu, who slew his foiled foe in his retreat, proved a ruffian in his barbarous act, and could have no admittance into the presence of the goddess and to his future salvation.

CONCLUSION.

The whole vision of Līlā, like that of Mirza, shows the state of human life, with its various incidents and phases to its last termination by death. It is not so compact and allegorical as that of the western essayist; but as idle effusions of those ideal reveries or loose vagaries which are characteristic of the wild imagination of eastern rhapsodists. The discontented Brāhmana longs for royal dignity, imagines to himself all its enjoyments in the person of Padma, and sees at last all its evils in the character of Vidūratha; which serves as a lesson to aspirants from aiming at high worldly honours which end in their destruction.

Līlā by her wisdom sees in her silent meditation, the whole course and vicissitudes of the world, and the rise and fall of human glory in the aspirations of her husband. These parables serve to show the nature of Yoga philosophy to be no other, than an absolute idealism or mental abstraction, consisting in the abstract knowledge of all things appertaining to our temporal as well as Spiritual concerns.

The knowledge is derived either by intuition as that of the Brāhmana and Padma, or by inspiration like that of the genius of wisdom to her votary

Līlā. It may also be had by means of communication with others, as in the discourse of Rāma and his preceptor; as also from the attentive perusal of such works as the present one, treating both of temporal and spiritual subjects, and reviewing them with the eye of the mind.

The Yogi is said to know all things through the medium of his intellectual eye (*jnāna chakshu*), apart from his connection with every thing in the world called *nissanga*, as it is expressed by the Persian sophist;—"*amokhteh Oniamekhteh az harche hast.*"—Knowing and not mixing with all that is."

From this view of Yoga, it will appear that, all kinds of knowledge, whether as it existed among the ancients, or is in the course of its improvement in modern times, forms a subject of the Yoga or meditative philosophy, which embraces and comprehends in itself a knowledge of all practical arts and sciences, as the military art and other things treated of in this work. Hence it is evident, that a large fund of learning forms the greatest Yoga, and the most learned among men, were the greatest thinkers or Yogis amongst mankind in all ages. No rational being therefore can either refrain from thinking, or employing his mind to the acquisition of knowledge, both of which are termed Yoga in Indian philosophy.

But the yogi is commonly believed to be an inspired sage or seer, viewing all things appearing before him in his dream and vision. These are sometimes retrospective, and resultants of the vibrations of waking feelings and imagination, as in the case of the Brāhmana's anticipation of royalty as a coming reality.

In many instances they are believed as prospective and prophetic of future events, as in Padma's dread of his future life and fate. In Līlā's case however they were "no dreams but visions strange" of supernatural sights, and prophetic of the future state of her husband, as it was revealed to her by the goddess.

But as there are few that rely any faith "in the baseless fabric of a vision", they require to be told that the books of revelation in all religions are based upon these dreams and visions, which are believed to be the outpouring of the Holy Spirit into the souls of saints, in the sacred records of all nations.

The holy scriptures furnish us with many texts on the divine origin of dreams and visions as the following.

"But this is that which was spoken by the prophet Joel. And it shall come to pass in the last days, saith God. I shall pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

And on my servants and on my handmaidens, I will pour out in those days
of my spirit, and they shall prophesy;

And I will shew wonders, in heaven above, and signs in the earth
beneath; blood, and fire and vapour of smoke:

The sun shall be turned into darkness, and the moon into blood &c."

The Book of Acts, Chap II. v. 16-20.

END OF THE FIRST VOLUME.

GENEALOGY

- I. Kālī Mitra. [24]
- II. Srīdhara Mitra.
- III. Sukti Mitra.
- IV. Sauveri Mitra.
- V. Hari Mitra.
- VI. Soma Mitra.
- VII. Kesava Mitra.
- VIII. Mrityunjaya Mitra.
- IX. Dhui Mitra. [25]
- X. Nīsāpati Mitra.
- XI. Lambodara Mitra Alias Kuvera.
- XII. Parameswara Mitra. [26]
- XIII. Dānapati Mitra.
- XIV. Jayadeva Mitra.
- XV. Shashthivara Mitra.
- XVI. Srīkānta Mitra.
- XVII. Sivarāma Mitra.
- XVIII. Krishnarāma Mitra.
- XIX. Sītārāma Mitra. [27]
- XX. Gocula Chandra Mitra.
- XXI. Jagamohana Mitra.
- XXII. Rasika Lāla Mitra
- XXIII. Vihāri Lāla Mitra.

[24] He was formerly an inhabitant of Kānya Kubjya, North Western Provinces, India. He being invited on an occasion of a ceremony (yajna) by Ādisura, Rājā of Gour Bengal, paid a visit at his court on Thursday 12th Kartick (October-November) Sakābda 994 (Tenth-Eleventh Century A.D.), and on his request he settled there and became the founder of Gour Mitra Family, at Maldah in Bengal.

[25] Barisā, Twenty four Pargannahs, District Alipur, Bengal.

[26] Bāli. Boro Pargunah, District Hugli.

[27] Bāgbāzar, Calcutta.

Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. 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).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

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 only 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).

===== END OF VOLUME 1 =====

THE

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MAHĀRĀMĀYANA

OF

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Part I

Containing
Utpatti Khanda

Translated from the original Sanskrit

By
VIHARI-LALA MITRA

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YOGA VĀSISHTHA.

BOOK III.

UTPATTI KHANDA.

CHAPTER LI.

DESCRIPTION OF SINDHU'S DOMINIONS

Vasishtha said:—The loud cry that the king was killed in battle by the rival monarch, struck the people with awe, and filled the realm with dismay.

2. Carts loaded with utensils and household articles, were driving through the streets; and women with their loud wailings, were running away amidst the impassable paths of the city.

3. The weeping damsels that were flying for fear, were ravished on the way by their captors; and the inhabitants were in danger of being plundered of their properties by one another.

4. The joyous shouts of the soldiers in the enemy's camp, resounded with the roarings of loose elephants and neighings of horses, trampling down the men to death on their way.

5. The doors of the royal treasury were broken open by the brave brigands, the valves flew off and the vaults re-echoed to the strokes. The warders were overpowered by numbers, and countless treasures were plundered and carried away.

6. Bandits ripped off the bellies of the royal dames in the palace, and the chandāla free-booters hunted about the royal apartments.

7. The hungry rabble robbed the provisions from the royal stores; and the soldiers were snatching the jewels of the weeping children trodden down under their feet.

8. Young and beautiful maidens were dragged by their hair from the seraglio, and the rich gems that fell from the hands of the robbers, glistened all along the way.

9. The chiefs assembled with ardour with their troops of horses, elephants and war-chariots, and announced the installation of Sindhu by his minister.

10. Chief engineers were employed in making the decorations of the city and its halls, and the balconies were filled by the royal party attending at the inauguration.

11. It was then that the coronation of Sindhu's son, took place amidst the loud acclamations of victory; and titles and dignities, were conferred upon the noblemen on the victor's side.

12. The royal party were flying for life into the villages, where they were pursued by the victorious soldiers; and a general pillage spread in every town and village throughout the realm.

13. Gangs of robbers thronged about, and blocked the passages for pillage and plunder; and a thick mist darkened the light of the day for want of the magnanimous Vidūratha.

14. The loud lamentations of the friends of the dead, and the bitter cries of the dying, mixed with the clamour raised by the driving cars, elephants and horses, thickened in the air as a solid body of sound (pindagrāhya).

15. Loud trumpets proclaimed the victory of Sindhu in every city, and announced his sole sovereignty all over the earth.

16. The high-shouldered Sindhu entered the capital as a second Manu (Noah), for re-peopling it after the all-devastating flood of war was over.

17. Then the tribute of the country poured into the city of Sindhu from all sides; and these loaded on horses and elephants, resembled the rich cargoes borne by ships to the sea.

18. The new king issued forthwith his circulars and royal edicts to all sides, struck coins in his own name, and placed his ministers as commissioners in all provinces.

19. His iron-rod was felt in all districts and cities like the inexorable rod of Yama, and it overawed the living with fear of instant death.

20. All insurrections and tumults in the realm, soon subsided to rest under his reign; as the flying dust of the earth and the falling leaves of trees, fall to the ground upon subsidence of a tempest.

21. The whole country on all sides was pacified to rest, like the perturbed sea of milk after it had been churned by the Mandara mountain.

22. Then there blew the gentle breeze of Malaya, unfurling the locks of the lotus-faced damsels of Sindhu's realm, and wafting the liquid fragrance of their bodies around, and driving away the unwholesome air (of the carnage).

CHAPTER LII.

STATE OF MAN AFTER DEATH.

Vasishtha said:—In the meanwhile, O Rāma! Līlā seeing her husband lying insensible before her and about to breathe his last, thus spoke to Sarasvatī.

2. Behold, O mother! my husband is about to shuffle his mortal coil in this perilous war, which has laid waste his whole kingdom.

3. Sarasvatī replied:—This combat that you saw to be fought with such

fury, and lasting so long in the field, was neither fought in thy kingdom nor in any part of this earth.

4. It occurred nowhere except in the vacant space of the shrine, containing the dead body of the Brāhman; and where it appeared as the phantom of a dream only (in your imagination).

5. This land which appeared as the realm of thy living lord Vidūratha, was situated with all its territories in the inner apartment of Padma. (The incidents of Vidūratha's life, being but a vision appearing to the departed spirit of Padma).

6. Again it was the sepulchral tomb of the Brāhman Vasishtha, situated in the hilly village of Vindya, that exhibited these varying scenes of the mortal world within itself (*i. e.* as a panorama shows many sights to the eye, and one man playing many parts in the stage).

7. As the departed soul views the vision of the past world within its narrow tomb; so is the appearance of all worldly accidents unreal in their nature. Gloss:—The apparitions appearing before the souls of the dead lying in their tombs, are as false as the appearances presenting themselves before the living souls in their tomb of this world. The souls of the living and the dead are both alike in their nature, and both susceptible of the like dreams and visions.

8. These objects that we see here as realities, including these bodies of mine and thine and this Līlā's, together with this earth and these waters, are just the same as the phantoms rising in the tomb of the deceased Brāhman of the hilly region.

9. It is the soul which presents the images of things, and nothing external which is wholly unreal can cast its reflexion on the soul. Therefore know thy soul as the true essence which is increate and immortal, and the source of all its creations within itself. Note:—The subjective is the cause of the objective and not this of that.

10. The soul reflects on its inborn images without changing itself in any state, and thus it was the nature of the Brāhman's soul, that displayed these images in itself within the sphere of his tomb.

11. But the illusion of the world with all its commotion, was viewed in the vacant space of the souls of the Brāhman and Padma, and not displayed in the empty space of their tombs, where there was no such erroneous reflexion of the world.

12. There is no error or illusion anywhere, except in the misconception of the observer; therefore the removal of the fallacy from the mind of the viewer, leads him to the perception of the light of truth.

13. Error consists in taking the unreal for the real, and in thinking the viewer and the view or the subjective and objective as different from each other. It is the removal of the distinction of the subjective and objective, that leads us to the knowledge of unity (the *on* or one or *om*).

14. Know the Supreme soul to be free from the acts of production and destruction, and it is his light that displays all things of which He is the source; and learn the whole outer nature as having no existence nor change in itself.

15. But the souls of other beings, exhibit their own natures in themselves; as those in the sepulchral vault of the Brāhman, displayed the various dispositions to which they were accustomed. (Thus the one unvaried soul appears as many, according to its particular wont and tendency in different persons).

16. The soul has no notion of the outer world or any created thing in it; its consciousness of itself as an increate vacuity, comprehends its knowledge of the world in itself (*i. e.*, the subjective consciousness of the Ego, includes the knowledge of the objective world).

17. The knowledge of the mountain chains of Meru and others, is included under the knowledge in the vacuity of the soul; there is no substance or solidity in them as in a great city seen in a dream.

18. The soul views hundreds of mountainous ranges and thousands of solid worlds, drawn in the small compass of the mind, as in its state of dreaming.

19. Multitudes of worlds, are contained in a grain of the brain of the mind; as the long leaves of the plantain tree, are contained in one of its minute seeds.

20. All the three worlds are contained in an atom as the intellect, in the same manner as great cities are seen in a dream; and all the particles of intellect within the mind, have each the representation of a world in it.

21. Now this Līlā thy step-dame, has already gone to the world which contains the sepulchre of Padma, before the spirit of Vidūratha could join the same.

22. The moment when Līlā fell in a swoon in thy presence, know her spirit to be immediately conveyed to him and placed by his side.

23. Līlā asked:—Tell me, O goddess! how was this lady endowed here with

my form before, and how is she translated to and placed as my step-dame beside my deceased husband?

24. Tell me in short, in what form she is now viewed by the people in Padma's house, and the manner in which they are talking to her at present.

25. The goddess replied:—Hear Līlā, what I will relate to thee in brief in answer to thy question, regarding the life and death of this Līlā as an image of thyself.

26. It is thy husband Padma, that beholds these illusions of the world spread before him in the same sepulchre in the person of Vidūratha.

27. He fought this battle as thou didst see in his reverie, and this Līlā resembling thyself was likewise a delusion. These his men and enemies were but illusions, and his ultimate death, was as illusory as a phantom of the imagination, like all other things in this world.

28. It was his self delusion, that showed him this Līlā as his wife, and it is the same deceit of a dream, which deludes thee to believe thyself as his consort.

29. As it is a mere dream that makes you both to think yourselves as his wives, so he deems himself as your husband, and so do I rely on my existence (also in a like state of dream).

30. The world with all its beauty, is said to be the spectre of a vision; wherefore knowing it a mere visionary scene, we must refrain from relying any faith in this visible phantasmagoria.

31. Thus this Līlā, yourself and this king Vidūratha, are but phantoms of your fancy: and so am I also, unless I believe to exist in the self-existent spirit.

32. The belief of the existence of this king and his people, and of ourselves as united in this place, proceeds from the fulness of that intellect, which fills the whole plenitude.

33. So this queen Līlā also situated in this place with her youthful beauty, and smiling so charmingly with her blooming face, is but an image of divine beauty.

34. See how gentle and graceful are her manners, and how very sweet is her speech; her voice is as dulcet as the notes of the Kokila, and her motions as slow as those of a lovelorn maiden.

35. Behold her eyelids like the leaves of the blue lotus, and her

swollen breasts rounded as a pair of snow-balls; her form is as bright as liquid gold, and her lips as red as a brace of ripe *Vimba* fruits.

36. This is but a form of thee as thou didst desire to be to please thy husband, and it is the very figure of thy own self, that thou now beholdest with wonder.

37. After the death of thy husband, his soul caught the same reflexion of thy image, as thou didst desire to be hereafter; and which thou now seest in the person of the young *Līlā* before thee.

38. Whenever the mind has a notion or sensation or fancy of some material object, the abstract idea of its image is surely imprinted in the intellect.

39. As the mind comes to perceive the unreality of material objects, it thenceforth begins to entertain the ideas of their abstract entities within itself. (Hence the abstract ideas of things are said to accompany the intellectual spirit after its separation from the body).

40. It was the thought of his sure death, and the erroneous conception of the transmigration of his soul in the body of *Vidūratha*, that represented to *Padma* thy desired form of the youthful *Līlā*, which was the idol of his soul. (This passage confutes the doctrine of metempsychosis, and maintains the verity of eternal ideas).

41. It was thus that thou wast seen by him and he was beheld by thee according to your desires; and thus both of you though possessors of the same unvaried soul which pervades all space, are made to behold one another in your own ways (agreeably to your desires).

42. As the spirit of *Brahma* is all pervasive, and manifests itself in various ways in all places; it is beheld in different lights, according to the varying fancies (*vikshepa sakti*); or tendencies (*vāsanā sakti*) of men, like the ever-changeable scenes appearing to us in our visions and dreams.

43. The omnipotent spirit displays its various powers in all places, and these powers exert themselves everywhere, according to the strong force and capability it has infused in them (in their material or immaterial forms).

44. When this pair remained in their state of death-like insensibility, they beheld all these phantoms in their inner souls, by virtue of their reminiscence and desires (which are inherent in the soul).

45. That such and such person were their fathers and such their mothers before, that they lived in such places, had such properties of theirs,

and did such acts erewhile (are reminiscences of the soul).

46. That they were joined together in marriage, and the multitude which they saw in their minds, appeared to them as realities for the time in their imagination (as it was in a magic show).

47. This is an instance that shows our sensible perceptions, to be no better than our dreams; and it was in this deluded state of Līlā's mind, that I was worshipped and prayed by her:—

48. In order to confer upon her the boon that she might not become a widow; and it was by virtue of this blessing of mine, that this girl had died before her husband's death (to escape the curse of widowhood).

49. I am the progeny of Brahmā, and the totality of that intelligence of which all beings participate: it is for this reason that I was adored by her as the *Kula Devi* or tutelar divinity of all living beings.

50. It was at last that her soul left her body, and fled with her mind in the form of her vital breath, through the orifice of her mouth.

51. Then after the insensibility attendant upon her death was over, she understood in her intellect her living soul to be placed in the same empty space with the departed spirit of Padma.

52. Her reminiscence pictured her in her youthful form, and she beheld herself as in a dream, to be situated in the same tomb. She was as a blooming lotus with her beautiful countenance, and her face was as bright as the orb of the moon; her eyes were as large as those of an antelope, and she was attended by her graceful blandishments for the gratification of her husband.

CHAPTER LIII.

REPRESENTATIONS OF REMINISCENCE.

Argument. Description of Līlā's passage in the air, and her union with her husband's spirit. Relation of the depravity of those that are unacquainted with and unpractised in Yoga.

Vasishtha said:—Līlā having obtained the blessing of the goddess, proceeded with her fancied body to meet her royal spouse in heaven beyond the skies.

2. Having assumed her spiritual form which was as light as air, she fled merrily as a bird; and was wafted aloft by the fond desire of joining with her beloved lord.

3. She met before her a damsel sent by the goddess of wisdom, and as issuing out of the best model of her heart's desire.

4. The damsel said:—I am the daughter of thy friend Sarasvatī, and welcome thee, O beauteous lady in this place. I have been waiting here on thy way through the sky in expectation of thee.

5. Līlā said:—Lead me, O lotus-eyed maid to the side of my husband, as the visit of the good and great never goes for nothing.

6. Vasishtha said:—The damsel replied, come let us go there; and so saying, she stood before her looking forward on her way.

7. Then proceeding onward both together, they came to the door-way of heaven, which was as broad as the open palm of the hand, and marked with lines as those in palmistry. (?).

8. They passed the region of the clouds, and overstepped the tracks of the winds; then passing beyond the orbit of the sun, they reached the stations of the constellations.

9. Thence they passed through the regions of air and water (Indraloka), to the abodes of the gods and saints (Siddhas); whence they went across the seats of Brahmā, Vishnu and Siva to the great belt—of the universe.

10. Their spiritual bodies pierced through its orifice, as the humidity of ice water passes out of the pores of a tight water-jar.

11. The body of Līlā was of the form of her mind, which was of the nature of its own bent and tenor, and conceived these wanderings within itself (*i. e.*, the peregrinations of Līlā were purely the workings of her own mind and inclination).

12. Having traversed the spheres of Brahmā, Vishnu and Siva, and crossed the limit of the mundane sphere, and the environs of atmospheric water and air:—

13. They found an empty space as spacious as the scope of the great intellect, and impassable by the swift Garuda (the eagle of Jupiter) even in millions of Kalpa ages (*i. e.*, the unlimited space of the mind and vacuity).

14. There they beheld an infinity of shapeless and nameless worlds, scattered about as the countless fruits in a great forest. (The Nebulae

of unformed worlds).

15. They pierced through the ambit of one of these orbs before them, and passed inside the same as a worm creeps in a fruit which it has perforated.

16. This brought them back by the same spheres of Brahmā, Indra and others, to the orb of the globe below the starry frame.

17. Here they saw the same country, the same city and the same tomb as before; and after entering the same, they sat themselves beside the corpse of Padma covered under the heap of flowers.

18. At this time Līlā lost the sight of the heavenly damsel, who had been her companion erewhile, and who had now disappeared from her sight like a phantom of her illusion.

19. She then looked at the face of her husband, lying there as a dead body in his bed; and recognized him as such by her right discretion.

20. This must be my husband, said she, ay my very husband, who fell fighting with Sindhu; and has now attained this seat of the departed heroes, where he rests in peace.

21. I have by the grace of the goddess arrived here in person, and reckon myself truly blest to find my husband also as such (*i. e.*, resting here in his own figure).

22. She then took up a beautiful *chowry* flapper in her hand, and began to wave it over his body as the moon moves in the sky over the earth.

23. The waking Līlā asked:—Tell me, O goddess! in what manner the did king and his servants and hand-maids accost this lady, and what they thought her to be.

24. The goddess replied:—It was by our gift of wisdom to them, that this lady, that king and those servants, found themselves to partake of the one and same intellectual soul, in which they all subsisted.

25. Every soul is a reflection of the divine intellect, and is destined by his fixed decree to represent the individual souls to one another as refractions of the same, or as shadows in a magic show (*bhojakādrishta*).

26. Thus the king received his wife as his companion and queen, and his servants as cognate with himself (*i. e.* partaking of the same soul with his own).

27. He beheld the unity of his soul with her's and their's, and no

distinction subsisting between any one of them. He was astonished to find that there was nothing distinct in them from what he had in himself.

28. The waking Līlā said:—Why did not that Līlā meet her husband in her own person, according to her request and the boon that was granted to her?

29. The goddess replied:—It is not possible for unenlightened souls (as that of the young Līlā), to approach in person to holy spirits (or their persons or places), which are visible and accessible only to the meritorious, and unapproachable by gross bodies as the sun light is inaccessible by a shadow.

30. So it is the established law from the beginning of creation, that intelligent souls can never join with dull beings and gross matter, as truth can never be mixed up with falsehood.

31. And so is that as long as a boy is prepossessed with his notion of a ghost, it is in vain to convince him of the falsehood of goblins as mere chimeras of his imagination.

32. And as long as the feverish heat of ignorance rages within the soul, it is impossible for the coolness of the moon of intelligence to spread over it.

33. So long also as one believes himself to be composed of a corporeal body, and incapable to mount in the higher atmosphere, it is no way possible to make him believe otherwise (that he has an incorporeal nature in his soul and mind).

34. But it is by virtue of one's knowledge and discrimination, and by his own merit and divine blessing, that he acquires a saintly form (nature); wherewith he ascends to the higher region, as you have done with this body of yours.

35. As dry leaves of trees are burnt in no time by the burning fire, so this corporeal body is quickly lost by one's assumption of his spiritual frame.

36. The effect of a blessing or curse, on any one is no other than his obtaining the state he desired or feared to have. (Hence the boon of Līlā has secured to her what she wished to get).

37. As the false appearance of a snake in a rope, is attended with no motion or action of the serpent in it; so the unreal views of Līlā's husband and others, were but the motionless imageries of her own imagination.

38. Whoever views the false apparitions of the dead as present before the vision of his mind, he must know them as reflections of his past and constant remembrance of them.

39. So our notions of all these worlds are mere products of our reminiscence, and no creation of Brahmā or any other cause; but simple productions of our desire (which presents these figures to the imagination).

40. So they who are ignorant of the knowable spirit of God, have only the notions of the outer world in them; as they view the distant orb of the moon within themselves (in their minds).

CHAPTER LIV.

REFLECTIONS ON DEATH.

Argument. The lot of living beings and the cause of their death. The duration of human life as determined by their acts and enjoyments, and the merit of their conduct in life time.

The goddess continued:—Those therefore who know the knowable God, and rely in virtue, can go to the spiritual worlds and not others. (Knowable means what ought to be and not what is or can be known).

2. All material bodies which are but false and erroneous conceptions of the mind, can have no place in Truth (the true spirit); as no shadow can have any room in sunshine. (So gross matter has no room in the subtle spirit).

3. Līlā being ignorant of the knowable (God), and unacquainted with the highest virtue (the practice of Yoga), could go no further than the city of her lord which she had at heart.

4. The waking Līlā said:—Let her be where she is (I inquire no more about her); but will ask you of other things. You see here my husband is about to die, so tell me what must I do at present.

5. Tell me the law of the being and not being of beings, and what is that destiny which destines the living beings to death.

6. What is it that determined the natures of things and gave existence to the categories of objects. What is it that has caused the warmth of

the fire and sun, and gave stability to the earth?

7. Why is coldness confined to the frost and the like, and what forms the essence of time and space; what are the causes of the different states of things and their various changes, and the causes of the solidity of some and tenuity of others?

8. What is that which causes the tallness of trees and men above the grass and brambles; and why is it that many things dwindle and decay in the course and capability of growth?

9. The goddess said:—At the universal dissolution of the world, when all things are dissolved in the formless void; there remains the only essence of Brahma, in the form of the infinite sky stretching beyond the limits of creation on all sides.

10. It then reflects in its intellect in the form of a spark of fire, as you are conscious of your aerial journey in a dream.

11. This atomic spark then increased in its size in the divine spirit, and having no substance of itself, appeared what is commonly styled the ideal world.

12. The spirit of God residing in it, thought itself as Brahmā—the soul of the world, who reigned over it in his form of the mind, as if it was identic with the real world itself. (The world is a display of the Divine Mind).

13. The primary laws that he has appointed to all things at their first creation, the same continue invariably in force with them to the present time (*i. e.* the primordial law or nature).

14. The minds of all turn in the same way as it was willed by the divine mind, and there is nothing which of itself can go beyond the law which the divine will has assigned to it.

15. It is improper to say that all formal existences, are nothing, because they remain in their substance (of the divine spirit), after disappearance of their forms; as the substance of gold remains the same after alteration of its shape and form.

16. The elementary bodies of fire and frost still continue in the same state, as their elements were first formed in the Divine mind in the beginning of creation.

17. Nothing therefore has the power to forsake its own nature, as long as the divine intellect continues to direct his eternal laws and decrees which are appointed to all.

18. It is impossible for any thing to alter its nature now from the eternal stamp, which Divine will has set upon all the substantial and ideal forms of creation.

19. As the Divine Intellect knows no opposition in its way, it never turns from the tenor of its own wonted intelligence which directs the destinies of all. (This is the real or subjective, intellectual or nominal view of evolution of all things from the divine mind).

20. But know in the first place the world to be no created thing. All this that appears to exist, is but a display of the notions in our consciousness, like the appearances in our dreams.

21. The unreal appears as real, as the shadow seems to be the substance. Our notions of things are the properties of our nature (*i. e.* they are natural to us, as they are engrafted in it by the eternal mind).

22. The manner in which the intellect exhibited itself, in its different manifestations, at the beginning, the same continues in its course to this time, and is known as the *samvid-kachana* or manifestations of consciousness, which constitute the *niyati*—course or system of the universe.

23. The sky is the manifestation of the intellectual idea of vacuity in the divine mind; and the idea of duration in the intellect, appeared in the form of the parts of time.

24. The idea of liquidity evolved itself in the form of water in the divine mind; in the same manner as one dreams of water and seas in his own mind. (So the air and earth are manifestations of the ideas of fluidity and solidity).

25. We are conscious of our dreams in some particular state of our intellect, and it is the wonderfully cunning nature of the intellect, that makes us think the unreal as real.

26. The ideas of the reality of earth, air, fire and water are all false; and the intellect perceives them within itself, as its false dreams and desires and reveries.

27. Now hear me tell you about death, for removing your doubts with regard to the future state; that death is destined for our good, in as much as it leads us to the enjoyment of the fruits of acts in this life.

28. Our lives are destined in the beginning to extend to one, two, three and four centuries in the different Kali, Dwāpara, Tretā and Satya ages of the world. (Corresponding with the golden, silver, brazen and iron

ages of the ancients).

29. It is however by virtue of place and time, of climate and food, and our good or bad actions and habits, that human life extends above or descends below these limits.

30. Falling short of one's duties lessens his life, as his excelling in them lengthens its duration; but the mediocrity of his conduct keeps it within its proper bound.

31. Boys die by acts causing infant diseases and untimely deaths; so do the young and old die of acts that bring on juvenile and senile weakness, sickness and ultimate death.

32. He who goes on doing his duties as prescribed by law of the Sāstras, becomes both prosperous and partaker of the long life allotted by the rule of the Sāstra.

33. So likewise do men meet their last state and future reward, according to the nature of their acts in life-time; or else their old age is subjected to regret and remorse, and all kinds of bodily and mental maladies and anxieties.

34. Līlā said:—Tell me in short, O moon-faced goddess! something more with regard to death; as to whether it is a pleasure or pain to die, and what becomes of us after we are dead and gone from here. (Death is said to be release from misery by some, and the most grievous of all torments by others. So Pope:—O, the pain, the bliss of dying).

35. The goddess replied:—Dying men are of three kinds, and have different ends upon their death. These are those who are ignorant, and such as are practiced in *yoga*, and those that are reasonable and religious.

36. Those practicing the *dhāranā yoga*, may go wherever they like after leaving their bodies, and so the reasonable *yogi* is at liberty to range everywhere. (It consists in mental retention and bodily patience and endurance).

37. He who has not practiced the *dhāranā yoga*, nor applied himself to reasoning, nor has certain hopes of the future, is called the ignorant sot, and meets with the pain and pangs of death.

38. He whose mind is unsubdued, and full of desires and temporal cares and anxieties, becomes as distressed as a lotus torn from its stalk (*i. e.* it is the subjection of inordinate passions, and suppression of inordinate desires and cares; which ensure our true felicity).

39. The mind that is not guided by the precepts of the Sāstras, nor purified by holiness; but is addicted to the society of the wicked, is subjected to the burning sensation of fire within itself at the moment of death.

40. At the moment when the last gurgling of the throat chokes the breath, the eye-sight is dimmed and the countenance fades away; then the rational soul also becomes hazy in its intellect.

41. A deep darkness spreads over the dimming sight, and the stars twinkle before it in day-light; the firmament appears to be obscured by clouds, and the sky presents its gloomy aspect on every side.

42. An acute pain seizes the whole frame, and a *Fata Morgana* dances before the vision; the earth is turned to air and the mid-air seems to be the moving place of the dying person.

43. The sphere of heaven revolves before him, and the tide of the sea seems to bear him away. He is now lifted up in the air, and now hurled down as in his state of dizziness or dream.

44. Now he thinks as falling in a dark pit, and then as lying in the cavern of a hill; he wants to tell aloud his torments, but his speech fails him to give utterance to his thoughts.

45. He now finds himself as falling down from the sky, and now as whirled in the air like a bundle of straws blown aloft in the air by a gust of wind. He is now riding swiftly as in a car, and now finds himself melting as snow.

46. He desires to acquaint his friends of the evils of life and this world; but he is carried away from them as rapidly as by an air-engine, (like a stone shot by a ballista or an aeronaut in a balloon).

47. He whirls about as by a rotatory machine or turning wheel, and is dragged along like a beast by its halter. He wallows about as in an eddy, or turns around as the machine of some engine.

48. He is borne in the air as a straw, and is carried about as a cloud by the winds. He rises high like a vapour, and then falls down like a heavy watery cloud pouring out in the sea.

49. He passes through the endless space and revolves in all its vortiginous vacuities, to find as it were, a place free from the vicissitudes to which the earth and ocean are subject (*i. e.*, a place of peace and rest).

50. Thus the rising and falling spirit roves without cessation, and the

soul breathing hard and sighing without intermission, sets the whole body in sore pain and agony.

51. By degrees the objects of his senses become as faint to his failing organs, as the landscape fades to view at the setting of the sun. (The world recedes; it disappears: Pope).

52. He loses the remembrance of the past and present, upon the failing of his memory at this moment; as one is at a loss to know the sides of the compass after the evening twilight has passed away.

53. In his fit of fainting, his mind loses its power of thinking; and he is lost in a state of ignorance, at the loss of all his thoughts and sensibility. (So the lines:—It absorbs me quite, steals my senses, shuts my sight. Pope).

54. In the state of faintishness, the vital breath ceases to circulate through the body; and at the utter stoppage of its circulation, there ensues a collapse *murch'ha* or swooning.

55. When this state of apoplexy joined with delirium, has reached its climax, the body becomes as stiff as stone by the law of inertia, ordained for living beings from the beginning.

56. Līlā said:—But tell me, O goddess, why do these pains and agonies, this fainting and delirium, and disease and insensibility, overtake the body, when it is possessed of all its eight organs entire.

57. The goddess replied:—It is the law appointed by the author of life from the first, that such and such pains are to fall to the lot of living beings at such and such times. (Man's primeval sin brought pain and disease and death into the world).

58. The primeval sin springs of itself as a plant in the conscious heart of man, and subjects him to his doomed miseries, which have no other intelligible cause. (There is no other assignable cause of death and disease except the original guilt).

59. When the disease and its pain overpower the body, and prevent the lungs and arteries to expand and contract, in order to inhale and exhale the air, it loses its equipoise (*samāna*) and becomes restless.

60. When the inhaled air does not come out, nor the exhaled breath re-enter the lungs, all pulsation is at a stop; and the organic sensations are lost in their remembrance only. (As in the memory of sleeping and dreaming men).

61. When there is no ingress nor egress of the vital air, the pulse

sinks and becomes motionless, and the body is said to become senseless, and the life to be extinct.

62. I shall also die away in my destined time, but my consciousness of former knowledge will all be awake at the hour of death (which proves the immortality of the soul).

63. Though I am dead and gone from here in this manner, yet I must mind, that the seed of my innate consciousness (the soul), is never destroyed with my life and body.

64. Consciousness is inward knowledge and imperishable in its nature; therefore the nature of consciousness is free from birth and death. (The body is subject to birth and death, but not the soul).

65. This consciousness is as clear as a fresh fountain in some persons, and as foul as tide water in others; it is bright in its form of the pure intellect—*chit* in some, and polluted with the passions of animal life, in its nature of the sentient or living soul—*chetana* in many.

66. As a blade of grass is composed of joints in the midst, so is the even nature of the sentient or living soul; which is combined with the two states of birth and death amidst it.

67. The sentient soul is neither born nor dead at any time; but witnesses these two states as the passing shadows and apparitions in a dream and vision.

68. The soul is no other than the intellect, which is never destroyed anywhere by any. Say, what other thing is this soul, which is called the *Purusha* beside the intellect itself. Gloss. It is not the body, nor the vital breath, nor perceptions nor mind; it is not the understanding nor egoism, nor the heart nor illusion, all of which are inactive of themselves.

69. Say then whom and what you call to be dead today, and whether the intellect is liable to disease or demise at any time and in any wise. Millions of living bodies are verily dying every day, but the intellect ever remains imperishable.

70. The intellect never dies at the death of any living being; because all the living soul continues the same upon the demise of every body here.

71. The living soul therefore, is no more than the principle which is conscious of its various desires, affections and passions. It is not that principle to which the phases of life and death are attributed by men.

72. So there is none that dies, nor any one that is born at any time; it is this living principle only that continually revolves in the deep eddy of its desires.

73. Considering the unreality of the visible phenomena, there can be no desire for them in any body; but the inward soul that is led by its egoism to believe them as true, is subject to death at the dis-appearance of the phenomena.

74. The recluse ascetic flying from the fears of the world as foreign to his soul; and having none of its false desires rising in his breast, becomes liberated in his life and assimilated with the true ONE.

CHAPTER LV.

THE STATES OF LIFE AND DEATH.

Līlā said:—Tell me, goddess! for edification of my knowledge, the manner in which a living being comes to die and to be re-born in another form.

2. The goddess replied:—As the action of the heart ceases to act, and the lungs blow and breathe no more, the current of the vital airs is utterly stopped, and the living being loses its sensibility.

3. But the intellectual soul which has no rise nor fall, remains ever the same as it abides in all moving and unmoving bodies, and in air, water, fire and vacuum. Gloss. So saith the Sruti:—The soul is unlimited, permanent and imperishable.

4. When the hindrance of breathing, stops the pulsation, and motion of the body, it is said to be dead; and is then called an inert corpse (but not so the soul).

5. The body being a dead carcass, and the breathing mixing with the air, the soul is freed from the bonds of its desires, and flies to and remains in the mode of the discrete and self-existent soul. Gloss. The Sruti says:—"His elemental parts mix with the elements, and his soul with the Supreme." The unconditioned—*nirupadhika* spirit, joins with the Holy spirit; but not so the conditioned (*upādhika*) soul of the unholy.

6. The soul having its desires and styled the animal spirit—*Jīva*, is

otherwise than the *ātman*—soul. It remains in its sepulchral vault under the same atmosphere as the soul of Padma, which thou sawst hovering about his tomb. Gloss. The desire binds down the spirit to its own sphere. (The Ghost hovering about the charnel vault. Milton).

7. Hence such departed spirits are called *pretas* or ghosts of the dead, which have their desires and earthly propensities attached to them; as the fragrance of the flower is concentrated in its pollen, and thence diffused through the air.

8. As the animal souls are removed to other spheres, after their departure from this visible world, they view the very many scenes and sights; that their desires present before them like visions in a dream.

9. The soul continues to remember all its past adventures, even in its next state, and finds itself in a new body, soon after the insensibility of death is over. Gloss. This is the *linga* or *sūkshma deha*—the spiritual or subtile body of spiritualism.

10. What appears an empty vacuum to others, seems as a dusky cloud to the departed soul, enveloping the earth, sky, moon and all other orbs within its bosom:—(the circumambient atmosphere).

11. The departed spirits are classed in six orders, as you shall now hear from me; namely, the great, greater and greatest sinners, and so likewise the three degrees of the virtuous.

12. These are again subdivided into three kinds, as some belonging to one state, and others composed of two or three states (*i. e.* of virtue and vice intermixed) in the same individual soul.

13. Some of the most sinful souls, lose the remembrance of their past states for the period of a whole year; and remain quite insensible within themselves, like blocks of wood or stone. (This is called the *pretārasthā* continuing for a whole year after death). (It is allied to Abraham's bosom or Irack of Mahometans).

14. Rising after this time, they are doomed to suffer the endless torments of hell; which the hardness of their earthly mindedness has brought upon them. (This is the Purgatory of Christians).

15. They then pass into hundreds of births, leading from misery to misery, or have a moment's respite; from the pains in their short lived prosperity, amidst their dreaming journey through life. (These transmigrations of the soul, are the consequences of its evil propensities).

16. There are others, that after their torpor of death is over, come to

suffer the unutterable torments of torpidity, in the state of unmoving trees (which are fixed to undergo all the inclemencies of weather).

17. And others again that having undergone the torments of hell, according to their inordinate desires in life, are brought to be re-born on earth, in a variety of births in different forms.

18. Those of lesser crimes, are made to feel the inertness of stones for sometime, after the insensibility attending upon their death. (This means either the insensibility of dead bodies, or that of mineral substances.)

19. These being awakened to sensibility after some period, either of duration long or short (according to their desert); are made to return on earth, to feel the evils of brutish and beastly lives.

20. But the souls of the least sinful, come to assume soon after their death, some perfect human form, in order to enjoy the fruits of their desire and desert on earth.

21. These desires appear before the soul as dreams, and awaken its reminiscence of the past, as present at that moment.

22. Again the best and most virtuous souls, come soon after their death, to find themselves in heavenly abodes, by reason of their continued thoughts and speculations of them.

23. Some amongst them, are brought to enjoy the rewards of their actions in other spheres, from which they are sent back to the mortal world, at the residences of the auspicious and best part of mankind.

24. Those of moderate virtues are blown away by the atmospheric air, upon the tops of trees and medicinal plants, where they rove about as the protozoa, after the insensibility of death is over.

25. Being nourished here by the juice of fruits, they descend in the form of serum and enter into the hearts of men, whence they fall into the uterus in the form of *semen virilis*, which is the cause of the body and life of other living beings.

The gloss says:—Having enjoyed in the next world the good fruits of their virtuous deeds, they are blown down on earth by the winds and rain. Here they enter in the form of sap and marrow in the vegetable productions of corn, grain and fruits; and these entering the body of animals in the form of food, produce the semen, which becomes the cause of the lives and bodies of all living beings.

26. Thus the dead, figure to themselves some one of these states of

living bodies, according to their respective proclivity, after they recover from the collapse attending upon their death.

27. Having thought themselves to be extinct at first, they come to feel their resuscitation afterwards, upon receiving the offering of the mess, made to their departed spirits (by their surviving heirs).

28. Then they fancy they see the messengers of death, with nooses in their hands, come to fetch them to the realm of *Yama*; where they depart with them (with their provision for one year offered in their *Srādh* ceremony).

29. There the righteous are carried in heavenly cars to the gardens of Paradise, which they gain by their meritorious acts in life.

30. But the sinful soul, meets with icebergs and pitfalls, tangled with thorns and iron pikes, and bushes and brambles in its passage, as the punishment of its sins.

31. Those of the middling class, have a clear and paved passage, with soft grassy path-ways shaded by cooling arbours, and supplied with spring waters on both sides of them.

32. On its arrival there, the soul reflects within itself that: "here am I, and yonder is *Yama*—the lord of the dead. The other is the judge of our actions—*Chitragupta*, and this is his judgement given on my behalf."

33. In this manner the great world also, appears to every one as in a dream; and so the nature and manner of all things, present themselves before every soul.

34. But all these appearances are as void as air; the soul alone is the sentient principle, and the spacious space and time, and the modes and motions of things, though they appear as real, are nothing in reality.

35. Here (in *Yama's* court), the soul is pronounced to reap the reward of its acts, whereby it ascends either to the blissful heaven above, or descends to the painful hell below.

36. After having enjoyed the bliss of heaven, or suffered the torment of hell, it is doomed to wander in this earth again, to reap the reward of its acts in repeated transmigrations.

37. The soul springs up as a paddy plant, and brings forth the grains of intelligence; and then being assembled by the senses, it becomes an animal, and lastly an intelligent being.

I. e. The insensible vegetable, entering into the animal body in the

form of food, is converted to a sensible but irrational soul; but entering as food in the body of man, it turns to a rational and human soul. The one Universal soul is thus diversified in different beings. (It is the plant and food that sustains and nourishes all souls. Gloss).

38. The soul contains in itself the germs of all its senses, which lie dormant in it for want of its bodily organs. It is contained in the semen virilis of man, which passing into the uterus, produces the foetus in the womb of the female.

39. The foetus then becomes either well-formed or deformed, according to the good or evil deeds of the person in its past state; and brings forth the infant of a goodly or ill shapen appearance.

40. It then perceives the moonlike beauty of youthful bloom, and its amorous disposition coming upon itself; and feels afterwards the effects of hoary old age, defacing its lotus-like face, as the sleets of snow, shatter and shrivel the lotus leaflets.

41. At last it undergoes the pains of disease and death, and feels the same insensibility of Euthanasia as before, and finds again as in a dream its taking of a new form.

42. It again believes itself to be carried to the region of Pluto, and subjected to the former kinds of revolution; and thus it continues to conceive its transmigration, in endless births and various forms.

43. Thus the aerial spirit goes on thinking, for ever in its own ethereal sphere, all its ceaseless metempsychosis, until its final liberation from this changeful state.

44. Līlā said:—Tell me kindly, O good goddess! for the enlightenment of my understanding, how this misconception of its changeableness, first came upon the soul in the beginning.

45. The goddess replied:—It is the gross view of the abstract, that causes us to assume the discrete spirit, in the concrete forms of the earth and sky and rocks and trees (all of which subsist in the spirit, and are unsubstantial in themselves).

46. As the divine intellect manifests itself, as the soul and model of all forms; so we see these manifestations, in the transcendental sphere of its pure intelligence.

47. In the beginning, God conceived himself as the lord of creation (Brahmā); and then as it were in a dream, he saw in himself, all the forms as they continue to this time.

48. These forms were manifested in the divine spirit, at first as his will; and then exhibited in the phenomenal world, as reflexions of the same, in all their present forms.

49. Among these some are called living beings, which have the motions of their bodies and limbs; and live by means of the air which they breathe, and which circulate in their bodies through the lungs and arteries.

50. Such also is the state of the vegetable creation from the first, that they having their inward sensitiveness, are notwithstanding devoid of outward motion, and receive their sustenance by the roots; wherefore they are called *Pādapas* or pedobibers.

51. The hollow sphere of the divine intellect, beaming with intelligence, sends forth its particles of percipience, which form the consciousness of some beings, and sensitiveness in others.

52. But man uses his eyes to view the outer and the reflected world (in disregard of his consciousness of the real); although the eyes do not form his living soul, nor did they exist at his creation and before his birth. (When his view was concentrated within himself as in his sleeping visions).

53. It is according to one's estimation of himself, that he has his proper and peculiar desires, and the particular form of his body also. Such is the case of the elementary bodies likewise, from their inward conception of their peculiar natures.

Gloss:—So the ideas of vacuity, fluidity and solidity forming the bodies of air, water and earth; and the form of every thing agreeing with its inherent nature.

54. Thus all moving and unmoving things, have their movable and immovable bodies, according to their intrinsic disposition or idiosyncrasy as such and such.

55. Hence all self-moving beings have their movable bodies, conforming with the conception of their natures as so and so; and in this state of their belief, they continue to this time, with their same inborn or congenital bodies.

56. The vegetable world still continues in the same state of fixedness, from its sense of immobility; and so the rocks and minerals continue in their inert state, from the inborn sense of their inertness.

57. There is no distinction whatever between inertness and intelligence, nor any difference betwixt production, continuance and extinction of things; all which occur in one common essence of the supreme.

58. The varying idiosyncrasy subsisting in vegetables and minerals, makes them feel themselves as such, and causes their various natures and forms, as they have to this time.

59. The inward constitution of all immovable objects, makes them remain in their stationary states; and so of all other substances, according to their different names and natures.

60. Thus the inward crisis or quality of worms and insects, makes them conceive themselves according to their different kinds, and gives them their particular natures for ever.

61. So the people under the north pole know nothing, about those in the south, except that they have the knowledge of themselves only (as ever subject to the intense cold of the frigid zone).

62. So also all kinds of moving and unmoving beings, are prepossessed with their own notions of things, and regard all others according to the peculiar nature of themselves. (Atma vat &c.).

63. Again as the inhabitants of caves, know nothing of their outsiders; and as the frogs of dirty pools are unacquainted with pure water of streams; so is one sort of being ignorant of the nature of another.

64. But the inane intellect, residing in the form of the all pervasive mind, and all sustaining air; knows the natures of all things in all places.

65. The vital air, that enters all bodies through the pores of their bodies, is the moving principle, that gives life and motion to all living beings.

66. Verily the mind is situated in all things, whether they are moving or immovable; and so is the air, which causes the motion in some, and quiescence in others.

67. Thus are all things but rays of the conscious soul, in this world of illusion, and continue in the same state, as they have been from the beginning.

68. I have told you all, about the nature of things in the world, and how un-realities come to appear as real unto us.

69. Lo here this king Vidūratha is about to breathe his last, and the garlands of flowers heaped on the corpse of thy husband Padma, are now being hung upon the breast of Vidūratha.

70. Līlā said:—Tell me goddess! by what way he entered the tomb of Padma, and how we may also go there to see what he has been doing in that place.

71. The goddess said:—Man goes to all places by the way of his desires, and thinks also he goes to the distant future, in the spiritual form of pure intellect.

72. We shall go by the same way (aerial or spiritual), as you will like to take; because the bond of our friendship will make no difference in our choice and desires.

73. Vasishtha said:—The princess Līlā being relieved of her pain, by the recital of this agreeable narration; and her intellectual sight being brightened, by the blazing sun of spiritual light; beheld the insensible and unmoving Vidūratha, breathe out his last expiring breath.

CHAPTER LVI.

STATE OF THE SOUL AFTER DEATH.

Argument. The desire of the king, and his departure to the realm of death, followed by Līlā and the goddess; and their arrival to his former city.

Vasishtha continued:—In the meantime the eye-balls of the king became convoluted, and his lips and cheeks grew pale and dry, with his whole countenance; and there remained only the slender breath of life in him.

2. His body became as lean as a dry leaf, and his face turned as ghastly as the figure of death; his throat gurgled as the hoarsest beetles, and his lungs breathed with a bated breath.

3. His sight was darkened upon the insensibility of death, and his hopes were buried in the pit of despair; and the sensations of his external organs, were hid within the cavity of his heart.

4. His figure was as senseless as a picture in painting, and all his limbs were as motionless, as those of a statue carved upon a block of marble.

5. What need is there of a lengthy description, when it may be said in short; that his life quitted his body, as a bird flies off afar from a falling tree.

6. The two ladies with their divine eye-sight, beheld his animal spirit, flying upwards in the sky in its aerial form; and his consciousness disappearing, like the odour of a flower wafted by the wind.
7. His living soul being joined with its spiritual body, began to fly higher and higher in the air; as it was led by its inward desire or expectation of ascending to heaven.
8. The two ladies, kept going after that conscious soul, like a couple of female bees, pursuing a particle of perfume borne afar in the air on the wings of the wind.
9. Then in a moment after the fainting fit of death was over; the conscious soul was roused from its insensibility, like some fragrance expanding itself with the breeze.
10. It saw the porters of death, carrying away the souls of the dead, that have resumed their grosser forms, by means of the mess offerings of their kinsmen to their manes.
11. After a long year's journey on the way, it reached at the distant abode of *Yama*, with the hope of reaping the reward of its acts; but found the gate fast beset by beasts of prey. (Like the Cerebrus at the hellgate of Pluto).
12. *Yama*, on beholding the departed spirit of every body brought before him, ordered to find out its foul acts all along its life time.
13. On finding the prince's spirit spotless, and ever inclined to virtuous acts and to have been nourished by the grace of the goddess of wisdom:—
14. He ordered it to be released, and re-entered into its former dead body, which lay buried under the flowers in the tomb.
15. It was then let to fly in the ethereal path, with the swiftness of a stone flung from a sling; and was followed by the living *Līlā* and the goddess in the air.
16. The living soul of the king thus sailing through the sky, did not observe the forms of the two ladies that followed it, though they saw it all along its course. (Because heavenly forms are invisible to mortal eyes and souls).
17. They traversed through many worlds, and soon passed the bounds of the extra-mundane systems; till they arrived at the solar world, whence they descended on this orb of the earth.

18. The two self-willed forms (of Līlā and the goddess), in company with the living soul of the king; arrived at the royal city of Padma, and entered the apartment of Līlā.

19. They entered in a trice and of their own free will, into the inside of the palace; as the air passes in flowers, and the sunbeams penetrate in the water, and the odors mix with the air.

20. Rāma asked:—How was it Sir, that they entered into the abode adjoining to the tomb, and how could they find out the way to it, the one having been dead a long time, and all three being but bodiless vacuity?

21. Vasishtha replied:—The tomb of the dead body of the prince, being impressed in his soul, and the object of its desire; led his spirit insensibly to it, as if it were by its inborn instinct.

22. Who does not know, that the endless desires which are sown in the human breast, like the countless seeds of a fig fruit; come of their own nature, to grow up to big trees in their time?

23. Just as the living body bears its seed—the subtile or *linga deha* in the heart, which germinates and grows to a tree at last; so every particle of the intellect, bears the mundane seed in itself. (The cosmos is contained in every individual soul).

24. As a man placed in one country, sees within himself his house, which is situated in a far distant land; so the soul sees the objects of his distant desires, ever present before it.

25. The living soul, ever longs after the best object of its desire; though it may undergo a hundred births, and become subject to the errors and delusions of his senses, and of this illusive world. (For whatever is born in the root, must come out in the seed; and that which is bred in the bones, must appear in the flesh).

26. Rāma rejoined:—There are many persons, that are free from their desire of receiving the funeral cake: now tell me, sir, what becomes of those souls, who get no cake offering at their Srādh.

27. Vasishtha replied:—The man having the desire of receiving the mess settled in his heart, and thinking it to be offered to him; is surely benefitted by its offering. (The funeral cake like every other food, is said to nourish the spirit, and cause its resuscitation in a new life and body).

28. Whatever is in the heart and mind, the same notions form the nature

of living beings; and whether these are in their corporeal or incorporeal states, they think themselves as such beings and no other. (The sense of personal identity accompanies the soul everywhere).

29. The thought of having received the *pinda* cake, makes a man *sapinda*, though it is not actually offered to him; so on the other hand the thought of not being served with the cake, makes a *sapinda* become a *nispinda* (or one served with it becomes as one without it).

30. It is verily the desire of all living beings to be such and such as they have in their hearts, and that is the cause of their becoming so in reality. (Gloss. The ordinance of the necessity of cake offering, fosters its desire in the hearts of men. Or, which is the same thing, the desire of receiving the funeral cake, is fostered in the hearts of men, by the ordinance of Srādh).

31. It is the thought of a man, that makes the poison savour as nectar to his taste; and it is his very thought that makes an untruth seem as truth to him. (Gloss. The thought of a snake-catcher that he is the snake eating Garuda, makes him swallow the bitter poison as sweet honey; and the thought of snake-bite from the pricking of a thorn, mortifies a man by his false fear or imagination only).

32. Know this for certain, that no thought ever rises in any one without some cause or other; hence the desire or thought which is inherent in the spirit, is the sole cause of its regeneration on earth.

33. Nobody has ever seen or heard of any event, occurring without its proper cause; except the being of the Supreme Being, which is the causeless cause of all beings, from their state of not-being into being.

34. The desire is inherent in the intellect, like a dream in the soul; and the same appears in the form of acts, as the Will of God is manifested in his works of creation.

35. Rāma said:—How can the spirit that is conscious of its demerit, foster any desire of its future good; and how can it profit by the pious works of others for its salvation? (as the Srādh made by the relatives of the deceased).

36. Tell me too whether the pious acts of others, which are offered to the manes go for nothing; and whether the absence of future prospects of the unmeritorious ghost, or the benevolent wishes of others (for its future good) are to take effect.

37. Vasishtha said:—A desire is naturally raised in one at its proper time and place, and by application of appropriate acts and means; and the rising of the desire necessarily overcomes its absence. Gloss. So a

Srādh done in proper season and manner, serves to the benefit of the desertless spirit.

38. The pious gifts made on behalf of the departed souls, accrue to them as their own acts; and the sense which they thus acquire of their worthiness, fills them with better hopes and desires of their future state. (Hence rises the hope of redemption by means of the redeeming son of man).

39. And as the stronger man gains the better of his adversary, so the later acts of piety drive away the former impiety from the spirit. Therefore the constant practice of pious acts is strictly enjoined in the Sāstras.

40. Rāma said:—If the desire is raised at its proper time and place, how then could it rise in the beginning when there was no time nor place (*i. e.*, when all was void and yet Brahmā had his desire and will).

41. You say that there are accessory causes, which give rise to the desires, but how could the will rise at first without any accessory cause whatever?

42. Vasishtha replied:—It is true, O long-armed Rāma, that there was neither time nor place in the beginning, when the Spirit of God was without its will.

43. And there being no accessory cause, there was not even the idea of the visible world, nor was it created or brought into existence; and it is so even now.

44. The phenomenal world has no existence, and all that is visible, is the manifestation of the Divine Intellect, which is ever lasting and imperishable.

45. This will I explain to you afterwards in a hundred different ways, and it is my main purpose to do so; but hear me now tell you what appertains to the matter under consideration.

46. They having got in that house, saw its inside beautifully decorated with chaplets of flowers as fresh as those of the spring season.

47. The inmates of the palace were quietly employed in their duties, and the corpse of the king was placed upon a bed of *mandara* and *kunda* flowers.

48. The sheet over the dead body, was also strewn over with wreaths of the same flowers; and there were the auspicious pots of water placed by the bed side.

49. The doors of the room were closed, and the windows were shut fast with their latches; the lamps cast a dim light on the white washed walls around, and the corpse was lying as a man in sleep, with the suppressed breathing of his mouth and nostrils.

50. There was the full bright moon, shining with her delightful lustre, and the beauty of the palace, put to blush the paradise of Indra; it was as charming as the pericarp of the lotus of Brahmā's birthplace, and it was as silent as dumbness or a dummy itself, and as beautiful as the fair moon in her fulness.

CHAPTER LVII.

PHENOMENA OF DREAMING.

Argument. Unsubstantiality *of the aerial* body of Līlā and the Spiritual bodies of Yogis.

Vasishtha continued:—They beheld there the younger Līlā of Vidūratha, who had arrived there after her demise, and before the death of that king.

2. She was in her former habit and mode with the same body, and the same tone and tenor of her mind; she was also as beautiful in all her features, as in her former graceful form and figure when living.

3. She was the same in every part of her body, and wore the same apparel as before. She had the very ornaments on her person, with the difference that it was sitting quietly in the same place, and not moving about as before.

4. She kept flapping her pretty fan (chowry), over the corpse of the king; and was gracing the ground below, like the rising moon brightening the skies above.

5. She sat quiet, reclining her moonlike face on the palm of her left hand; and decorated with shining gems, she appeared as a bed of flowers, with new-blown blossoms on it.

6. With the glances of her beautiful eyes, she shed showers of flowers on all sides; and the brightness of her person, beamed with the beams of the ethereal moon.

7. She seemed to have approached to the lord of men, like the goddess Lakshmī, appearing before the god Vishnu; and with the heaps of flowers before her, she seemed as Flora or the vernal season in person.

8. Her eyes were fixed on the countenance of her husband, as if she was pondering his future well-being; and there was a melancholy like that of the waning moon, spread over her face, to think of his present woeful state.

9. They beheld the damsel, who however had no sight of them; because their trust was in truth, and saw everything clearly; while her views being otherwise, she could not discern their spiritual forms.

10. Rāma said:—You have said Sir, that the former Līlā had repaired there in her reverie and spiritual form, by the favour of the goddess of wisdom.

11. How do you now describe her as having a body, which I want to know how and whence it came to her.

12. Vasishtha replied:—What is this body of Līlā, Rāma! It is no more true than a false imagination of her gross spirit, like that of water in the mirage. (It is the conception of one's self as so and so, that impresses him with that belief also).

13. It is the spirit alone that fills the world, and all bodies are creations of the fancy. This spirit is the Intellect of God, and full of felicity in itself.

14. The same understanding which Līlā had of herself to her end, accompanied her to her future state; and the same notion of her body followed her there, though it was reduced to dust, as the ice is dissolved into water.

15. The spiritual bodies also, are sometimes liable to fall into error, and think themselves as corporeal bodies, as we mistake a rope for the serpent.

16. The belief in the materiality of any body, as composed of the earth and other elements, is as false as it is to believe the hares to have horns on their heads.

17. Whoso thinks himself to have become a stag in his dream, has no need of seeking another stag for comparing himself with it (*i. e.* Men are actuated by their own opinion of themselves).

18. An untruth appears as truth at one time, and disappears at another; as the error of a snake in a rope, vanishes upon the knowledge of its

falsehood.

19. So the knowledge of the reality of all things, in the minds of the un-enlightened; is dispersed upon conviction of their unreality in the minds of the enlightened.

20. But the ignorant, that have a belief in the reality of this world of dreams, believe also in the transmigration of the animal soul, like the revolution of the globe on its own axis.

21. Rāma asked:—If the bodies of Yogis be of a spiritual nature, how is it that they are seen to walk about in the sights of men?

22. Vasishtha replied:—The Yogi may take upon himself various forms, without the destruction of his former body; as the human soul may deem itself transformed to a stag or any other being in a dream, without undergoing any change in its spiritual essence. (The identity of the self is not lost under any form of the body. Locke).

23. His spiritual body is invisible to all, though it may appear as visible to their sight. It is like the particles of frost seen in sun-beams, and as the appearance of a white spot in autumnal sky (when there is no frost nor cloud in it).

24. No body can easily discern the features of a Yogi's body, nor are they discernible by other Yogis. They are as imperceptible as the features of a bird flying in the air.

25. It is from the error of judgement, that men think some Yogis to be dead and others to be living; but their spiritual bodies are never subject to death or common sight.

26. The embodied soul is subject to errors, from which the souls of Yogis are free; because their knowledge of truth has purged the mistake of a snake in the rope, from their souls.

27. What is this body and whence it is, and what of its existence or destruction? What is lasting remains forever and is freed from the ignorance it had before (and it is the soul which is ever lasting and free from error).

28. Rāma said:—Whether the embodied soul takes the spiritual form, or is it something other than this. Tell me this and remove my doubt.

29. Vasishtha said:—I have told this repeatedly to you, my good Rāma! and how is it that you do not understand it yet, that there exists only the spiritual body, and the material form is nothing?

30. It is by habit of constant meditation, that you must know your spiritual state, and subdue your sense of corporeality; and as you abstain from the latter, so you attain to the former state.

31. Then there will be an end of your sense of the gravity and solidity of objects, like the disappearance of the visions of a dreaming man, when he comes to wake.

32. The body of a Yogi becomes as light and subtile, as the evanescent appearances in a dream (the fleeting objects of vision).

33. And as a dreaming man feels the lightness of his body, in his dreaming rambles; so the Yogi finds his solid body, as volatile as air in all places.

34. The expectation of the long life of a master-head in his material body, is realized in the spiritual one, after the corpse has been burnt away. (Longevity consists in the long life of the spirit and not of the body).

35. Every body must have to assume his spiritual frame afterwards; but the Yogi finds it in his life-time, by the enlightenment of his intellect.

36. As a man upon his waking from sleep, remembers his having an intellectual form in his dreaming state; so the Yogi is conscious of his spiritual body in his own intellect.

37. The notion of the corporeal body is a mere fallacy, like that of the snake in a rope; hence nothing is lost by the loss of this body, nor is anything gained by its production and regeneration.

38. Rāma said:—Now tell me Sir, what the inmates of the house thought this Līlā to be; whether they viewed her as an embodied being or a bodiless apparition appearing before them.

39. Vasishtha answered:—They took the sorrowful queen to be some friend of the king, and to have come from some place they knew not what and where.

40. They did not like to examine the matter, because it is the nature of the ignorant like that of brutes, to believe what they see, without investigation or consideration of its nature.

41. As a stone flung at random flies off from its mark, so the brutish and ignorant folks go astray, from hitting at the true mark of a thing placed before them.

42. As we know not what becomes of the objects of our dream, and whither they are fled upon our waking; such is the case with our material bodies, which are as false and fleeting as our delusive dreams.

43. Rāma said:—Tell me Sir, where the hill we dream of, is hid upon our waking; kindly remove my doubt, as the wind disperses the autumnal clouds.

44. Vasishtha said:—All things appearing in our dream or residing in our desire as the hill, &c., are absorbed in our consciousness whence they sprang; just as the motion of bodies subsides in the air which gives the vibration.

45. As the motion of the air mixes with the fixed ether, so the dreams and desires which we are conscious of, set in the unchanging soul whence they have their rise.

46. Our dreams like our knowledge of all other things, are made known to us by our consciousness, the nature of which is unknown to us as that of the inward soul. (Consciousness and the soul are represented as two different predicaments, and the one is not predicated of the other, as we say—the conscious soul).

47. We do not find our dreams and desires, as distinct from our consciousness of them; they appertain to it in the same manner, as fluidity to water and motion to the air.

48. Whatever difference may appear to exist between them, is the effect of sheer ignorance; and this gross ignorance is the feature of this world, known as the phantom of fancy.

49. As it is impossible to conceive two co-eternal and co-existent causes together (as an efficient and a material cause); so it is wrong to suppose the dream as a distinct existence or otherwise, than an act of our consciousness.

50. There is no difference whatever between the dreaming and waking states; in dream we see a false city appearing to view, so in waking you behold the unreal world, standing as a reality before you.

51. Nothing can be truly existent that appears as true in a dream; this being always true of the visions in a dream, it is likewise so of the external phenomena, appearing to the sight in our day dreams.

52. As the hill in a dream, immediately disappears into airy nothing, so the material world sooner or later disappears into naught by thinking on its nihility.

53. A Yogi is seen by some to mount in the air, and by others as a dead body lying on the ground; and this is according to one's belief in his spiritual or material body, that every one sees him in his own way.

54. The view of the phenomenal world as distinct from the Unity, is as false as a sight in delusion or magical show; or a dream or delirium of the great Illusion—*māyā*.

55. Others who are blinded by similar errors, entertain as in a dream, the notion of their reproduction after being awakened from the insensibility of their death like sleep; but the spiritual body of the Yogi shines and soars upward, after passing over the mirage of the false appearances of the world.

CHAPTER LVIII.

REVIVAL OF PADMA.

Argument. Extinction of the Spiritual life of Līlā, and Restoration of Padma's Life.

Vasishtha continued:—It was in the meantime that the goddess of wisdom, stopped the course of Vidūratha's life, as we stop the flight of our minds at will.

2. Līlā said:—Tell me, goddess, what length of time has expired, since the corpse of the king was laid in this tomb, and I was absorbed in my deep meditation.

3. The goddess replied:—A month has passed since these maid servants of thine have been waiting here for watching thy body, which they thought lay asleep in the room.

4. Hear excellent lady! what has become of thy body, after it was rotten in a fortnight and evaporated in the air.

5. Seeing thy lifeless corpse lying as cold as frost on the ground, and turning as dry as a log of wood, or rather as a withered leaf on the floor;—

6. The royal ministers thought thee to be dead of thyself (a suicide), and removed thy putrid carcase out of the room.

7. And what more shall I say, than they laid thy corpse on a heap of

sandal wood, and having set fire to the pile with the sprinkling of ghee, they reduced it to ashes in a short while.

8. Then the family raised a loud cry that their queen was dead, and wept bitterly for sometime, after which they performed thy funeral ceremonies.

9. Now when they will behold thee coming here in thy same body, they must be astonished to think thee as returned from the next world of the dead.

10. Now my daughter, when thou shalt appear before them in this thy purer and spiritual form, they must look upon thee with astonishment.

11. For thou hast not thy former form at present, but it is changed to a purer one, agreeably to the tenor and temperament of thy mind. (Lit. according to the desire in thy heart).

12. For every body beholds every thing without him, according to his inward feelings; as for example the sight of shadowy ghosts is frequent to children, that have a fear of devils at heart.

13. Now, O beauteous lady! Thou art an adept in spiritualism, and hast a spiritual body on thee, and hast forgotten and forsaken thy former body, with all the desires connate with it.

14. The view of material bodies, is lost to the sight of spiritualists; and the intelligent view them in the light of autumnal clouds, which are void of substance (*i. e.*, The flimsy clouds which are without rain-water in them).

15. On attainment of the spiritual state, the material body becomes as an empty cloud, and as a flower without its odor.

16. When a man of pure desire, is conscious of his attaining the spiritual state; he loses the remembrance of his material body, as a youth forgets his embryonic state.

17. It is now the thirty-first day that we have arrived at this place; and I have caused the maid servants here, to fall into a fast sleep this morning.

18. Now Līlā! let us advance before the wilful Līlā, and then discover to her at our will, the form of the truthful Līlā, and her manner and conduct to thee.

19. Vasishtha said:—So saying, they wished themselves to be perceived by the wilful Līlā, and stood manifest to her sight in their ethereal

forms of the goddess and her inspired dame.

20. At this instant the Līlā of Vidūratha, looked upon them with her staring eyes; and found the room lighted up by the full lustre of their bodies.

21. The apartment seemed to be lighted by the bright orb of the moon, and its wall washed over with liquid gold; the ground floor shone as paved with ice, and all was full of splendour.

22. After seeing the brightness of the bed chamber, Līlā looked up at the goddess and the other Līlā, and rising respectfully before them, she fell at their feet.

23. Be victorious, O ye goddesses! she said, that have blessed me with your visit, and know that know all, that I have come here first as a preparer of your way. (Lit. as the sweeper of your path).

24. As she was speaking in this manner, they received her with good grace, and then all the three sat together on a bedding in their youthful bloom, like luxuriant creepers on the snow cap top of Meru.

25. The goddess said:—Tell us daughter, how you came here before ourselves, how you have been, and what you have seen on your way hither.

26. The younger Līlā answered:—As I lay insensible on that spot (upon the shock of my death), I was enveloped in darkness like the new moon, and felt myself burnt away by the flame of a conflagration (*i. e.*, funeral fire).

27. I had no sense nor thought of anything good or bad, but remained with my eyes closed under my eye-lids.

28. Then I found myself, O great goddess! after I had recovered from my anaesthesia of death, to assume (by mistake a new body agreeably to my former impression), and to be translated at once into the midst of the sky.

29. I mounted on the vehicle of winds, and was borne like fragrance to this mansion through the etherial space.

30. I found this house guarded by its warders, and lighted with lamps, and having a costly bedstead placed in the midst of it.

31. I am looking here upon this corpse, as my husband Vidūratha, who has been sleeping here with his body covered under the flowers, like the vernal god in a flower garden.

32. I thought he was taking his rest, after the fatigue of the warfare, and did not like to disturb his repose in this place.

33. I have now related to you, my gracious goddesses! all that I have seen and thought of, since I have been restored to my new life.

34. The goddess spake:—Now I tell thee Līlā, that hast such beautiful eyes, and movest like a swan, that I will raise the corpse of the king to life from his bed in this bier.

35. Saying so, she breathed the breath of life as the lotus lets off its fragrance; and it fled into the nostrils of the carcase, like a creeping plant crawls into a hole.

36. It entered into the heart through the vital sheath, as the wind penetrates into the hole of a bamboo; and the breath of life was fraught with desires, as the waves of the sea sparkle with pearls.

37. The infusion of life, added to the colour of the face and body of king Padma; as the rain-water refreshes the fading lotus in a drought.

38. By degrees the members of the body became renovated, like a garden with its returning flowering season; and as the sides of a hill become virescent, with fresh grown bushes and creepers.

39. The person of the king shone as the queen of the stars, with all her digits of the full moon, when she enlightens the whole world, with the beams of her radiant face.

40. All his limbs became as tender and roscid, as the branches of trees in spring; and they regained their bright and golden hue, like the flowers of the vernal season.

41. He oped his eyes which were as clear as the sky, with their two pupils rolling as the two orbs of light; and enlightening the world, with their charming and auspicious beams.

42. He raised his body, as the Vindhya mountain uplifts its head, and cried, "who waits there" with a grave and hoarse voice.

43. The two Līlās responded to him saying:—"your commands;" when he beheld the two Līlās in attendance upon him, and lowly bending themselves at his feet.

44. Both of them were of the same form and features, and of the like demeanour and deportment towards him. They were alike to one another in their voice and action, as in their joy and gladness at his rising.

45. Then looking upon them he asked, "what art thou and who is she"? At this the elder Līlā responded to him saying—"deign to hear what I have to say".

46. I am Līlā thy former consort, and was joined as twain in one with thee, as sounds and their senses are combined together.

47. The other Līlā is but a reflexion of myself, and cast by my free will for your service.

48. The lady sitting here beside the bed, is the goddess of wisdom—the blessed Sarasvatī, and mother of the three worlds; set her on the golden seat before you.

49. It is by virtue of our great merit, that she has presented herself to our sight, and brought us back from other worlds to your presence in this place.

50. Hearing this, the lotus-eyed king, rose from his seat, and with pendant wreaths of flowers and a strap of cloth hung about his neck, prostrated himself at her feet.

51. He exclaimed:—I hail thee, O divine Sarasvatī! that dost confer all blessings on mankind. Deign to confer on me the blessings of understanding and riches with a long life.

52. As he was saying so, the goddess touched him with her hand and said, "be thou my son, possessed of thy desired blessings, and gain thy blessed abode in future."

53. "Let all evils and evil thoughts be far from thee, and all thy discomforts be dispersed from this place; let an everlasting joy alight in thine hearts, and a thick population fill thy happy realm. May all prosperity attend on thee for ever."

CHAPTER LIX.

EXTINCTION OF PADMA'S LIFE.

Argument. Great joy on the King's return to Life. His Government of the kingdom and his final Liberation.

Vasishtha said:—"Be it so," said Sarasvatī and disappeared in the air; and the people rose in the morning with their revived king.

2. He embraced the nascent Līlā, who embraced him in her turn, and they were exceeding glad in their coming to life again.
3. The palace was filled with loud acclamations of joy as those of giddy revelry: and the citizens were full of mirth and merry, song and music.
4. The shouts of victory, and sounds of huzzas and heydays, resounded in the air, and the people elated with joy, thronged at the royal courtyard to see their king.
5. The genii of the Siddhas and Vidyādhara, dropped down handful of flowers from above; and the sound of drums and kettles, and trumpets and conches, resounded on all sides.
6. The elephants roared aloud on the outside, with their uplifted trunks; and crowds of females filled the inner court-yard, with their loud rejoicings.
7. Men bearing presents to the king, fell upon one another at their mutual clashing; and others wearing the flowery chaplets on their heads and hairs, moved gracefully all about.
8. The red turbans of joy on the heads of the chiefs and host of citizens, and the waving of the reddish palms of dancing girls, filled the sky with a bed of red lotuses.
9. The ground also was strewn over with rosy flowers, by foot-falls of dancers with their reddish soles; and the pendant earrings of ballet girls, which flourished with the oscillation of their heads and shoulders, waved in the air like flowers of gold.
10. The silken veils which like autumnal clouds, covered the faces of fairy damsels in their dancing, glittered as so many moons shining in the court-yard.
11. The people then retired to their respective abodes, with loud applause of the queen's return with her husband from the other world.
12. The king Padma heard of his adventures from the hearsay of his subjects, and made his purificatory ablution, with the waters of the four seas of the earth.
13. Then the royal ministers and ministerial Brāhmans, joined together in the act of his installation, like the synod of immortals, meeting at the inauguration of Indra.
14. The two Līlās continued in company with the king, to relate with

delight their respective adventures, and the wisdom they had gathered thereby.

15. It was thus by grace of the genius of wisdom and their own experience, that this king Padma and his two queens, obtained their prosperity equal to that of the three worlds.

16. The king, who was fraught with the wisdom imparted to him by the goddess; continued to rule over his kingdom for thousands of years, in company with his consorts.

17. They reigned on earth, in their state of living liberation for myriads of years; and then receiving the perfect knowledge of the holy Siddhas, they became wholly liberated after their deaths.

18. The happy pair having reigned jointly, over their delightful realm of ever increasing population, and which was graced by learned men and righteous people, knowing their own rights and duties of doing good to all mankind, became freed from the burden of their state affairs for ever.

CHAPTER LX.

ON DURATION AND TIME AND THOUGHTS OF THE MIND.

Argument. The reason of introducing the two Līlās in the tale.
The one as the counterpart of the other.

Vasishtha said:—I have related to you this tale, prince! for removing your error of the phenomenal world. Mind this tale of Līlā, and renounce your misconception of the gross material world.

2. The substantiality of phenomena is a *nil* by itself, and requires no pains to invalidate it. It is hard to disprove a reality; but there is no difficulty in effacing a falsehood from the mind.

3. True knowledge consists in viewing the visibles as void, and knowing the one vacuum as the sole unity and real entity; one loses himself at last in this infinite vacuity. (Vasishtha was a *sūnya vādi* or vacuist, which Sankarāchārya was at the pains to refute in his Dig-vijaya).

4. When the self-born Brahmā created the world from nothing, and without the aid of any material or elementary body; it is plain that there was an eternal void, and all these are but manifestations of the vacuous

soul. (The *Teom* and *Beom* of Genesis, corresponding with *Tama* and *Vyom* of the Veda, were the origin of creation).

5. The same creative soul, has spread the seeds of its consciousness in the stream of creation, and these produce the images as they incessantly appear to us, unless we take the pains to repress them.

6. The appearance of the world, is but a perspective of the sphere of divine intellect; and contained in the small space of human intellect within the soul; as in a transparent particle of sand.

7. Such being the case, say what is the essence of this erroneous conception, and what may be our desires or reliance in it, and what can be the meaning either of destiny or necessity? (The predestination and chance, to which the Fatalists ascribe the origination of the universe).

8. This entire whole which is visible to the eye, is but a false appearance as that of magic; and there is no truth nor substance in a magic show.

9. Rāma said:—Oh! the wondrous exposition of the world, that you have now explained to me. It refreshes my soul, as the moon-beams revive the blades of grass, that have been burnt down by a conflagration.

10. It is after so long, that I have come to know the truly knowable; such as what and how it is, and the manner whereby, whence and when it is to be known.

11. I have my peace and rest in pondering on this wonderful theory, and your elucidation of the doctrines of the Sruti Sāstras.

12. But tell me this one thing to remove my doubt, as my ears are never satiate, with drinking the nectarious juice of your sweet speech.

13. Tell me the time, which transpired during the three births of Līlā's husband. Was it the duration of a day and night in one case, and of a month in another, and the period of a whole year in the case of Vidūratha?

14. Or did any one of them live for many years, and whether they were of short or longer durations, according to the measure of men, gods or Brahmā. (Because a human year is a day and night of the polar gods, and a moment of the cycle of Brahmā. And revolution of the whole planetary system to the same point makes a day of Brahmā).

15. Please sir, kindly tell me this, because little hearing is not sufficient to me, as a drop of water is not enough to moisten the dry soil or the parched ground of summer heat.

16. Vasishtha said:—Know sinless Rāma! that whosoever thinks of anything in any manner at any place or time, he comes to feel the same in the same manner, and in the same place and time.

17. Take for instance the destructive poison, which becomes as ambrosia to venomous insects, that take it for their dainty nourishment; and so is an enemy turning to a friend by your friendly behaviour unto him. (In both cases the evil turns to good by our taking it as such).

18. And the manner in which all beings consider themselves, and all others for a length of time; the same they seem to be by their mode and habit of thinking, as if it were by an act of destiny (*i. e.*, they consider their thoughts of things as their destined nature, which is not so in reality; for fair is foul and foul is fair; according as our judgments declare).

19. The manner in which the active intellect represents a thing in the soul, the same is imprinted in the consciousness of its own nature. (Here the *Chit* is said to be the *intellectus agens* and consciousness—*Samvid*—the *intellectus patiens*. The motion of the mind gives us the impressions of the swiftness and slowness of time).

20. When our consciousness represents a twinkling of the eye as a *Kalpa*, we are led to believe a single moment an age of long duration. (As a short nap appears an age in dreaming), and (a long age as a moment as in the case of the seven sleepers of Kehef).

21. And when we are conscious of or think a *Kalpa* age as a twinkling, the *Kalpa* age is thought to pass as a moment; and so a long night in our unconscious sleep, appears as a moment upon waking.

22. The night appears a longsome age, to the long suffering sick, while it seems as a moment, in the nightly revels of the merry; so a moment appears as an age in the dream, and an age passes off as a moment in the state of insensibility. (The length and shortness of duration, depending on our consciousness and insensibility of the succession of our ideas. See Locke and Kant on our idea of time).

23. The notions of the resurrection of the dead, and of one's metempsychosis, and being re-born in a new body; of his being a boy, youth or old man; and of his migrations to different places at the distance of hundreds of leagues, are all but the phenomena of sleep, and retrospective views in a dream.

24. King Haris Chandra is said, to have thought a single night as a dozen of years; and the prince Lavana to have passed his long life of a hundred years as the space of a single night. (So the seven sleepers of

Kehef passed a long period as one night, and so of others).[1]

[1] The reader is referred to the following passage in the story of Rip Van Winkle in Irving's Sketch-Book. "To him the whole twenty years, had been but as one night". The strange events that had taken place during his torpor were, that there had been a revolutionary war, when his country had thrown off the yoke of old England, and that instead of being a subject of George the third, he was now a free citizen of the United States, pp. 32-33.

25. What was a moment to Brahmā, was the whole age of the life-time of Manu (Noah); and what is a day to Vishnu, constitutes the long period of the life-time of Brahmā. (This alluded to the comparative differences in the cycles of planetary bodies presided by the different deities; such as Jupiter's cycle of 60 years round the sun, is but one year to the presiding god of that planet).

26. The whole life-time of Vishnu, is but one day of the sedate Siva; for one whose mind is motionless in his fixed meditation, is unconscious of the change of days and nights and of seasons and years. (Since the meditative mind is insensible of the fluctuation of its ideas, or that there is an utter quietus of them in the quietism of the Yogi's mind).

27. There is no substance nor the substantive world, in the mind of the meditative Yogi (who views them in their abstract light); and to whom the sweet pleasures of the world, appear as bitter, as they are thought to be the bane of his true felicity.

28. The bitter seems to be sweet, by being thought to be so; and what is unfavorable, becomes favorable as that which is friendly comes to be unfriendly by being taken in their contrary senses. (The mind can make a heaven of hell and a hell of a heaven. Milton).

29. Thus Rāma! it is by habitual meditation, that we gain the abstract knowledge of things; as on the other hand we forget what we learnt, by want of their recapitulation. (Habit is second nature, and practice is the parent of productions).

30. These by their habitude of thinking, find every thing in a state of positive rest; while the unthinking fall into the errors of the revolutionary world, as a boat-passenger thinks the land and objects on the shore, to be receding from and revolving around him.

31. Thus the unthinking part of mankind, and those wandering in their error, think the world to be moving about them; but the thinking mind, sees the whole as an empty void, and full of phantoms, as one sees in his dream.

32. It is the thought (erroneous conception), that shows the white as black and blue; and it is the mistake of judgement, that makes one rejoice or sorrow at the events of life.

33. The unthinking are led to imagine a house where there is none; and the ignorant are infatuated to the belief of ghosts, as they are the killers of their lives.

34. It is reminiscence or memory, which raises the dream as her consort; and which represents things as they are presented to it, by the thoughts of the waking state.

35. The dream is as unreal as the empty vacuity, abiding in the hollow receptacle of the intellectual soul; it overspreads the mind like the shadow of a cloud, and fills it with images like those of a puppet-show under the magic lantern.

36. Know the phenomena of the revolving worlds, to be no more in reality, than mere resultants of the vibrations of the mind, in the empty space of the soul; and as the motions and gestures of the fancied hobgoblins, to the sight of children.

37. All this is but a magical illusion, without any substance or basis of itself; and all these imposing scenes of vision, are but the empty and aerial sights of dreams.

38. Just as the waking man, beholds the wondrous world before him, so also does sleeping man see the same; and both of them resemble the insensible pillar, which finds the images of statues engraved upon it: (because the soul is ever awake in every state of all living bodies).

39. The great monument of the Divine Spirit, has the figure of the created world, carved in itself in the same manner, as I see a troop of soldiers passing before me in my dream. (All these appear to be in action, in their true state of nullity and inaction).

40. So is this waking world asleep in the soul of Brahmā, and rises in his mind as the vegetable world springs from the sap lying hid in the earth, which gives it its growth and vernal bloom.

41. So likewise does the creation lie hid in, and spring from the Supreme Spirit; as the brightness of gold ornaments is contained in, and comes out of the material metal. (The Divine Spirit is both the material and efficient cause of creation—*ex quo & a quo.*)

42. Every atom of creation, is settled in the plenum of Divine spirit; as all the members of the body, are set in the person of their possessor.

43. The visible world has the same relation, to the bodiless and undivided spirit of God; as one fighting in a dream bears to his antagonist (both believing in their reality, while both of them are unreal in their bodies).

44. Thus the real and unreal, the spirit and the world, all dwindled into vacuum, at the great *Kalpānta* annihilation of creation, except the intellect of God which comprises the world in itself.

45. The causality of the one (*i. e.* the spirit of God), and the unreality of the world cannot be true (since nothing unreal can come out of the real). Except Brahm—the all (*to pan*), there is no other cause, as a Brahmā or any other; the Divine Intelligence is the only cause and constituent of its productions.

46. Rāma asked:—But what cause was it that represented the citizens, counsellors and ministers of Vidūratha's royal house also to Līlā's vision, in the same manner as her lord the king (who was alone the object of her thought)?

47. Vasishtha said:—All other thoughts are associated with the principal one in the intellect, in the same manner as the high winds are accompaniments of the storm.

48. The association of thoughts, follows one another in a long and perpetual train; and caused the succession of the sights of the ministers, citizens and subjects of the king, in Līlā's vision one after the other.

49. In this way the thought that the king was born of such and such a family, naturally introduced the thoughts of his palace and city, and of those that dwelt in them.

50. It is in vain to enquire into the cause and manner, of the intellect's being combined with its thoughts at all times; since it is called the gem of thoughts (*Chintāmani*), and must be always accompanied with its radiating thoughts, like a brilliant gem with its rays (*i. e.* thinking is the inseparable attribute of the mind).

51. Padma thought to become a king like Vidūratha, in the proper discharge of the duties of his royal family; and this constant thought of himself as such, cast the mould of the mind and manner of Vidūratha upon him (*i. e.* he looked himself in the light of that king).

52. All animate beings of every kind, are but models of their own thoughts, like looking-glasses showing their inward reflexions to the sight. (The innate man appearing in his outward figure, is a verity in

physiognomy).

53. The mind which is fixed in the meditation of God, and remains unshaken amidst the turmoils of the world; is fraught with perfect rest, and preserves the composure of the soul, until its final liberation from the bondage of the body.

54. But the thoughts of the fluctuating enjoyments of this world, alternately represented in the mirror of the mind, like the shadows of passing scenes upon a looking glass.

55. It requires therefore a great force of the mind, to overcome its worldly thoughts, and turn them to the channel of truth; as the greater force of the main current of a river, leads its tributaries to the ocean.

56. But the mind is greatly disturbed, when the worldly and spiritual thoughts, press it with equal force to both ways; and it is then, that the greater force leads it onward in either way. (There is no midway like that of the *Mādhyamikas* between this world and the next).

Gloss. The worldly and spiritual thoughts being equally forcible, they naturally struggle in the mind, and that which is of greater force overcomes the other.

57. Such is the case with all the myriads of beings, whether they are living, dead or to come to life; and the same accidents take place in the particles of all human minds (like the concussions of atomic forces).

58. All this is the empty sphere of the Intellect, all quiet and without any basis or substratum. It is neither peopled nor filled by any thing except its own native thoughts.

59. All these appear as dreams, even in our unsleeping states, and have no form or figure in the sight of the wise. The perception of their positive existence, is but a misconception of their negative inexistence.

60. There really exists but one omnipotent and all pervasive Spirit, which shows itself in diverse forms like the flowers, fruits and leaves of trees, all appearing from the self-same woody trunk (which like the great Brahmā is the origin of all its off-shoots.)

61. He who knows the increate Brahma to be the measurer, measure and the thing measured (*i. e.* the creator, created and the creation), to be all one and himself, can never forget this certain truth of unity, nor ever fall into the error of dualism of the cause and effect.

62. There is but one Being (SAT), who is Holy and without beginning; and who, though he appears to be of the forms of light and darkness, and of space and time, doth never rise nor set anywhere. He is without beginning, middle or end; and remains as a vast expanse of water, exhibiting itself in its waves and currents.

63. The notion of myself, thyself and the objective world, are but effusions of our perverted understandings; and it is ignorance only that shows the One as many within the Sheath of the mind, according as it imagines it to be.

CHAPTER LXI.

ON THE NATURE OF THE WORLD.

Argument. Proofs of the unreality of the world, leading to the Quietism of the Spirit.

Rāma said:—Please sir, explain to me whence arises this error of our knowledge of the objective world, without a cause of this error. (The True God cannot lead us to the knowledge of untruth).

2. Vasishtha said:—Because we have the knowledge of all things (*i. e.* the objective), to be contained alike in our consciousness (as of the subjective self); it is plain that this eternal and increate self (or soul), is the cause and container of them all at all times.

3. That which has an insight or intuitive knowledge of all things, which are expressed by words and their meanings, is Brahma—the soul and no other; and nothing that is meant by any significant term, has a different form of its own. (It is the doctrine of nominalism that the notions conveyed by words have no realities corresponding with them in the mind, and have no existence but as mere names).

4. As the quality of a bracelet is not different from its substance of gold, nor that of a wave from the water; so the expansion of the world, is not distinct from the spirit of God. (The spirit inflated and produced the world out of itself. Sruti).

5. It is Brahma that is manifest in the form of the world, and not the world that appears as God; and so doth gold display itself in the form of a bracelet, and not the bracelet that takes the nature of gold.

6. As the whole is displayed in all its various parts, so the entire intellect shows itself in all the various operations of the mind composing the world. (The intellect displaying the mind, and this the world).
7. It is ignorance of the infinite and eternal Spirit of God, that exhibits itself as myself, thyself and the world itself in the mind (*i. e.* the knowledge both of the subjective and objective results from ignorance of the only One—*tanmātram*).
8. As the shades of different colours in gems, are not apart from the gems; so the notions of one's self and the world are the shades inherent in the self-same intellect.
9. Like waves appearing on the surface of the undulated waters of the deep; this so-called and meaningless creation, is but a *phasis* in the Divine Intellect.
10. Neither does the Spirit of God reside in the creation, nor does the creation subsist in the Divine Spirit (like waves in the waters); nor is there such relation as of a part with the whole between them. (These are *not* parts of one undivided whole).
11. One should meditate on his intellect as the form of the Divine Intellect, in his own consciousness of it; and he will feel the Divinity stirring within himself, as it were stirred by the breath of a breeze. (There is a divinity stirring within us, Addition).
12. The minute particle of the vacuous intellect, will then appear in its wondrous form of a void, within the empty space of his conscious mind. (The primary hypostasis of the vacuous soul being but a void, its attributes of the intellect and mind, are of the same form).
13. He then finds this vacuous form stirring in himself as the airy spirit, with its property of feeling, as it is felt in the *flatus venti* or breath of air. (This is the Spirit of God).
14. The God then assumes a luminous form as the state of his own substantiality; and this is posited in the sheath of the intellect as a spark of fire. (This is the holy light of the God of glory or glorious God).
15. The light then melts into water as the self-same substance of itself; and this fluid substance contains in it the property of taste. (This is the liquid state of the floating spirit before creation).
16. The same is condensed in the form of a solid substance, which is the same with the Divine Mind. This becomes the earth bearing in its bosom

the property of smell. (The earth being produced from the scum of water, is dissolved again into its watery form).

17. Again God represents himself to our intellect, as one infinite and uniform duration; and its measures in twinklings and other divisions, are but manifestations of the succession of our thoughts. (Prakachanamvidah paramparā—is the very doctrine of Locke and others).

18. The other states in which God presents himself to our intellects are that, He is Holy, infinitely glorious, seen within us,[2] and without beginning, middle and end; that, He has no rising nor setting, and subsists of Himself without a substratum and as the substratum of all.

[2] The intuition of his existence, is the best proof of the same. Sruti. So says the mystic sufi:—I sought him everywhere but found him nowhere; I then looked within myself, and saw him there—as his seat was there.

19. This knowledge of God is bliss itself, and his creation is identic with himself. Ignorance of God leads to the knowledge of the objective world, and its extinction is the way to know the eternity of His existence.

20. Brahma is conceived in the same manner in our souls, as He is represented to us by our intellects; just as we know all other things according to our ideas of them, in our all comprehensive minds.

21. Of these, those things only are true, the notions of which we derive from the dictates of our well-directed understandings; as all those are untrue, which the mind paints to us from the impressions of the senses and the meanings of words; which are incapable of expressing the nature of the undefinable and indescribable God (whom no words can express—*Yato vācho nivastante*. (Sruti))

22. Know the unreal world which appears as real, and the reality of God which appears as unreality, to be of the manner of the air in motion and at rest. The visible world like the current air, appears true to them, that have no knowledge of the invisible God, who is as calm as the still air underlying the etherial air and its fluctuations.

23. A thing may appear different from another, and yet be the same with it; as the light in the fire is the selfsame fire. So the visible world arising from the invisible Brahma, appears as another reality; though it is same with the reality of God.

24. All things whether in being or not being, subsist in God as their invisible and unknown source and cause; as the unscooped earth is the cause of the would-be doll, the unhewn tree of a future statue, and the

soot of the ink not *inesse*. (So all future statues are contained in the unhewn marbles, according to Aristotle).

25. One thing is exhibited as another in the great desert of the Divine Mind, which shows the phenomena of the world as figures in the mirage.

26. The wise soul thinks this world as one with its source—the Divine Intellect, as he considers the tree no way different from its parent seed.

27. As the sweetness of milk, the pungency of pepper, the fluidity of water, and the motion of winds, are the inseparable properties of their substances:—

28. So this creation is inseparable from the spirit of Brahma, and is a mere form of the one Supreme soul, beside which there is nothing in reality. (Whose body nature is, and God the soul).

29. This world is the manifestation of the lustre of the gem of Divine mind, and has no other cause except the essence of Brahma, which is no other than its material cause—the Supreme soul itself.

30. The will, the mind, the living soul, and its consciousness, are all the offspring of Divine intellection; because there is nothing that can be produced by exertion of any power without direction of the Intellect.

31. There is nothing that rises or sets anywhere, nor appears or disappears at any time; but everything is unborn at all times, and lies quiet in the Divine Intellect, which is as solid as a massive rock.

32. To attribute the formation of these multitudes of the combination of atoms, and to suppose every particle to be composed of minutest infinitesimals; are but vagaries of imagination, as none of them could combine of themselves except by direction of the eternal mind. (Matter having no force nor design in itself).

33. All force resides in some living principle, as the waking, sleeping and dreaming states appertain to the living soul; and as the undulation of waves subsists in the water (or) as the current of the stream lies hidden in it.

34. When the living soul feels its inappetency towards worldly enjoyments, it is then said to have reached to his highest perfection by the Sruti (such as;—*nishkāma* or abandonment of the desire of fruition, is the highest state of human felicity).

35. As the mind is freed from its choice and dislike of things, so is the soul liberated by avoiding its egoism and personality, and then it

has no more to be conscious of the pain, attending upon a future birth and transmigration.

36. Whoso comes to know in his understanding, this state of supreme and inexpressible felicity; he is sure to overcome all his worldly appetites, that bind him fast to this earth.

37. But whoso labours in his mind under his affections to this world, he has to rove continually in it as in the whirlpool of a stream, and destroys the supreme felicity of his soul in his continuous turmoil.

38. It was the lotus-born Brahmā, that was conscious of his egoism at first, and who has by the will of his mind, spread out this universe. (He is eternally acting, and has not retired after his act of creation).

CHAPTER LXII.

INTERPRETATION OF DESTINY.

Argument. The erroneous conception of creation and of Destiny both as active and inactive.

Vasishtha continued:—These myriads of worlds and the millenniums of *kalpa* ages, are no more real in themselves than our false computation of the millionth part of an atom or the twinkling of an eye.

2. It is our error that represents them as true to us, though they are as false as our calculation of those infinitesimals.

3. These creations whether past or future, follow one another in endless succession, like the overflowing currents of water, with all the waves, eddies and whirlpools in them.

4. The prospect of these created worlds is as false, as the delusive mirage, which presents a stream of water, flowing with strings of flowers, fallen from the plants on the shore.

5. The conceptional creation is as baseless, as a city in a dream or magic show; or as a mountain in fiction, or an imaginary castle in air.

(It is a *flatus venti*, and not based on any thing real; but has a mere psychological existence, depending on fancy and imagination).

6. Rāma said:—Sir, the drift of your reasoning, leads to the

establishment of the identity of the conceptional creation with the creator; and that this unity of both is the belief of the learned and wise. (So says Hegel: "creation is the reality of God; it is God passing into activity", Lewy's Hist. Phil. II p. 626).

7. Now tell me, what you have to say with regard to the material bodies, which these existence bear on earth; and what is the cause that the body is subject to the casualties unknown to the inward spirits (*i. e.* the body is subject to material laws, but not so the immaterial spirit which has no change).

8. Vasishtha replied:—There is a supernatural and active energy of the Divine Intellect, called the predominant Decree, Fate or Destiny, which must come to pass, and bear its command over all our actions and desires. (Destiny is irresistible, being the decree of Providence, governing all events and our free wills also. Fate is the personification of the female agency of god. Here Vasishtha is a fatalist also; but his fate is the Divine decree).

9. She is invested from the beginning with irresistible and multifarious powers; and destines the manner in which every thing is to take place and continue for ever. (The philosophical destiny is the sum of the laws of universe, of matter and mind).

10. She is the essential cause of all essence, and the chief mover of the intellect; she is styled as the great power of powers, and remains as the great viewer of all things.

11. She is called the great agency and the great producer of all events; She is known as the chief mover of occurrences, and she is the soul and source of all accidents. (The mythological Destiny is superior to gods and men, and rules over the great Jove himself).

12. She whirls the worlds as straws, and bears her sway over the deities and demons; she commands the Nāga dragons and the mountain monsters to the end of time.

13. She is sometimes thought to be an attribute of Divine essence, and to remain pictured in her ever varying colours in the hollow vacuity of the Divine Mind. (The theological destiny is the Almighty Will of God and his foreknowledge also; before which the fates float about, as if they are drawn up in variegated pictures).

14. The learned have explained Brahmā the Demiurge, to be identic with the Spirit of Brahma, for the understanding of those that are ignorant in spiritual knowledge; and by destiny they mean his creation (*i. e.* creation is destination of the preordaining and irrevocable will of God).

15. The immovable spirit of Brahma, appears to be full of moving creatures and the infinity of Divine existence, seems to teem with the finite creation in the midst of it, like a grove of trees growing under the concavity of the hollow sky.

16. The unwaking spirit of God reflected various images in itself (as in a dream), likening to the reflection of a dense forest in the lens of a crystal stone: and these were understood by the demiurgus Brahmā, as the prototype of the destined creation, in the hollow sphere of the Divine mind.

17. The Intellect naturally exhibits a variety of forms in itself, as the body of an embodied person, shows its various members to view; and these were taken by the lotus-born Brahmā, as the several parts in the great body of the cosmos. (The Intellect is the phantasmagoria of the world, and the Demiurge is the formal framer of it).

18. This foreknowledge of events imprinted in the Intellect of God, is called Destiny, which extends over all things at all times. (This is *Fatum christianum*, that every thing is regulated by foreknowledge and Providence).

19. The meaning of Destiny, comprises the knowledge of the causes, which move, support and sustain all things in their proper order; and that such and such causes, must produce such and such effects for ever. (This is the Stoic Fate of Jewish Essences; or a concatenation of causes whence all things necessarily result).

20. This destiny is the force or mobile power, that moves all men and animals, and vegetable and inanimate creations; it is the beginning (or primary source) of the time and motion of all beings. (It is *fatum* from *fari*—the word or decree of Providence, that was the beginning of all existence.)

21. It is combined with Divine power, as the power divine is combined with it; and this combination of them into one, is the cause of the production and existence of the world.

22. It is the union or conformity of human exertion, with the course of destiny or decree of God, that is productive of certain ends, which are respectively called their destiny and destined effects. (Here Destiny is defined as the combination of human and superhuman powers; and that the co-operation of natural and supernatural agencies, are necessary to the production of effects).

23. What more have you to ask me, Rāma! with regard to destiny and self-exertion; when I tell you that it is destined to all beings to

betake themselves to their proper actions, in the destined or prescribed manner, in order to bring about the desired result? (Their destiny is equal to *Vidhi* or fixed laws, which were combined in *Brahmā*).

24. When a predestinarian sits idle and quiet, under the belief of being fed by his fixed lot; he is then said to depend on his destiny alone: (as a fatalist).

25. By sitting idle in the manner of a waiter on Providence, for the whole of his lifetime, he gains nothing; but comes to lose his good sense and energy in a short time, and finally dies away in famine by his sole reliance on destiny. (Hence fate = fat and faut (in Arabic), is synonymous with death).

26. It is quite certain that whatever is destined, must surely come to pass of its own accord; and that it is impossible to prevent it by the foresight of gods and men.

27. Yet the intelligent ought not cease to exert their activity, by relying in their fates only; for they must know that it is our exertion that brings destiny into action. (Because it is, destined, that destiny requires to be enforced by human exertion, in order to bring on its effect. It is operation which enforces the law, which is otherwise dormant and a dead letter).

28. Destiny is inactive and abortive, without an active power to enforce it to action; it is human activity, that is productive of any effect or production in nature by the help of destiny.

29. Depend on destiny, and remain both deaf and dumb as a doll; be inactive, and become dull and torpid as a block. Say, what is the good of this vital breath, unless it has its vitality and activity? (Destiny has destined man to exertion in order to produce the destined end; and has so ordained all animated nature, in order to be productive).

30. It is good to sit quiet; by restraining even the vital breath in Yoga meditation; whereby one can obtain his liberation: otherwise the inactive man is not to be called a Yogi, but an idler and a lazzarone.

31. Both activity and inactivity are good for our liberation from pain; but the high minded esteem that as better, which saves them from the greater pain of regeneration (*i. e.* the hybernation of Yoga meditation).[3]

[3] Activity is attended with the pleasure of enjoyment with the pain of bondage; and inactivity with the pleasure of freedom, and the pain of poverty. The insensible are fond of fruition at the expense of their freedom; but the wise prefer their liberty with poverty, as it is said

in the *Upanishad*:—[Sanskrit: shrutī hi pumsāmadhikam vrinīte | mandoyoga kse mādadhikam vrinīte |]

32. This inactive destiny is a type of the latent Brahmā; and who so leans to it by laying aside his busy course, is verily installed in the supremely holy state of highest felicity (as in *ecstasis* and hypnotism).

33. The inert destiny resides every where in the manner of Brahmā—the latent soul in all bodies, and evolves itself in various shapes, by means of activity in all its productions.

CHAPTER LXIII.

IMMUTABILITY OF THE DIVINE MIND.

Argument. Expansion of the Divine Spirit, and its apparent variations in Nature.

Vasishtha continued:—The essence of Brahma is all in all, and ever remains in every manner in every thing in all places. It is omnipotence, omniform and the lord God of all.

(This is the *to pan* of Pantheism, that, God is All and All is God; that God and nature are one substance, and all its various modifications. This is the doctrine of Vedānta, Plato and Plotinus, and lately of Sufism and German philosophy).

2. This Essence is the Spirit or Soul, whose omnipotence develops itself sometimes in the form of intellectual activity, and sometimes in the tranquillity of soul. Sometimes it shows itself in the *momentum* of bodies, and at others in the force of the passions and emotions of the soul. Sometimes as something in the form of creation, and at another as nothing in the annihilation of the world. (This is the *to on*—the All of all; the eternal source of all existence; the Subjective as well as Objective both together).

3. Whenever it realises itself any where in any form or state, it is then viewed in the same manner at the same place and time. (The spirit realises itself in one form or other of its own free Will).

4. The absolute Omnipotence manifests itself as it likes and appears to us; and all its powers are exhibited in one form or other to our view and understandings.

5. These powers are of many kinds, and are primarily concentrated in the Divine Soul or Spirit. The potentialities (or *potes esse*) are the Active and Passive powers, also the Rational and Irrational and all others.

6. These varieties of powers are the inventions of the learned for their own purpose and understanding; but there is no distinction of them in the Divine Spirit. (All diversities are one and the same to the unity of God: *omne ens—to en—est unum*. And again, *Qua ens est indivisum in se, divisum ab omnia*).

7. There is no duality in reality, the difference consists in shape and not in substantiality. Thus the waves in the waters of the sea, the bracelets and wristlets formed of gold, are no more than modifications of the same substances.

(All formal differences terminate in the material, and this again in the immaterial Spirit of God).

8. The form of a thing is said to be so and so, from its appearance only and not in its reality. The snake is affirmed of a rope, but we have neither the outward perception nor inward thought of a snake in it. Hence all appearances are delusions of sense.

9. It is the universal soul that shows itself in some form or other, to our deluded senses and understandings, and this also according to our different apprehensions of the same thing (as what appears as gold to one, seems as brass to another).

10. It is the ignorant only that understand the Omnipotent God, to be all forms of things; while the learned know the forms to be modifications of the various powers of the Almighty, and not the figures themselves.

11. Now whether the forms (of material things) be real or unreal, it is to be known that they appear to men according to their different apprehensions of those beings, which Brahmā is pleased to exhibit in any particular form to their minds and senses (*i. e.* some taking an abstract and others a concrete view of them, agreeably to their internal conceptions or external perceptions, of their various properties and qualities).

CHAPTER LXIV.

THE GERMINATING SEED.

Vasishtha resumed:—The supreme Deity is the all-pervading spirit and the great God and Lord of all. He is without beginning and end, and is self-same with the infinite bliss of his translucent self-cogitation.

2. It is this supreme felicity and purely intellectual substance, whence the living soul and mind have their rise, prior to their production of the Universe (*i. e.* The eternal and inert bliss called Brahma, became the living soul—*anima*, of and the active mind—*mens*, which created the world).

3. Rāma asked:—How could the self-cogitation of Brahma, as the infinite spirit and one without a second, conceive in it a finite living soul other than itself, and which was not in Being.

(The inactive and active souls, are not the one and the same thing, nor can the immutable and infinite be changed to one of a finite and changeful nature; nor was there a secondary being co-existent with the unity of the self-existent God).

4. Vasishtha replied:—The immense and transparent Spirit of Brahma, remained in a state of *asat*—non-existence, a state of ineffable bliss as seen by the adept Yogi; but of formidable vastness as conceived by the uninitiated novice (*i. e.* the meditation of the Infinite is a delight to the spiritualist, but it is a horror to the gross idolator, whose mind knows nothing beyond matter and material forms).

5. This state of supreme bliss, which is ever tranquil, and full with the pure essence of God, is altogether undefinable, and incomprehensible, even by the most proficient in divine knowledge. (God is unknowable, is the motto of the wise Athenians and modern Agnostics).

6. Thence sprang a power (an hypostasis) like the germ of a seed, and possessed of consciousness and energy, that is called the living and conscious soul, and which must last until its final liberation. (This is the Demiurge, an emanation from God, and the source and soul of the world).

7. The clear mirror of the mind of this being, reflected in its vast vacuous sphere, the images of innumerable worlds set above one another, like statues engraved upon it.

8. Know Rāma! the living soul to be an inflation of Divine Spirit, like the swelling of the sea and the burning of a candle, when its flame is unshaken by the wind.

(The *psyche* or *anima* is the energy of the universal soul, or the

finite rising from the Infinite).

9. The living soul is possessed of a finite cognoscence as distinguished from the clear and calm consciousness of the Divine Spirit. Its vitality is a flash of the vacuous intellect of Brahma and appertaining to the nature of the living God. *Divina particula aerae*. The Lord says: '*Aham asmi*—I am that I am'; but the living soul knows itself to be '*Soham asmi*'—I am He or of Him.

10. Vitality is the essential property of the soul, resembling the inseparable properties of motion in the wind, warmth in the fire and coldness in the ice. (Animation is the natural faculty and necessary property of the soul).

11. Our ignorance of the nature of the Divine Intellect and Spirit, throws us to the knowledge of ourselves by our self-consciousness, and this it is, which is called the living soul.

(Beyond our conscious or subjective knowledge of ourselves, we know nothing of the subjectivity of God, nor are we certain of any objective reality).

12. It is by means of this positive consciousness, that we know our egoism or self-existence; it strikes us more glaringly than a spark of fire, and enlightens us to the knowledge of ourselves more than any other light.

(Our self-consciousness is the clearest of all knowledge, and the basis of all truth according to Descartes).

13. As in looking up to heaven, its blue vault is presented to the sight, beyond which our eyes have not the power to pierce; so in our inquiry into the nature of soul, we see no more than the consciousness of ourselves, and nothing besides (*i. e.* the subjective soul only is knowable, and naught beyond it).

14. Our knowledge of the soul presents to us in the form of *Ego* known by its thoughts, like the vacuous sky appearing as a blue sphere by cause of the clouds. (The Ego is the subject of thoughts and self-cogitation).

15. Egoism differentiates the soul from our ideas of space and time, and stirs within it like the breath of winds, by reason of its subjectivity of thoughts. (Differentiation of the subjective Ego from the Objective space and time, is as the difference of Ego and Non-Ego, I and Not I, Le moi et non moi, Das Ich und nicht ich, Aham and twam &c.).

16. That which is the subject of thoughts, is known as the Ego, and is

various by styled as the intellect, the soul, the mind, the *māyā* or delusion and Prakriti or nature. (The Ego personified is Rudra, the personification of *chitta*-cogitation is Vishnu, of Jīva or the soul is Brahmā, and of the *manas* or mind is the *māyā* or Illusion).

17. The mind (*chetas*) which is the subject of thoughts, contemplates on the nature of elementary matter, and thus becomes of itself the quintessence of the five elements.

(The mind is opposed to matter, but being the principle of volition produces matter at its will).

18. The quintessential mind next becomes as a spark of fire (of itself), and remains as a dim star—a nebula, in the midst of the vacuity of the yet unborn universe.

(The nebulae are the primary formations of heavenly bodies, called Brahmāndas or mundane eggs).

19. The mind takes the form of a spark of fire by thinking on its essence, which gradually develops itself like the germ of a seed, in the form of the mundane egg by its internal force.

(The doctrine of evolution from fire, the *arche* of all things according to Heraclitus. Lewe's Hist. Ph. I 72).

20. The same fiery spark figuratively called the Brahmānda or mundane egg, became as a snowball amidst the water, and conceived the great Brahmā within its hollow womb.

(The Spirit of God, dove-like, sat brooding over the hollow deep. Milton).

21. Then as sensuous spirits assume some bodily forms at pleasure, although they dissolve as a magic city in empty air; so this Brahmā appeared in an embodied form to view. (Spirits are at liberty to take upon them any form they like).

22. Some of them appear in the form of immovable, and others in those of moving beings; while others assume the shapes of aërials, as they are fond of choosing for themselves. (Hence the transmigration of souls in different bodies, depends on their own choice; and not on necessity or result of prior acts).

23. Thus the first born living being had a form, for himself as he liked in the beginning of creation, and afterwards created the world in his form of Brahmā or Virinchi (Vir-incipiens). (The Demiurge, maker, creator or architect of the visible world, had necessarily a personality

of his own).

24. Whatever the self-born and self-willed soul, wishes to produce, the same appears immediately to view as produced of its own accord. (Everything appeared of itself at the Fiat of God).

25. Brahmā, originating in the Divine Intellect, was by his nature the primary cause of all, without any cause of his own; though he appointed the acts of men; to be the cause of their transition from one state to another, in the course of the world.

(All the future states of beings depend on their acts of past and present lives, except that of the Great creator who is uncreated and unchangeable).

26. The thoughts naturally rise in the mind, like the foaming water, to subside in itself; but the acts done thereby, bind us, as the passing froth and flying birds are caught by ropes and snares.

(The thoughts are spontaneous in their growth as grass, and they entail no guilt on us. Shakespeare).

27. Thoughts are the seeds of action, and action is the soul of life. Past acts are productive of future consequence, but inaction is attended with no result. (Our lives are reckoned by our acts, and there is no vitality without activity).

28. The living soul bears its vitality as the seed bears the germ in its bosom; and this sprouts forth in future acts, in the manner of the various forms of leaves, fruits and flowers of trees.

(Thus the living soul of Brahmā was the seed of all animate and inanimate beings).

29. All other living souls that appeared in the various forms of their bodies, had such forms given to them by Brahmā, according to their acts and desires in premundane creations in former Kalpas. (Hence the belief in the endless succession of creations).

30. So the personal acts of people are the causes of their repeated births and deaths in this or other worlds; and they ascend higher or sink lower by virtue of their good or bad deeds, which proceed from their hearts and the nature of their souls.

31. Our actions are the efforts of our minds, and shape our good or bad destinies according to the merit or demerit of the acts. The fates and chances of all in the existing world, are the fruits and flowers of their past acts, and even of those done in prior Kalpas; and this is

called their destiny. (Sāstra: No act goes for naught even in a thousand *Kalpas*. *Mā bhuktan kshiyate Karma, kalpa koti satai rapi*).

CHAPTER LXV.

NATURE OF THE LIVING SOUL.

Argument. The mind and its operations, the subjective and objective, and lastly the Divine Intellect.

Vasishtha continued:—The Mind sprang at first from the supreme cause of all; this mind is the active soul which resides in the supreme soul (the *Ens entium*).

2. The mind hangs in doubt between what is and what is not, and what is right and what is wrong. It forgets the past like the scent of a fleeting odor by its wilful negligence. (Unmindfulness is the cause of forgetfulness).

3. Yet there is no difference between these seeming contraries; because the dualities of *Brahmā* and the soul, the mind and *māyā*, the agent and act, and the phenomenal and noumenal worlds, all blend together in the unity of God. (All seeming differences converge in unvarying Mind).

4. There is but one Universal soul displaying its Intellect as a vast ocean, and extending its consciousness as a sea of unlimited extent. (These extend to all beings in the universe).

5. What is true and real shines forth amidst all that is untrue and unreal; so does the subjective essence of the mind subsist amidst all its airy and fleeting dreams in sleep. And thus the world is both true and untrue as regards its subsistence in God and its external phenomena. (The substance is real but the appearance is false).

6. The erroneous conception either of the reality or unreality of the outer world, does not spring in the mind, which is conscious of its operations only, and of no outward phenomena. This conception is like the deception of a magic show, and is concomitant with all sensuous minds.

7. It is the long habit of thinking the unreal world as real, that makes it appear as such, to the unthinking, as a protracted sleep makes its visionary scenes appear as true to the dreaming soul. It is the want of reflection, that causes us to mistake a man in a block of wood.

8. Want of spiritual light misleads the mind from its rationality, and makes it take its false imaginations for true; as children are impressed with a belief of ghosts in shadows, through their fear and want of true knowledge.

9. The mind is inclined of its own tendency, to assign a living soul (and also a body) to the Divine Spirit; which is devoid of appellation, form or figure, and is beyond comprehension (and is styled the Incomprehensible).

10. Knowledge of the living state (personality), leads to that of Egoism which is the cause of intellection. This again introduces the sensations and finally the sensible body. (Ego is the subject of thoughts).

11. This bondage of the soul in body, necessitates a heaven and hell for want of its liberation and then the acts of the body, become the seeds of our endless transmigrations in this world.

12. As there is no difference between the soul, intellect and life, so there is no duality in the living soul and intellect, nor in the body and its acts, which are inseparable from each other.

13. Acts are the causes of bodies, and the body is not the mind; the mind is one with egoism, and the ego is the living soul. The living soul is one with the Divine Intellect and this soul is all and the lord God of all.

CHAPTER LXVI.

MEDITATION OF THE SUBJECTIVE AND OBJECTIVE.

Argument. Origin and Nature of Duality and the Manner of its Extinction.

Thus Rāma! there is one true essence, which appears many by our mistake; and this variety is caused by the production of one from the other, as one lamp is lighted from another.

2. By knowing one's self as nothing as it was before its coming to being, and by considering the falsity of his notions (of his reality), no one can have any cause of grief (at its loss). (The Sruti:—The knower of the true-self, is above all grief and sorrow).

3. Man is but a being of his own conception, and by getting rid of this concept, he is freed from his idea of the duality of the world (as a distinct existence); just as one with his shoes on, perceives the whole earth he treads upon, to be covered over with skin.
4. As the plantain tree has no pith except its manifold coats, so there is no substantiality of the world beside our false conceptions of it.
5. Our births are followed by childhood, youth, old age and death one after the other, and then opens the prospect of a heaven or hell to our view, like passing phantoms before the flighty mind.
6. As the clear eye sees bubbles of light in the empty sky, so the thoughtless mind views the firmament full of luminous bodies (which are but phantoms of the brain).
7. As the one moon appears as two to the dim-sighted eye, so the intellect, vitiated by influence of the senses, sees a duality in the unity of the supreme spirit.
8. As the giddiness of wine presents the pictures of trees before the drunken eye, so does the inebriation of sensation, present the phantoms of the world before the excited intellect.
9. Know the revolution of the visible world, to resemble the revolving wheel of a potter's mill; which they turn about in play as the rotatory ball of a terrestrial globe.
10. When the intellect thinks of another thing (as matter) beside itself, it then falls into the error of dualism; but when it concentrates its thoughts in itself, it then loses the sense of the objective duality.
11. There is nothing beside the Intellect except the thoughts on which it dwells; and its sensations are all at rest, as it comes to know the nihility of objects.
12. When the weak intellect is quiet by its union with the Supreme, and by suppression of its functions, it is then called *sansānta*—or quiescent or insouciant.
13. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts; as it is a slight intoxication that makes one rave and revel about, while deep drinking is dead to all excitements.
14. When the sound and consummate understanding, runs in one course towards its main reservoir of the supreme; it becomes divested of its

knowledge of the knowables, and of its self-consciousness also in the presence of the one and no other.

15. The perfected understanding finds the errors, to which it is exposed by its sensation of the sensibles; and comes to know, that birth and life and all the acts and sights of the living state, are as false as dreams.

16. The mind being repressed from its natural flight, can have no thought of any thing; and is lost in itself; as the natural heat of fire and motion of the wind being extinct, they are annihilated of themselves.

17. Without the suppression of mental operations, the mind must continue in its misconceptions, as that of mistaking a rope for a snake through ignorance.

18. It is not difficult to repress the action of the mind and rouse our consciousness; in order to heal our souls of the malady of their mistaken notion of the world.

19. If you can succeed to suppress the desires of your restless mind at any time, you are sure to obtain your liberation even at the very moment and without fail.

20. If you will but turn to the side of your subjective consciousness only, you will get rid of the objective world, in the same manner as one is freed from his fear of snake in a rope, by his examination of the thing.

21. If it is possible to get rid of the restless mind, which is the source of all our desires; it is no way impossible to attain to the chief end of liberation to any.

22. When highminded men are seen to give up their lives as straws (in an honorable cause), there is no reason why they should be reluctant to abandon their desires for the sake of their chief good of liberation.

23. Remain unfettered by forsaking the desires of your greedy mind; for what is the good of getting sensible objects, which we are sure to lose (some time or other).

24. The liberated are already in the sight of the immortality of their souls and of God, as one who has got a fruit in his hand, or sees a mountain palpable before him.

25. It is the Spirit of God alone, that abides in everything in these phenomenal worlds, which rise to view like the waves of the waters of

the great deluge. It is his knowledge that is attended with the *summum bonum* of liberation, and it is ignorance of that supreme Being, that binds the mind to the interminable bondage of the world.

CHAPTER LXVII.

LECTURE ON TRUTH.

Argument. Nature of the Active and *Living* Soul (Jīva) and its Sensations.

Rāma said:—Leaving the mind please tell me more about the nature of the living soul; what relation it bears to the Supreme soul, how it sprang from the same and what is its essence.

2. Vasishtha replied:—Know Brahma is omnipresent, and the Lord of all at all times; He manifests himself in whatever attribute he assumes to himself at his free will. *Ex arbitrio suo*.

3. The attribute which the universal soul assumes to itself in the form of perception (*chetana*), is known by the term living soul, which possesses the power of volition in itself.

4. There are two causal principles combined with the living soul, namely: its predestination resulting from its prior acts and volitions; and its later free will which branch forth severally into the various causes of birth, death and subsistence of beings.

5. Rāma said:—Such being the case, tell me, O thou greatest of sages, what this predestination means and what are these acts, and how they become the causal agents of subsequent events.

6. Vasishtha replied:—The intellect (*chit*) is possess of its own nature of the properties of oscillation and rest, like the vacillation and stillness of the winds in the air. Its agitation is the cause of its action, otherwise it is calm and quiet as a dead lock—*quietus* itself.

7. Its oscillation appears in the fluctuation of the mind, and its calmness in the want of mental activity and exertions; as in the nonchalance of Yoga quietism.

8. The vibrations of the intellect lead to its continual transmigrations; and its quietness settles it in the state of the immovable Brahma. The oscillation of the intellect is known to be the

cause of the living state and all its actions.

(The moving force of the mind is the animism of Stahl, and its rest is the *quietus* of Plato).

9. This vibrative intellect is the thinking Soul, and is known as the living agent of actions; and the primary seed of the universe. (This is the *anima mundi* or moving force of the world,—the doctrine of Stahl).

10. This secondary soul then assumes a luminous form according to the light of its intellect, and afterwards becomes multifarious at its will, and by means of the pulsations of the primary intellect all over the creation. (This luminous form is represented by the red body of Brahmā and the red clay of which Adam was formed. It was the All—to *pan* of Pantheism, and the *Principium hylarchicum* or first principle of Henry Moore).

11. The pulsative intellect or soul, having passed through many transformations (or transmigrations), is at last freed from its motion and migration. And there are some souls which pass into a thousand births and forms, while there are others which obtain their liberation in a single birth (by means of their Yoga meditation or unification with God, which is the final aim of Platonism and of the Chinese Laotseism).

12. So also the human soul being of its own nature prone to assume its dualism of the motive intellect, becomes by itself the cause of its transmigration and sufferings, as also of its transient bliss or misery in heaven or hell. (There is no rest for the restless soul, until it rests in the bosom of the all-tranquil and Universal soul).

13. As the same gold is changed to the forms of bracelets and other things, and as the same gross matter appears in the different forms of wood and stone; so the uniform soul of God appears as multiform according to his various modes and attributes. (The soul modifies itself into many forms of activity and passivity).

14. It is the fallacy of the human mind, that views the forms as realities, and causes one to think his soul which is freed from birth and form, to be born, living and dead, as a man sees a city to rise and fall in his delirium. (The appearances and forms of things are objective and false fabrications of the intellect).

15. The varying intellect erroneously conceives its unreal egoism and *meitatem* as realities, from its ignorance of its unity with the unchangeable reality of God, and also from its felicity of enjoyments peculiar to its varied state. (The [Sanskrit: bhogāshā] or desire of fruition is the cause of the revolution of the soul in endless states of beings).

16. As Lavana the King of Mathura, falsely deemed himself as a Chandāla, so the intellect thinks on its own different states of existence and that of the world (from its desire of enjoying its pleasures which are deeply rooted in itself).

17. All this world is the phantom of an erroneous imagination, O Rāma! it is no more than the swelling of the waters of the deep. (The world is the expansion of the self-same soul and its evolution is the volition of Brahmā).

18. The intellect is ever busied with the intellection of its own intelligences, and the innate principles of its action; in the same manner as the sea is seen to swell with its waters moving in waves of themselves. (The continuation of the intellect in the association of its preconceived ideas, is carried on by law of continuity).

19. The intellect is as the water in the wide expanse of Brahma; its inflation raises the waving thoughts in the mind, resembling the bubbles of water, and produces the revolutions of living souls like eddies in the sea of this world.

20. Know thy soul, O gentle Rāma! as a phenomenon of the all pervading Brahma, who is both the subject and object of his consciousness, and who has posited in thee a particle of himself, like the breath of a mighty lion.

21. The intellect with its consciousness, constitutes the living soul, and that with the will forms the mind; its knowing power is the understanding, and its retentiveness is called its memory: its subjectivity of selfishness is styled egoism, and its error is called *māyā* or delusion. (Consciousness is perception *qua mens de presenti suo statu admonitur*. The living soul is psyche or animus. The intellect is the mover of the will. The *intellectus est prior voluntate, non enim est voluntas &c.* The understanding has the power to acquire knowledge, and memory has the power of retention &c.).

22. The mind by its imagination stretches out this world, which is as false as the phantom of Utopia—Gandharva-nagaram or an air drawn city.

23. The objective knowledge of the world in the mind, is as false as the appearance of chains of pearls in the sky, and as the visionary scenes in a dream. (The objective is the feigned fabrication of the mind, and therefore unreal).

24. The soul which is ever pure and self sufficient in its nature, and remains in its own state of tranquillity; is not perceived by the perverted mind dwelling on its delusive dreams.

25. The objective world is referred to waking—*Jāgrat*, because it is perceived in the waking state of the soul; and the subjective mind is allied to sleep—*swapna*, because the mind is active during the sleeping and dreaming states. The ego is related to deep sleep—*sushupta*, when we are unconscious of ourselves, and the fourth or pure Intellect—*turīya* or *turya*, is the trance or hybernation of the soul.

26. That which is above these four conditions, is the state of ultimate bliss, *ecstasis*; and it is by reliance on that supremely pure essence of God, that one is exempted from all his causes of grief and sorrow (in his ecstatic delight).

27. Everything is displayed in Him and all things are absorbed in Him also; this world is neither a reality here or there; it presents only the false appearance of strings of pearls in the sky. (Sensible forms are empty appearances, and are only believed as real by materialists).

28. And yet God is said to be the cause and substratum, of all these unobstructed phantoms rising to the view, as the empty air is said to be the receptacle of the rising trees. Thus the uncausal God is said to be the cause of this uncaused world, which only exists in our illusive conceptions, and presents itself to our delusive sensations of it.

29. As a polished piece of iron gets the reflexion of a grosser piece, so do our finer or inner sensations take the representations of the gross forms of their particular objects (though the senses and sensible objects are both untrue, as mere delusive and delusions).

30. These sensations are conveyed to the mind, and thence again to the living soul and intellect, in the same manner as the roots supply the sap to the stem, and thence to the branches, and lastly to the fruits of trees (*i. e.* the Divine Intellect is the last receptacle of the impressions of the senses).

31. As the seed produces the fruit, and the same contains the seed in itself; so the intellect producing the mind and its thoughts can not get rid of them; but is contained in, and reproduced by them in successive transmigrations.

32. There is some difference however in the simile of the insensible seed and tree; with the sensible intellect and mind (which are freed from reproduction by their attainment of liberation); but the thoughts of the creator and creation like the seed and tree, are reproductive of one another without end. (Because the thought of the creator accompanies that of the creation, and so the *vice versa*; owing to the unbroken chain and interminable concatenation of the ideas of causality and its

effect).

33. But there is this difference between the insensible seed and sensible intellect, that the former is continually productive of one another, while the latter ceases in its process upon its attainment of liberation; yet the ideas of the creator and creation are reproductive of each other *ad infinitum*.

34. Yet our understanding shows it as clearly—as the sun light sets forth the forms and colours of objects to view; that there is one eternal God of truth, who is of the form of intellectual light, which shows the forms of all things, that proceed from Him (as the colours of objects originate from the solar light, and are shown again by the same to our optical vision).

35. As the ground which is dug presents a hollow, so the reasoning of every system of sound philosophy establishes the existence of the transcendental void as the cause of all. (An unknown first cause without any attribute, is the unanimous conclusion, arrived at every rational system of Philosophy. See Kusumānjali. Here Vasishtha establishes his vacuous rather than a personal cause).

36. As a prismatic crystal represents various colours in its prisms, without being tinged by the same; so the transparent essence of Brahma shows the groups of worlds in its hollow bosom without its connection with them. (This variety of vision is caused by our optical deception).

37. The universal soul is the source, and not the substance of all these vast masses of worlds; just as the seed is the embryo, and not the matter of the trees and plants and their fruits and flowers that grow from the same. (The *to on* is the only principle called God, all other objects are but phenomenal modifications of his essence).

38. Rāma said:—Oh how wonderful is this world, which presents its unreality as a reality in all its endless forms unto us; and though situated in the Divine self, appears to be quite apart from it. O how it makes its minuteness seem so very immense to us. (What are these worlds but as particles subsisting in the divine essence, when they are compared with the immensity of the Divine spirit and mind—the finite with the Infinite).

39. I see how this shadowy scene of the world appearing in the Divine soul, and becoming as an orb, by virtue of the ideal *tanmātras* or particles of the divine essence in it. I find it as a snow ball or icicle made of frozen frost.

40. Now tell me Sir, how the spiritual particles increase in bulk, and in what manner the body of the self born Brahmā was produced from

Brahma. Say also in what manner do these objects in nature come to existence in their material forms.

(Brahmā the Demiurgus was an emanation of God according to Gnostics; and Vaishvānara was the same as the soul of the world according to Plotinus).

41. Vasishtha replied:—Too incredible is this form and without a parallel, which sprang of itself from its own essence. It is altogether inconceivable how some thing is produced of its own conception.

42. Just fancy, O Rāma! how the unexpanded phantom of a Vetāla or ghost, swells in bigness to the sight of fearful children; and conceive in the same manner the appearance of the living spirit from the entity of Brahmā. (Evolution of the Living God from the inert Brahma, is as the springing of the moving spirit from the dormant soul).

43. This living spirit was a development of Brahma—the universal soul; it was holy and a commensurable and finite being, and having a personality of its own; it remained as an impersonal unreality in the essence of the self-existent God. Being separated afterwards from its source, it had a different appellation given to it. (This is the Holy spirit or ghost in one sense, as also the Divine *Logos* in another, and in whom there was life).

44. As Brahma the all extended and infinite soul, became the definite living soul at will; so the living spirit, became the mind by its volition afterwards. (There is a trinity or triple division of the soul into *soma* or the universal soul, the *pneuma* or anima or the living spirit, and the *nous* or mens or mind).

45. The mind which was the principle of intellection, took a form of its own; and so likewise the life assumed an airy form in the midst of vacuity. (The mind is the state of the impersonal soul with a sense of its personality, and life is animation or the vital principle in the form of the vital breath).

46. The wakeful living god (who had no twinkling of his eyes), whereby we measure time was yet conscious of its course by means of his thoughts; and had the notion of a brilliant icicle of the form of the future mundane egg in his mind. See Manu's Genesis of the World. I.

47. Then the living soul felt in itself the sense of its consciousness, and by thinking 'what am I,' was conscious of its egoism. (Why is the non-ego of the objective world put before the ego? The objective orb of the world should follow the subjective consciousness).

48. This god next found in his understanding the knowledge of the word taste, and got the notion of its becoming the object of a particular

organ of sense, to be hereafter called "the tongue." (*Rasanā* or the instrument of the perception of *rasa* or flavour. *Rasa* abiding in water is reckoned first of the elements on account of the Spirit of God resting on it before creation, wherefore God is himself called *rasa* in the Sruti—*rasa vaiatā*).

49. The living soul then found out in his mind the meaning of the word 'light,' which was afterwards to sparkle in the eye—the particular organ of sight.

(The Bible says, *lux fiat et lux fit*—Light to be the first work of creation; though the Vedas give Priority to water as in the passages "*apa eva sasarijādau*", Manu. *Yasrishtih Srasturādyā*. Sakuntala).

50. Next the god came to know in his mind the property of smell, and the organ of smelling; as also the substance of earth to which it appertains as its inseparable property. (The Nyāya says: *prithvī gandhavatī*—the earth is smelling. It followed the creation of light).

51. In this manner the living soul, came to be acquainted at once with the other sensations, and the organs to which they appertain as their inseparable properties and objects. (The word *bhavitā* means the spontaneous growth of these faculties in the soul or mind, and *kākatālīya* signifies the simultaneous occurrence of the senses, and sensible objects, and their sensations in the mind).

52. The unsubstantial living spirit which derives its being from the essence of the substantial Brahma, comes next to acquire the knowledge of sound, the object of the organ of hearing, and the property of air. (So Nyāya:—"ākāsh sabdādharah"; and "*yā Sruti visaya gunāh*"—Sakuntala).

53a. It then comes to understand the meaning of the word touch (*twak*) as the medium of feeling, as also to know the tongue as the only organ of taste. (According to schoolmen, taste is the object of the palate and not of the tongue).

53b. It finds the property of colour to be the peculiar object of the eye—the organ of sight; and that of smell to be an object peculiar to the nose—the organ of the sense of smelling (*ghrānendriya*).

54. The living soul is thus the common receptacle of the sensations, and source of the senses, which it develops afterwards in the organs of sense in the body. It perceives the sensation of sensible objects through the perceptive holes, that convey their perceptions into the sensorium of the mind. (The common sensory is variously placed in Western philosophy, such as the heart, brain, pineal gland, the ventriculus &c.).

55. Such, O Rāma! as it was with the first animated being, is still so with all living animals; and all these sensations are represented in the Soul of the world—*anima mundi*, in its spiritual form—*ātivāhika*, known as the *sūkshma* or *lingadeha*—the subtle body. (The spiritual body has 17 organs of sense viz, 5 Internal, 5 External, the mind and Intellect and others: called *the saptadasha lingātmaka linga sarīra*).

56. The nature of this abstruse essence, is as undefinable as that of the spirit; it appears to be in motion, when it is really at rest, as in our idea of the soul. (Spiritual bodies are said to move and fly about, because the spirit is the motive, and life the animating principle as the soul is that of consciousness).

57. As measure and dimensions are foreign, to our notion of Brahma—the all conscious soul, so are they quite apart from that of the spirit also, which is no more than the motive power of the soul. (Magnitude, figure, motion, rest, number, place, distance, position, &c. are all objects of the senses).

58. As the notion of the spiritual, is distinct from that of all others which are material and corporeal; so the notion of Brahma is quite apart from every thing, except that of his self-consciousness.

(God says in the Scripture, "I am that I am," which proves his consciousness of himself to constitute his essence).

59. Rāma said:—If consciousness is self-same with Brahma, and our consciousness of ourselves as Brahma, make us identic with Brahma Himself; then what is the use of devising a duality of the soul (as the divine and human souls), or of talking of the liberation and final absorption of the one in the other? (If what the Sruti says, Brahmāsmi—I am Brahma; as the scripture declares—"In Him we live and move," then what means our redemption or return to Him?).

60. Vasishtha replied:—Rāma, your question is irrelevant at this time, when I was going to prove another thing. Nothing can be appropriate out of its proper time and place, as the untimely offering of flowers to gods is not acceptable to them. (A question beside the mark is *apropos de bottes*, and brought in by the head and shoulders).

61. A word full of meaning, becomes meaningless out of its proper place; like the offering of flowers to gods and guests, out of their proper season. (So all intempestive acts, go *mal a propos*, unless they are done in proper time).

62. There is a time for the introducing of a subject, and another to hold silence over it; so every thing becomes fruitful in its proper

season. (Tempus coronat opus).

63. But to resume our subject; the living soul afterwards appeared from Him, as the human soul appears in dreaming; and thought in himself that he was the great father of created beings in time to come (*i. e.* he would become the Maker of the world).

64. He uttered the syllable Om (on or ens), and was conscious of the verification of its meaning in his mind, which soon displayed all forms of beings to his mental vision (*i. e.* the All One became many, which displayed themselves in the mind of the living God as visions in a dream).

65. All these were unrealities, that were displayed in the empty sphere of the divine mind; and the shadowy world seemed as a huge mountain, floating before him in the air.

66. It was neither born of itself, nor was made by Brahmā; nor is it destroyed at any time by any other power. It was Brahmā himself, appearing as the phantom of an aerial city.

67. As the living Brahmā and other spiritual beings, are unreal in their nature; so also are the essences of other beings, from the big giant to the little emmet, but mere unrealities in their substance.

68. It is our erroneous understanding, that represents these unrealities as real ones unto us; but the clear understanding will find all things, from the great Brahmā down to the minutest insect, to vanish entirely from its sight. (Errors of the mind breed errors in the brain; and these lead to errors of vision again).

69. The same cause that produces Brahmā, produces the insects also; and it is the greater depravity of the mind, that causes its transmigration, into the contemptible forms of worms.

70. The living being that is possess of a rational soul, and is devoted to the cultivation of the mind, attains to the state of man; and then acts righteously for attaining a better state in after life. (These are the states of gods and angels in heaven).

71. It is wrong to suppose one's elevation, to be owing to the merit of his acts, and his degradation to the condition of worms, to result from his former acts of demerit; because there is the same particle of intellect in both of them, and this being known, will destroy the mistaken difference between the great and small.

72. The notions of the measurer, measure and measurable, are not separate from the intellect (or mind); therefore the controversy of

unity and duality, is as futile as the horns of a hare or a lake of lotuses in the air. (This means the ideas of the producer, production and product, are always one in the Absolute subjective. Schelling).

73. It is our misconception of the blissful Brahma, that produces the wrong notion of solid substances in us; and this imagination of our own making, binds us as fast as the silk-worms are fast bound in the cocoons; formed by their own serum (or ichor or serosity).

74. It is the case of the knower, to perceive everything in his mind, as it is revealed in it by Brahmā; and also to meet with every thing as it is allotted by God to his share. (God is the revealer and giver of all things. Or—Man meets his fate, as it is meted to him by his Maker).

75. It is the immutable law of nature, that nothing can be otherwise than what it is ordained to be; and there is nothing in nature, which can change its nature for a minute in a whole kalpa-age. (Nature derives her power from the will of her Maker, and her course is, according to the immutable order, fixed by the ordainer of all).

76. And yet this creation is a false phantom, and so is the growth and dissolution of all created beings, as also our enjoyment of them. (All visible Nature is the working of the invisible Spirit).

77. Brahma is pure, all pervading, infinite and absolute. It is for our misery only, that we take him for the impure matter and unreal substance; and as the definite and limited pluralities.

78. It is the vitiated imagination of boys, that fancies the water and its waves as different things; and makes a false distinction between them which are really the same things. (Hence whatever differences there appear in objects, they are all as the fallacy of a snake in the rope with the unknowing. There is no difference of antagonistic powers felt in the spirit of Brahma, who is equal in all, and to whom all things are equal; though there seems a constant opposition in the natures of things).

79. It is His undivided self which expanded itself in visible nature, and which appears as a duality, like that of the waves and the sea, and the bracelets and gold. Thus He of himself appears as other than himself (*i. e.* the difference appearing in the visibles, disappears in the indifference of the Divine Mind).

80. We are led to imagine the visible and mutable world, to have sprung from the invisible and immutable spirit, which manifested itself in the form of the mind that produced the Ego. Thus we have the visible from the invisible, and the mind and the ego from the same source. (The absolute Brahma manifesting itself in two forms, the mind or ego and

nature or non-ego. The Ego of the mind is infinite, which produced the finite ego or human soul, personified as the first male (ādimapurusha or Adam)).

81. The mind joined with the ego, produced the notions of elementary principles or elemental particles; which the living soul combined with its intellect, derived from the main source of Brahma, and of which it formed the phenomenal world. (These notions were the intensive concepts of the formal and reflexive world, existing primordially in the essence of Brahma, as its material cause or (*upādānam*). So says the Vedānta:—*Yato viswamvā imāmi bhutani &c.*).

82. Thus the mind being realised from Brahma, sees before it whatever it imagines; and whatever the intellect thinks upon, whether it is a reality or unreality, the same comes to take place. The reflexion verily passes into reality. (The imagination is the faculty representative of the phenomena of internal and external worlds. It is both productive and reproductive. *Sir Wm. Hamilton*. Here intellect means the Supreme Intellect, the wisdom of God and his design in the works of creation. All beings and things are manifestations of one Eternal and original mind God).

CHAPTER LXVIII.

DESCRIPTION OF A RĀKSHASĪ (OR FEMALE FIEND).[4]

[4] The black Rākshasas were believed to have been a colony of African Negroes in southern India and Ceylon. The Rakhs is Rax, as Sycorax of Shakespeare.

Note:—The whole story of the fiendish Sūchī is an allegory of the human mind, and its rapacity. The transformation of the huge to the thin pinnate body, and again its assumption of the big form, are allegorical of the change of the corporeal and spiritual bodies—the *Sthūla* and *Sūkshma* sarīras, in the course of the repeated transmigrations of the soul from its gross to subtle forms by the desire of the mind. Tired of the world the mind forsakes the gross body upon death, and assumes the finer spiritual form, but being soon dissatisfied with it reverts to its former gross form again. It is also explained to be the two states of *animā* and *garimā*, the minuteness and bulkiness, which the *Yogi* attains by his *yoga*.

Argument. Story of Karkatī the female fiend, and her austerities for extirpation of Human Kind.

Vasishtha said:—Hear me relate to you, Rāma! an old anecdote bearing upon this subject, and relating to a difficult proposition adduced by the Rākshasī for solution.

2. There lived on the north of Himālaya a heinous Rākshasī, by name of Karkatī—a crooked crab; who was as dark as ink and stalwart as a rock, with limbs as strong as could split the sturdy oak.

3. She was also known by the title of Visūchī or choleric pain, by which she was ever afflicted, and which had reduced her frame like that of the Vindhya hill, which was covered down (by the curse of Agastya).

4. Her eye-balls were as blazing as fires; and her stature reaching half way to the sky, was girt by a blue garment, like the shade of night wrapping the atmosphere.

5. A white mantle formed the covering of her head, like the fragment of a cloud; and the long erect hairs of her head, stood like a sable cloud on her crest.

6. Her eyes flashed as lightnings, and her sharp hooked nails glistened as sapphires; her legs were as long as *tamāla* trees, and her loud laughter was as a burst of frost.

7. A string of dried bones decorated her body, like a wreath of flowers; and the relics of dead bodies, adorned every part of her body.

8. She frolicked in the company of Vetālas, with human skulls hanging down her ears as ear-rings; and stretched out her arms aloft, as if she was going to pluck the sun from his sphere.

9. Her huge body being in want of its necessary aliment, caused her culinary fire to blaze like the submarine flame, which the waters of the deep are unable to quench. (The latent heat in water).

10. Nothing could ever satiate the insatiable hunger, of this big bellied monster; nor satisfy her lickerish tongue, which was always stretched out like a flame of fire.

11. She thought in herself saying:—Oh! if I could but once go to the Jambu-dwīpa—the land of Asia, I would devour all its men in one swoop, and feast on them continually, like the submarine fire upon the waters.

12. As the clouds cool the burning sands by their rain, so will I allay the burning fire of my hunger there. It is settled as the best plan to support my life, at this critical moment.

13. All men are well guarded by means of their *mantras*, medicines, austerities, devotions and charities, from all evils of the world; whence it is impossible for any body to destroy the indestructible devotee. (My all destructive devotion will destroy all; but render me indestructible).

14. I will perform the most rigorous austerities, with an unflinching heart and mind; because it is by intensity of painstaking, that we may gain what is otherwise hard to be had. (*Industria vincit omnia*.—Labour conquers all).

15. Having thought so, she repaired to an inaccessible mountain, for the purpose of destroying all animal beings. (The Rākshasa cannibals are devourers of all flesh; and are of the omnivorous kind).

16. She climbed to the top of the mountain, by scrambling over it with her hands and feet; and stood on it with her body resembling a cloud, and her eye-balls flashing as lightnings (*i. e.* Her body and eyesight, were similar to the cloud and lightning on the mountain top).

17. Having got to the summit, she made her ablution and then sat at her devotion; with her steadfast eyeballs resembling the two orbs of the sun and moon, and fixed on one object.

18. She passed there many a day and month, and saw the course of many a season and year. She exposed her huge body to the rigor of heat and cold, like the hill itself (on which she sat).

19. She with her huge black body, remained unmoved as a thick sable cloud, on the mountain top; and her jet black hairs stood up as if to touch the sky.

20. Seeing her body beaten by the blasts, and covered with nothing but her ragged skin; and her hairs standing up to their end, to be tossed to and fro by the raging winds; while the twinklings of her eyelids, shed a whitish glare on her sable frame, the god Brahmā made his appearance before her.

CHAPTER LXIX.

STORY OF VISŪCHIKĀ—(*Continued*).[5]

[5] It is a curious fact in the theological works of Vedānta, that princes and ladies, employed themselves much more to the cultivation of their minds, and to the investigation of mental and spiritual

Philosophy, than other persons and tribes. So we see Surūchi, Līlā, Visūchī and Sarasvātī were all female interlocutors in this work and some Upanishads also, though female education was subsequently abrogated by law.

Argument. Brahmā's boon to Visūchī, and the *mantra* against her Power.

Vasishtha resumed:—After the lapse of a thousand years, Brahmā appeared to her, in order to put an end to the ardour of her austerities, and crown her with success or the reward of her devotion. (Ardent devotion has the power of displacing even the gods from their heavenly seats).

2. She saluted him internally in her mind, and remained fixed in her position; thinking about the boon she should beg of him, for allaying her keen appetite.

3. She soon recollected a certain request, which she should prefer to her complying god; and it was to transform her soft and flexible form to the shape of an inflexible iron-nail, wherewith she could torment all living beings (*i. e.* to make her fleshy form as stiff as a poker, so as to be able to pierce all others without being pierced herself).

4. At Brahmā's bidding, she bethought in herself: "I will become as thin as a minute pin, in order to enter imperceptibly into the hearts of animals, as the odor of flowers enters the nostrils."

5. "By this means will I suck the heart-blood of beings, to my heart's satisfaction; in this way will my hunger be satiated, and the gratification of my appetite, will give the greatest delight to my soul."

6. As she was thinking in this manner, the God discovered her sinister motives, contrary to the character of a yogi; and accosted her in a voice resembling the roaring of clouds.

7. Brahmā said:—Daughter Karkatī, of the Rākshasa race, that sittest here like a cloud on the inaccessible top of this mountain; know that I am pleased with thy devotion, and bid thee now to raise thyself, and receive the boon that thou desirest of me.

8. Karkatī answered:—"O Lord of the past and future! If thou art inclined to grant my request, then please to confer on me the boon, of transforming my unironlike body to the form of an iron needle."

9. Vasishtha said:—The God pronounced "Be it so," and joined, "thou wilt be as a pin, and shalt be called the choleric pain, for thy giving

pain to all bodies."

10. "Thou shalt be the cruel cause of acute pain and pang to all living being; and particularly to the intemperate and hard-working fools, and loose libertines, who are destined to be thy devoted victims".

11. "Moreover shalt thou molest the dwellers of unhealthy districts, and the practicers of malpractices; by entering their hearts with thy infectious breath, and by disturbing their sleep, and deranging the liver and other intestinal parts of the body."

12. "Thou shalt be of the form of wind (in the bowels), and cause bile and flatulence under the different names of colic diseases, and attack the intemperate both among the wise and unwise."

13. "The wise when attacked by thee, will be healed by repeating this runic *mantra*, which I will here propound for their benefit."

14. The mantra runs thus:—"There lives Karkatī, the Rākshasī, in the north of the snowy mountain; her name is Visūchikā, and it is for repelling her power that I repeat this mantra; Om, I bow to *hring*, *hrang* and *ring*, *rang*—the powers of Vishnu, and invoke the Vaishnavi powers to remove, destroy, root out, drive away this choleric pain, far beyond the Himālayas, and afar to the orb of the moon. Om (amen) and *swāhā* (soho), be it so". Let these lines be held on the left arm as an amulet.

15. "Then rub the painful part with the palm of that hand, and think the colic Karkatī to be crushed under the mallet of this amulet, and driven back beyond the hills with loud wailing."

16. "Let the patient think the medicinal moon to be seated in his heart, and believe himself to be freed from death and disease; and his faith will save his life and heal his pain."

17. "The attentive adept, who having purified himself with sprinkling the water in his mouth, repeats this formula, he succeeds in a short time to remove the colic pain altogether."

18. The lord of the three worlds then disappeared in the air, after delivering this efficacious amulet to the *Siddhas* attending upon him. He went to his splendid seat in heaven, where he was received by the god Indra, who advanced to hail him with his hosannas.

CHAPTER LXX.

CONDUCT OF VISŪCHĪ, OR THE ADVENTURES OF THE NEEDLE.

Argument. The gradual leanness of *Sūchī*, and her entrance in Human bodies.

Vasishtha continued:—Now this *Sūchī* who had been as tall as a mountain-peak, and a *Rākshasī* of the blackest kind, resembling a thick and dark cloud of the rainy season; began gradually to fade away, and grow leaner and leaner day by day.

2. Her gigantic cloud-like form, was soon reduced to the shape of the branch of a tree, which afterwards became of the figure of a man, and then of the measure of a cubit only.

3. It next became of the length of a span in its height, and then of a finger's length in all. Growing by degrees thinner and thinner like a corn or grain, it became at last as lean as a needle or pin.

4. She was thus reduced to the thinness of a needle, fit only to sew a silken robe; and became as lean as the filament of the lotus flower by her own desire; which can change a hill to a grain of sand. (This passage bears reference to the microcosm of human soul).

5. The unmetallic *Sūchī*, was thus transformed to the form of a black and slender iron needle; which containing all her limbs and organs of her body in it, conducted her in the air and everywhere as she liked. (Thus the gross human body being reduced to its subtle *ātivāhika* or spiritual form, it is possible for the Yogi to traverse through the air, as we perceive in the course of our minds).

6. She viewed her person as an iron pin, and having neither any substance nor length or breadth of her body. (The false idea of length and breadth of the soul is a fallacy of our understanding; because the soul like a geometrical line, has no dimension nor substance whatever in it).

7. Her mind with its power of thought, appeared as bright as a golden needle (pointing to the point); and as a streak of the sapphire impregnated by solar ray.

8. Her rolling eye-balls, were as dark as the spots of black clouds, moved to and fro by the winds; and her sparkling pupils were gazing at the bright glory (of God); piercing through their tenuous pores. (It is explained also as fixing the eye-sight to some chink (as that of a wall or other), through which the light of God enters the sensory of sight, and then penetrates into the soul as in Yoga meditation).

9. She had observed the vow of her taciturnity (*mauna-vrata*), for reducing the plumpness of her person, and was gladdened in her face, to become as lean as the filament of a feather. (The vow of keeping silence is said to be of great good, by increasing the power of thought; for he who speaks little thinks much, and whoso talks much, must talk in vain. It is the practice of *munis* or saints to remain silent, whence the vow has its name).

10. She beheld a light alighting on her, from the air at a distance; and she was glad in her face to find her inward spirit, to be sublimated as air. (The internal light and lightness of the body are results of *yoga* practice).

11. With her contracted eye brows, she beheld the rays of light extending to her from afar; which caused the hairs on her body, to stand up like those of babies at bathing.

12. Her grand artery called *Brahmānādī* or *sushumnā*, was raised about its cavity in the head called the *Brahma-randhra*; in order to greet the holy light, as the filaments of the lotus, rise to receive the solar light and heat.

13. Having subdued the organs of her senses and their powers, she remained as one without her organic frame, and identified with her living soul; and resembled the intelligent principle of the Bauddhas and Tārkikas, which is unseen by others (*i. e.* in her spiritual form only).

14. Her minuteness seemed to have produced the *minutiae* of minute philosophers, called the *siddhārthas*; and her silence was like that of the wind confined in a cave. Her slender form of the puny pin, resembled the breath of animal life, which is imperceptible to the eye.

15. The little that remained of her person, was as thin as the last hope of man (which sustains his life). It was as the pencil of the extinguished flame of a lamp; that has its heat without the light.

16. But alas! how pitiable was her folly, that she could not understand at first, that she was wrong to choose for herself the form of a slender pin, in order to gratify her insatiable appetite.

(This is a ridicule to Yogis and students, that emaciate themselves with intense study and Yoga, only with a desire to pamper their bodies afterwards, with luxuries and carnal enjoyments).

17. Her object was to have her food, and not the contemptible form of the pin; her heart desired one thing, and she found herself in another

form, that was of no use to her purpose.

18. It was her silliness, that led her to make the injudicious choice of needleship for herself; and so it is with the short witted, that they lack the sense of judging beforehand, about their future good.

19. An arduous attempt to accomplish the desired object, is often attended by a different result; and even success on one hand, becomes a failure on another; just as the mirror is soiled by the breath, while it shows the face to the looker. (Disappointment lurks in many a shape, and often stings us with success).

20. How be it, the Rākshasī soon learnt to be content with her needleship, after she had relinquished her gigantic form; although she viewed her transformation as worse, than her dissolution itself. (Utter annihilation is more desirable to the Yogi than his metamorphosis to meaner forms).

21. Lo! the contrariety in the desires of the infatuated, who distaste in a trice, what they fondly wished at one time; as this fiend was disgusted at her pinship in lieu of her monstrous figure. (And so they wilfully shun the object of their former fondness, as the suicides and dying people quit their fond bodies without remorse).

22. As one dish of food is easily replaced by another, suiting the taste of the voluptuary; so this fiend did not hesitate to shun her gigantic body, which she took to taste the heart blood of animals in her pinnate form.

23. Even death is delectable to the giddy headed, when they are overfond of some thing else; as the minim of a meagre needle was desirable to the monstrous fiend for the gratification of her fiendish desire.

24. Now this needle took the rarefied form of air, and moved about as the colic wind (colica flatulenta), after all living beings, in quest of her suction of animal gore.

25. Its body was that of fiery heat, and its life the vital breath of animals; its seat was in the sensitive heart, and it was as swift as the particles of solar and lunar beams.

26. It was as destructive as the blade of the deadly sword, and as fleet as the effluvia flying in air. It penetrated into the body in the form of the *minutiae* of odor.

27. It was ever bent to do evil, like an evil spirit, as she was now known by that name; and her sole object was to kill the lives of others at her pleasure.

28. Her body was afterwards divided into two halves; one of which was as fine as a silken thread, and the other as soft as a thread of cotton.

29. Sūchī ranged all about the ten sides of the world, in these two forms of hers; and pierced and penetrated into the hearts of living beings, with all her excruciating pains.

30. It was for the accomplishment of all these purposes of hers, whether they be great or little; that Karkatī forsook her former big body, and took the form of the acute and small needle. (Because humbleness and acuteness are the means of success in every project).

31. To men of little understanding, a slight business becomes an arduous task; as the foolish fiend had recourse to her austerities, in order to do the mean work of the needle.

32. Again men however good and great, can hardly get rid of their natural disposition; and it was for this reason that the great Rākshasī, performed her austere devotion, in order to become a vile pin for molesting mankind.

33. Now as Sūchī was roving about in the sky, her aerial form which was big with her heinous ambition, disappeared in air like vapour, or as a thick cloud in autumn.

34. Then entering in the body of some sensualist or weak or too fat a person, this inward colic flatulence of Sūchī, assumed the shape of Visūchikā or cholera.

35. Sometimes she enters in the body of some lean person, as also in those of healthy and wise people; and appearing at first as a choleraic pain, becomes a real cholera at last.

36. She is often delighted, to take her seat in the hearts of the ignorant; but is driven back afterwards by the good acts and prayers, and *mantras* and medicines of the wise.

37. In this manner she continued many years in her rambles; her bipartite body kept sometimes flying up in the air, and oftentimes creeping low on the ground.

38. She lies concealed in the dust of the ground, and under the fisted fingers of hands; she hides herself in the sun-beams, in air and in the threads of cloths. (All this refers to the pestilential air).

39. She is hid in the intestines, entrails and genitals, and resides in the bodies of pale and ash coloured persons; she abides in the pores,

lines and lineaments of the body; as also in dry grass and in the dried beds of rivers (All these are abodes of malaria).

40. She has her seat among the indigent, and in the naked and uncovered bodies of men; as also in those which are subject to hard breathings. She dwells in places infested by flies and of obstructed ventilation, as also in green verdures excepting only of the mango and woodapple (bel) trees.

41. She lurks in places scattered with bones and joints of animal bodies, and such as are disturbed by violent winds, and gusts of air, she lies in dirty places, and in cold and icy grounds and likewise in polluted cloths and places polluted by them.

42. She sits in holes and hollow places, withered trees, and spots infested by crows, flies and peacocks. Also in places of dry, humid and high winds, and in benumbed fingers and toes.

43. As also in cloudy regions, in cavernous districts of the form of rotten bodies; in regions of melting and driving snows, and in marshy grounds abounding in ant hills and hills of *mālūra* trees.[6]

[6] *Mālūra* or *Kapitha* or *Kath-bel*, which is deemed unwholesome.

44. She exhibits herself in the mirage of desert sand, and in wildernesses abounding with ravenous beasts and snakes. Sometimes she is seen in lands infested by venomous reptiles, and disgusting leeches and worms.

45. She frequents the stagnate pools, soiled by dry leaves and those chewed by the *Pisāchas*; and haunts the hovels beside the cross ways, where passengers halt and take shelter from cold.

46. She rambles in all places, ever where the leeches suck the blood of men, and vile people tear them with their nails and hold them in their fists for feeding upon them. (Here is a relation between the blood sucking *Sūchī* or Needle and the leeches).

47. In this manner she passes in all places, that we view in the landscape of cities in drawings; until she is tired with her long journey through them.

48. She then stops in her course like a tired bullock, whose body is heated by travelling through towns, with loads of cotton and utensils on their backs.

49. She afterwards lays her down to rest in some hidden place, like a needle tired with continued sewing; and there drops down like it, from

its bridling thread in the hand of the sewer.

50. The hard needle held in the hand of the sewer, never hurts his finger; because a servant however sharp he may be, is never faithless or is injurious to his master.

51. The iron needle growing old in its business of stitching, was at last lost by itself; like the rotten plank of a boat, bearing the burthensome ballast of stones in it.

52. It wandered about on all sides of its own accord, and was driven to and fro like chaff by the driving winds, according to the course of nature (with all things).

53. Being taken up by some one, it is fed with the fag end of a thread put into its mouth, as the malady of cholera is caught by those human parasites, who glut themselves with food supplied by the sap of another.

54. The malady of colic, like the needle, is ever fond of feeding on the pith of others with its open mouth; and continually finds the thread-like heartstring of some body put into its hole.

55. Thus the strong bodies of greedy and heinous beings, are nourished by the sap of the weak and innocent, as the colic disease preys on the lean bodies of the poor; and the sharp needle is supported by the thin thread of the needy (who cannot afford to buy new suits).

56. Though the heart of Sūchī like the hole of the needle, was to receive the thread-like sap of the patient's heart; yet her power to pierce it, was like that of the sewing needle, which is as potent as the piercing sun-beams, to penetrate into the toughest substances.

57. At last Sūchī came to find on a sudden, the fault of her wrong choice of the puny body (of the needle); which was to be filled with her scanty fare of a bit of thread, and then she began to repent for her folly.

58. She continued however with all her might, to trudge on in her wonted course, of pricking and piercing the bodies of others; and notwithstanding her great regret, she could not avoid the cruelty of her nature.

59. The sewing man cuts and sews the cloth; agreeably to his own liking; but the weaver of destiny weaves the long loom of lengthened desires in all bodies, and hides their reason under the garb of her own making.

60. The colic Sūchī went on like the sewing needle, in her business of piercing the hearts of people by hiding her head; as it is the practice

of robbers to carry on their rogueries, by covering their faces. (All the three are sly boots, and carry on their trades under the seal of secrecy).

61. She like the needle with the sewing thread behind it, raises her head to make and look at the loop-hole, that she should penetrate in the manner of burglars, making and marking the holes in the wall for their entry.

62. She entered alike in the bodies of the weak and strong, like the needle stitching cloths of all textures (whether silken, linen or fibrous); as it is the custom of the wicked to spare neither the just nor unjust (from their calumny and villainy).

63. The colic pain like the piercing needle, being pressed under the fingers, lets off its griping, like the thread of the needle in its act of sewing. (So the wicked when caught in the act, let out and give up their wickedness).

64. The acute and unfeeling colic, being as ignorant as the stiff and heartless needle, of the softness or dryness of the object; pierces the hardiest breast, without deriving any sweetness from it. (So the unfeeling ruffians molest the moneyless, to no benefit to themselves).

65. The needle is compared with a rich widow, being both equally stern and full of remorse; both equally veiled and speechless, and with their eye of the needle, are empty in their joyless hearts.

66. The needle hurts no body (but rather does good in clothing mankind, by mending their tattered habits); and yet she is dragged by the thread, which is no other than the thread of her fate (woven by the fatal sisters for her drudgery).

67. Slipt from the finger of her master, the needle sleeps in peace after her trudging, in company with her fellows of dirt and dregs; for who is there that does not deem himself blest, in the company of his equals, when he is out of employ?

68. The herd of common people, is ever fond of mixing with the ignorant rabble in their modes of life; because there is no body that can avoid the company of his equals. (Kind flies with its own kind; or, Birds of one feather fly together).

69. The lost needle when found by a blacksmith and heated in the hearth, flies to heaven by the breath of the bellows, after which it disappears in the air. (So the society of the good elevates one to heaven, which leads at last to his final liberation).

70. In this manner the current of vital airs, conducts the breath of life in to the heart; which becomes the living spirit, by force of the acts of its prior states of existence.

71. The vital airs being vitiated, in the body, cause the colic pains known by different names; such as flatulence, bile and the like.

72. The colic caused by vitiation of the Vyāna air, produces many diseases, and affects all the members of the body with a watery fluid. When it comes by breathing of the lungs, it causes the *Vāya sūla* or pulmonary colic of lungs, and is attended by disfigurement of the body, and insanity or hysteria known as the hysteric colic.

73. Sometimes it comes from the hands of sheepkeepers, and by the smell of the sheep's wool in blankets; and at others it seizes the fingers of children, and causes them to tear their bed cloths therewith.

74. When it enters the body by the foot, it continues in sucking the blood; and with all its voracity, becomes satisfied with very little food.

75. It lies in the glandular vessel of the faeces, with its mouth placed downward; and takes at pleasure any form, it likes to assume as its prerogative.

76. It is the nature of the malicious, to show the pervertedness of their hearts by doing injury to others; as it is characteristic of the base people to raise a row for their pleasure, and not for any gain or good to themselves.

77. The miserly think much of their gain of even a single cowry: so deeprooted is the avaricious selfishness of human nature. (All little gain is no gain, compared with the wants of men).

78. It was but for a particle of blood, or as much as could be picked out by the point of a pin, that the colic Sūchī was bent on the destruction of men: so the wise are fools in their own interests (and so do cut-throats kill others for a single groat).

79. How great is my master-stroke, says the needle, that from stitching the shreds of cloth, have come to the pitch of piercing the hearts of men; so be it and I am happy at my success.

80. As the rust of the lazy needle passes off in sewing, without being rubbed with dust; so must it take the rust, unless it is put in the action of piercing the patient and passive shreds. (The rolling stone gathers no moss).

81. The unseen and airy darts of fate, are as fatal as the acts of the cruel Vīsūchi; though both of them have their respite at short intervals of their massacres.

82. The needle is at rest after its act of sewing is done; but the wicked are not satisfied, even after their acts of slaughter are over.

83. It dives in the dirt and rises in the air, it flies with the wind and lies down wherever it falls; it sleeps in the dust and hides itself at home and in the inside, and under the cloths and leaves. It dwells in the hand and ear-holes, in lotuses and heaps of woolen stuffs. It is lost in the holes of houses, in clefts of wood and underneath the ground. (Compare the adventures of a pin in Gay's Fables).

84. Vālmīki added:—As the sage was speaking in this manner, the sun went down in the west, and the day departed to its evening service. The assembly broke after mutual salutations, to perform their sacred ablution; and joined again on the next morning, with the rising beams of the sun to the royal palace.

CHAPTER LXXI.

REMORSE OF SŪCHĪ.

Argument. Remorse of Karkatī at her transformation to a Needle from her former gigantic form.

Vasishtha continued:—After the carnivorous fiend—Karkatī, had feasted for a long period on the flesh and blood of human kind; she found her insatiable voracity to know no bounds, and never to be satisfied with anything.

2. She used to be satisfied erewhile, with a drop of blood in her form of the needle; and she now became sorry, at the loss of the insatiable thirst and appetite of her former state.

3. She thought in herself, O pity it is! that I came to be a vile needle; with so weak and slender a body, that I can take nothing for my food.

4. How foolish I have been to forego my former gigantic form, and change my dark cloudy figure for something as the dry leaf of a forest tree.

5. O wretch that I am, to have foregone my dainty food of flesh

flavoured with fat. (The Rāskshasa cannibals are raw flesh-eaters and feeders on the fat of animals).

6. I am doomed to dive in dirt, and drop down on the ground; to be trodden and trampled over under the feet of people, and soiled and sullied in the filth.

7. O me miserable, helpless and hopeless thing, and without any support or status of mine; from one woe I fall to another, and one danger is succeeded by another unto me!

8. I have no mistress nor maidservant, nor my father nor mother; I have got no son nor brother, nor any one to serve or befriend me.

9. I have no body nor abode, nor any refuge nor asylum anywhere; nor have I a fixed dwelling in any spot, but am driven about, like the fallen leaves of forest trees by the driving winds.

10. I am subject to all accidents, and exposed to every kind of calamity; I wish for my extinction, but it wishes not to approach unto me. (Death flies from the destitute).

11. What else have I done to have given away my own big body, in the foolishness of my heart; than parted like a madman, with a precious jewel for a paltry piece of glass.

12. One calamity is enough to turn the brain out of order; but what will be my case when it is followed by other calamities in endless succession.

13. I am hung up (with the cloth) to be suffocated by the smoke, and dropped down in the streets to be trodden under foot; I am cast away with the dirt, and hid under the grass to my great distress.

14. I serve at another's will, and am guided by my guide; I am stark naked while I sew for others, and am ever a dependant on another's guidance.

15. Long do I drudge and trudge for a paltry gain, and stitching alone is all the work that I have to perform for life. O unlucky that I am, that my ill luck even is so very luckless.

16. I see the demon of despair rising before me, upon my penitence of this day; and threatening to make an end of this body, of which I have made an offering to him.

17. What better fate can await on me, after my loss of so big and bulky a body by my foolishness; than to be annihilated into nothing, rather

than be a thing which is good for nothing.

18. What man will pick me up, who am as lean as a mollusk (or thread worm); from the heap of ashes, under which I lie buried by the wayside.

19. No keensighted man will take into his consideration a wretched and a forlorn being; as nobody living on a high hill, ever stoops to take notice of the grass growing on the ground below.

20. I cannot expect to raise myself higher, while I am lying in the sea of ignorance; what blind man can perceive the glorious sun-light, who is guided by the flash of fireflies?

21. I know not therefore how long I shall have to labour under my difficulties, when I find myself already drowned in a sea of misery.

22. When shall I be restored again to the form of the daughter of Anjanāgiri mountain; and will stand as a pillar over the ruins of the nether and upper worlds?

23. When shall I have my arms reaching to the clouds, and my eyes flashing as lightning; my garb becoming as white as snow, and my hairs touching the sky.

24. My big belly resembling a huge cloud, and my long breasts hanging below as pillows; shaking with the motion of my body, in its dancing like the pinions of a peacock.

25. The ash-white light emitted by my laughter, cast the light of the sun into the shade; and my former high stature, threatened to devour the terrible god of death.

26. My hollow sockets deep as the holes of mortars, flashed erewhile with living fire; like the rays of the sun; and my large legs moved as two monumental pillars in my rambling.

27. When shall I have my big belly, with its large cavity like a pot-belly; and when shall I have again my soft black nails, resembling the dark and humid clouds of autumn.

28. When will those tender smiles return to me, whereby I moved the great Rākshasas to my favour; and when shall I dance in my giddy circles, at the music of the tabor amidst the forests.

29. When will that big belly of mine, be filled with potfuls of fattened liquor; and be fed with heaps of the flesh and bones of dead bodies.

30. When shall I get me drunk, with drinking the blood of human gores;

and become merry and giddy, until I fall fast asleep.

31. It was I who destroyed my former brilliant body, by my bad choice of austerities, and accepted this petty needlish form, like one taking the sulphate of gold, instead of that precious metal.

32. Ah! where is that huge body which filled all sides, and shone as the sable hill of Anjanāgiri; and what is this puny and pinny form of the shape of a spider's leg, and as thin and lean as a tender blade of grass.

33. The ignorant are found to throw away a golden jewel, as useless on the ground as a piece of glass; and so have I cast aside my shining body, for a bit of this blackest needle.

34. O great Vindhyā with thy hollow and snow covered caves! why dost thou not destroy thy dull elephants by thy native lions? It is I that am as silly as an elephant—*gaja mūrkhā*.

35. O my arms! which used to break down mountain peaks, why do ye fail to pluck the butter-like moon with thy moony nails?

36. O my breast! which was as fair as the side of the snowy mountain, even without my glassy ornaments; why dost thou not show thy hairs, which were as large as leeches that feed on lion's flesh?

37. O my eyes! that used to dispel the darkness of the darkest night, and kindle the dry fuel with your glaring fire; why do ye cease to lighten the air with your effulgence?

38. O my shoulder blades! are ye broken down and levelled with the earth? or are ye crushed and smashed or mouldered and worn out by age?

39. O my moonbright face! why dost thou not shine over me with thy bright beams; resembling the everlasting light of the orb of the moon, now at an end for ever?

40. O my hands! where is your strength fled today? See ye not, how I am transformed to an ignoble needle, that is moved about by the touch of the foot of a fly?

41. Alas! the cavity of my navel, which was as deep as a well, and beset by hairs resembling rows of beautiful plants about it; and my protuberant posteriors, which likened to the bottom of the Vindhyā hills.

42. Where is that towering stature reaching to the sky, and what is this new earned contemptible form of the needle; where is that mouth, hollow as the vault of the sky, and what is this hole of the needle? Where is

that heap of my flesh meat, and what is this drop of watery food? Ah! how lean have I grown, but who is to be blamed for an act of my own doing?

CHAPTER LXXII.

FERVOUR OF SŪCHĪ'S DEVOTION.

Argument. Ardour of Sūchī's austerities and Indra's Inquiry of it.

Vasishtha continued:—Afterwards Sūchī became silent and motionless, and thought of resuming her austerities for the sake of regaining her long lost body.

2. With this intention she returned to the Himālayas; and there abstaining from her desire of human gore, she sat reiterating her castigations.
3. She saw in her mind her form of the needle, entering into her heart with her breathings.
4. Thus meditating on her mental form of the needle, she was wafted by her vital breath to the top of the hill, and alighted on it like a vulture from high.
5. There she remained alone and apart from all living beings, and sat amidst burning fires, with her form of an ash-coloured stone (*i. e.* besmeared by ashes like a *yogi*).
6. She sat there as a sprout of grass, springing in that dry and grassless spot; but soon faded away, to a blade of withered hay in the sandy desert.
7. She remained standing on tip-toe of her only one foot, and continued in the castigation of her own self. (Standing of the one legged needle, represented the posture of devotees standing on one leg).
8. She lightly touched the ground with her tiptoe stature, and avoiding all sidelong looks, gazed on the upper sky with her upraised face and uplifted eyes.
9. The acute point of the black iron needle, firmly preserved its standing posture by penetrating the ground; while it fed itself upon the

air, which it inhaled by its uplifted mouth.

10. The scarcity of food in the forest, made it look up as in quest of some prey coming from a distance; while its lower part shaking with the wind, enticed the unwary to approach towards it.

11. The ray of light issuing as a pencil from the needle hole, became like its attendant guard on the hinder part.

12. As men are kindly disposed towards the mean, that are favourites to them; so was the needle attached to the pencil of ray, that became its constant attendant.

13. The needle had another constant companion, of its devotion in its own shadow; but the blackness of its person, made it always to remain behind the back. (The shadow of a thing ever remains behind it).

14. Thus the shadowy needle and pencil of ray, having firmly adhered themselves to the iron needle; these three have always become intimate friends, like all good people mutually assisting one another.

15. The trees and plants of the mountain forest, felt compassion for Sūchī on seeing her in this plight; for who is there, that bears no sympathy for the pious devotee, or her penances and austerities?

16. The needle that was thus stuck fast to the ground by its foot, and had sprung up like some faculty of the mind; was fed with the fragrance of the fruitage, blown and borne by the breeze to its uplifted mouth.

17. The woodland gods and demigods, continued to fill its mouth with the dust; of blown and unblown flowers in the woods.

18. But it did not swallow the powdered dust of meat; which the god Indra had caused to be thrown into its mouth, for the purpose of frustrating the efficacy of its devotion.

19. Its fixity of purpose, did not permit it to swallow the delicious powder; because a person however mean he may be, is sure of success by his firmness of mind.

20. The god of winds, with his power of uprooting the mountains; was astonished to find the needle, averse to swallow the food, ministered to it in the form of the pollen of flowers.

21. The resolute devotee is never to be shaken from his purpose, though he is plunged in the mud or drowned in water, or scattered by the winds and thrown into the burning fire.

22. Or when he is shattered by showers of hailstones, or struck by the lightning or battered by rain drops, and intimidated by thunder claps.

23. The resolute mind is not changed in a thousand years, and the feet of the firm, like those of the drowsy and dead drunk, never move from their place.

24. The holy hermit who is devoted to his purpose, loses in time the motion of his external organs; but obtains by the exercise of his reason, the light of true knowledge in his soul.

25. Thus did Sūchī gain the light of knowledge, and become a seer of the past and future. She became cleansed of the dross of her sins, and her Visūchī or impurity was turned to Sūchī or purity.

26. She came to know the truly knowable, in her own understanding; and she felt true bliss in her soul, after the removal of her sins by devotion.

27. She continued for many thousand years in her austere devotion, to the great astonishment of seven times seven worlds, that got affrighted at her austerities. (The cause of their fright was, lest she should take possession of their happy states, by the merit of her devotion).

28. The great mountain was set in a blaze, by the fervour of her devotion; and that flame spread to all the worlds, like the blaze of a portentous meteor.

29. This made Indra the god of heaven, to ask Nārada respecting the cause of this intense devotion; saying "Who is it that engrosses to her the fruition of worlds, by her austere devotion"? To whom Nārada thus replied:

30. "It is Sūchī, who by her continued devotion of thousands of years, has attained her highest state of enlightenment; and it is that light that now enflames all the worlds."

31. It is Sūchī's devotion, O lord of gods, that makes the Nāgās to sigh and the hills to tremble. It causes the celestials to fall down, and the sea to overflow on earth. It dries up all things, and casts to shade the bright orb of the sun itself.

CHAPTER LXXIII.

NĀRADA'S RELATION OF SŪCHĪ'S DEVOTION.

Argument. Description of Sūchī's *austerities*, and Indra's Inquiry about them.

Vasishtha related:—Indra having learnt about the austere devotion of Karkatī, had the curiosity to know more of her through Nārada, whom he asked about the matter.

2. Indra said:—I know Sūchī to have acquired her fiendish practice (of blood sucking), by means of her devotion; but who is this apish Karkatī that is so greedy of her gain (of flesh and bones).

3. Nārada replied:—It is Karkatī the malevolent fiend, that became *Jīva Sūchī* or colic pain of the living, and assumed the shape of an iron needle as its support or fulcrum.

4. Having afterwards forsaken that prop, it entered into the human body as its landing place; and then it flew up to the heart on the vehicle of vital breath, and is seated in the car of the current air in atmosphere. (The resting place *locus standi*, *point d'appui* or *powsto* of the diseases of life).

5. This colic of life—*Jīva Sūchī*, having entered into the bodies of vicious lives, passes through the canals of their entrails and the pores of their flesh, fat and blood, and then nestles as a bird in the interior part.

6. It enters the intestines with the breath of the air, and there settles in the form of flatulent colic; afterwards being seated at the end of the *nyagrodha* artery, it forms the plethoric colic with fulness of blood and inflammation.

7. It also enters the body through other parts and organs, and receives different names according to its situation; and then feeds itself upon their flesh and marrow (as the best food for living beings).

8. Fastened to the knots of wreathed flowers and stuck to the leafy garlands, decorating the breasts and cheeks of fond damsels, she steeps enraptured with them, on the bosoms of their loving spouses (*i. e.* the menial needle is blessed in the company of her mistress).

9. She flies to the bodies of birds in wood-land retreats, which are free from worldly sorrow and strife; and flutters on the tops of flowers of the Kalpa arbours of Paradise, or rolls on beds of lotuses in the lakes.

10. She flies over the high hills of the gods, in the forms of

fluttering bees; and sips the honey drops, perfumed with the fragrance of the pollen of *mandara* flowers.

11. She devours in the form of vultures, the entrails of the dead bodies of warriors, through the notches made in them, by blades of swords in warfare.

12. She flies up and down in the pellucid and glassy paths of the firmament, and pierces through all the pores and arteries or inlets into the human body; as the inflated winds pass in every creek and corner on all sides.

13. As the universal vital air (*prāna-vāyu*), runs in the heart of every living being, in the form of the pulsation of air; so does *Sūchī* oscillate in every body, as it were her own habitation.

14. As the intellectual powers are lodged in every person, in the manner of blazing lamps in them; so does she reside and blaze as the mistress of every body; answering her dwelling house.

15. She sparkles as the vital spark in the particles of blood, and flows as fluidity in liquid bodies; she rolls and trols in the bowels of living beings, as whirlpools whirl about in the bosom of the sea.

16. She rests in the milk white mass of flesh, as Vishnu reclines on his bed of the serpent *Vāsuki*; she tastes the flavour of the blood of all hearts, as the goddess (*Kālī*) drinks the liquor of her goblet of wine.

17. She sucks the circulating red hot blood of hearts, as the winds absorb the internal and vivifying juice, from the hearts of plants and trees.

18. Now this living *Sūchī*, intending to become a devotee, remains as motionless as an immovable substance, and as fixed and steady in her mind.

19. The iron-hearted needle, being now rarefied as the invisible air, is traversing to all sides, on the swift wings of winds resembling its riding horses.

20. It goes on feeding on the flesh and drinking the blood of all living beings; and carrying on its various acts of giving and receiving, and dancing and singing all along.

21. Though the incorporeal *Sūchī* has become aeriform and invisible as vacuum, yet there is nothing which she is unable to accomplish by the powers of her mind, outstripping the swiftness of the winds.

22. But though she runs mad with her meat, and turns about giddy with her drink; yet she is curbed by fate, like an elephant in chains from running at random.

23. The living body like a running stream, moves apace with billows in its course; and the painful and destructive diseases under which it labours, are as greedy sharks lying hid underneath.

24. This frail body like the formless Sūchī, being disabled by infirmity to gorge its fleshy food, begins to lament its fate, like old and sickly rich folks, for their want of hunger and appetite.

25. The body with its members, moves about like the beasts of the forest (for their prey); and it plays its parts like an actress in the stage, with goodly apparel and ornaments on her person.

26. The body is moved to and fro by its internal and external winds, and its natural weakness (immobility), is always in need of being moved by the vital airs, as the immovable fragrance requires to be wafted by the breeze.

27. Men in vain rely on mantras and medicines, on austerities and charities, and on the adoration of idols for relief; while their bodies are subject to diseases like the sea to its surges.

28. The unseen force of mobility, is soon lost in the solid body, as the light of the lamp is lost in darkness. So the living Sūchī came to be lost in the iron needle, in which she had her rest (*i. e.* the living body is lost and transformed to a spirit, wherein it finds its rest after death).

29. Every one aspires to a state according to his natural propensity; as the inclination of the Rākshasī led her to choose the needleship upon herself.

30. A man being tired by travelling far and wide, returns at last to take his rest at home; so the big and living Sūchī turned to the form of the *thin* iron Sūchī to execute her repose; but like ignorant people, who prefer the grosser pleasure of the body to the nicer delights of the soul; she still panted for her grosser enjoyments, that were now lost to her.

31. With the intention of satisfying her thirst, she travelled to all parts and quarters (in her form of the poor needle); but derived more of the mental pleasure of experience, than the satisfaction of her corporeal appetites.

32. When the container is in existence, it is possible to fill it with

its contents and not otherwise; so one having his body, can seek and get every pleasurable object to give it delight.

33. Remembering now the past enjoyments of her former body, she became sorrowful in her mind, that was so highly pleased and satisfied with filling its belly before.

34. She was then resolved to betake herself to austere devotion, for the purpose of recovering her former body; and with this object in view, she chose for herself the proper situation for her castigations.

35. The living soul of Sūchī, thought of entering into the heart of a young vulture flying in the air; and thus soared to it and rested herself in the air like that bird, by the help of her vital breath (*i. e.* the greedy spirit was turned to the form of a hungry vulture to shriek and seek for carrion).

36. The vulture being thus filled with the malevolent spirit of the choleric Sūchī in itself, began to think of executing the purposes that Sūchī had in her mind.

37. Thus the vulture bearing the insatiate Sūchī within its body, flew to its intended spot on the mountain. It was driven there like a cloud by the wind, and it was in this place that Sūchī was to be released from her needleship.

38. It sat there on a spot of the solitary forest in its state of asceticism, seeming to be freed from all desires of the world.

39. It stood there on one of its legs, supported on the tip of its toe and appeared as the statue of some deity, consecrated on the top of the mountain by some one in the form of Garuda.

40. There standing on one leg, supported on an atom of dust; she remained as the mountain peacock, that stands on one leg with the head raised to the sky.

41. The bird seeing the living Sūchī coming out of his body, and standing on the mountain as a statue, fled away and disappeared from that place.

42. Sūchī issued from the body of the bird, in the manner of the spirit coming out of it, and the intellect aspiring to higher regions; and as the particles of fragrance fly upon the wings of winds, in order to meet the breath of the nostrils to be borne into the nose.

43. The vulture fled to his own place after leaving Sūchī at that place, like a porter disburthening himself of his load; and found himself

relieved of his lickerish diseases on his return.

44. Now the iron Sūchī, being seated in her devotion, in the form of the living Sūchī; appeared as graceful as a right man engaged in the performance of his proper duty.

45. And as the formless spirit is unable to do anything, without a formal support or instrument; so the living Sūchī supported herself on the tip of her toe, for performance of her devotion.

46. The living Sūchī has sheathed the iron needle (in her heart), as an evil spirit (Pīsāchī) enwraps a Sinsapā tree; and as the winds enfold the particles of odor, which they bear away in their bosom.

47. Thenceforwards, O Indra! has she betaken herself to her protracted devotion, and passed many years in the solitary wilderness in her steady position and posture of body.

48. It now behoves you, O Indra! that art skilled in stratagems, to devise some plan, in order to delude her from her object, or else her devotion will destroy the people, you have so long preserved.

49. Vasishtha said:—Indra having heard these words of Nārada, sent Maruta (Eolus) the god of winds to her search, in all quarters of the globe.

50. The god Maruta then proceeded in quest of her, in his spiritual form of intelligence; and having traversed the etherial regions, alighted upon the nether world. The winds and all other elemental and physical powers, are believed to be endued with intelligence also; and not as mere brute forces, on account of the regular discharge of their proper functions, which they could never do without intelligence.

(Hence the imagination and adoration of the Marutgana in the elemental worship of the Veda).

51. He beheld everything instantly at a glance of his intelligence; which perceived all things at one view; as the sight of the Supreme Spirit sees through all bodies without exception or hindrance (*i. e.* the sight of the spirit like its breath, sees through and supports all things).

52. His sight stretched to the Lokāloka mountain in the polar circle, far beyond the seven seas of the earth, where there is a large tract of land abounding with gems. (It is doubtful whether the polar mountain or sea abounds with gems).

53. He viewed the circle of the Pushkara continent, surrounded by a sea

of sweet water; and containing mountains with their dales and valleys.

54. He next saw the Gomeda islands, surrounded by the sea of liquor with its marine animals; and the land abounding with cities and towns.

55. He beheld also the fertile and peaceful continent of Kraunchadvīpa, bounded by the sweet Saccharine sea, and beset by a range of mountains.

56. Further on was the Swetadvīpa (Albion island), with its subsidiary isles surrounded by the Milky (Atlantic) ocean, and having the temple of Vishnu in the midst of it (meaning perhaps the ancient Kelts to be colony of the Hindus).

57. After that appeared the sea of butter, surrounding the Kushadvīpa island; and having chains of mountains and cities with buildings in them. (Butter milk &c., are fictitious name and not this really).

58. Then came the Sākadvīpa in view amidst the ocean of curds, containing many countries and many large and populous cities in them. (The *sākadvīpa* is said to be Scythia or the land of the saccae or sakas).

59. Last appeared the Jambudvīpa girt by the sea of salt, having the Meru and other boundary mountains, and many countries in it. (This is Asia stretching to the polar mountains on the north and south).

60. Thus the intelligence of air (Marut), having alighted on earth upon the wings of winds, spread himself afterwards to its utmost ends with rapidity (or spread himself rapidly to its utmost limits afterwards).

61. The god of air then directed his course to Jambudvīpa (Asia), and having arrived there, he made his way to the summit of the snowy mountain. (Himālaya, where Sūchī was performing her devotion).

62. He saw a great desert on the highest top of the summit, which was as extensive as the expanse of the sky, and devoid both of living creatures and the vestiges of animal bodies (*i. e.* there were neither any living being nor fossil remains to be found on the mountain peak).

63. It was unproductive of greens or grass owing to its nighness to the sun; and was covered over with dust, like that composing this earth.

64. There spread a wide ocean of the mirage to excite the thirst, like the lucid waters of a river; and allure the longings of men by its various hues, resembling the variegated colours of rain-bow.

65. Its wide expanse reaching almost to infinity, was unmeasurable even by the regents of the quarters of heaven, and the gusts of wind, blowing

upon it, served only to cover it with a canopy of dust.

66. It resembled a wanton woman, besmeared with red powder as the sunbeams, and sandal paste like the moonbeams; and attentive to the whistlings of the breeze. (Thinking them to be hissings of men).

67. The god of the winds having travelled all over the seven continents and their seas, and being tired with his long journey on the surface of the earth; rested his gigantic body which fills the infinite space in all directions, on the top of that mountain; like a butterfly resting on the twig of a tree, after its wearied flight in the air.

CHAPTER LXXIV.

CONSUMMATION OF SŪCHĪ'S DEVOTION.

Argument. Return of the god of winds to the Indra, and his narration of the Devotion of Sūchī and her desired Boon.

The god of the winds beheld Sūchī standing erect, like a crest on the summit of the mountain, amidst that vast tract of the desert all around.

2. She stood upon one leg fixed in her meditation and roasted by the burning sun over her head; she was dried up to a skeleton by her continued fasting, and her belly was contracted to the shrunken skin (*i. e.* she was threadbare as skin in all her body and belly).

3. Now and then, she inhaled the hot air with her open mouth, and then breathed it out, as her heart could not contain the repeated influx of air. (Respiration of air is practised by Yogis, to sustain their lives therewith for want of solid food).

4. She was withered under the scorching sunbeams, and battered in her frame by the hotter winds of the desert; yet she moved not from her stand-point, as she was relieved every night by the cold bath of moonbeams.

5. She was content with covering her head under the particles of dust, and did not like to change her state for a better fortune (*i. e.* she preferred her poverty to high dignity).

6. She gave up the possession of her forest to other living beings, and lived apart from all in the form of a crest of hair. Her breathings being withdrawn to the cranium, appeared out of it as a tuft of hairs or

bushes clapped on her head. (Air confined in the cranium, is said to keep the body alive for ages).

7. The god of air was astonished to see Sūchī in this state; he bowed down to her and was struck with terror as he beheld her more earnestly. (The countenance of the holy is awful to the sight of the unholy).

8. He was so overawed by the blaze of her person, that he durst not ask her anything, such as:—"O saintly Sūchī! why dost thou undertake thyself to these austerities"?

9. He only exclaimed, O holy Sūchī, how wondrous is this sight of thy devotion! Impressed with veneration for her holiness, the god made his departure to heaven whence he came.

10. He passed the region of the clouds, and reached the sphere of the still air (sthīra vāyu); and then leaving the realm of the Siddhas behind him, he arrived to the path of the sun—the ecliptic.

11. Then rising higher in his airy car, he got into the city of Indra, where he was cordially embraced by the lord of gods, for the merit of his sight of Sūchī. (Visit to sacred persons and holy shrines, is believed to impart a share of holiness to the visitant).

12. Being asked what he saw, he related all that he had seen, before the assembled gods in the synod of Sakra or Indra.

13. Pavana said:—There is the King of mountains the high Himalaya, situate in the midst of Jambudwīpa (in Asia); who has the lord Siva, that bears the crescent of the moon on his forehead, for his son-in-law.

14. On the north of it, is a great peak with a plain land above it, where the holy Sūchī holds her hermitage, and performs her rigorous devotion.

15. What more shall I relate of her, than that she has abstained herself even of her sustenance of air, and has made a mess of her entrails coiled up together.

16. She has contracted the opening of her mouth to a needle hole, and stopped even that with a particle of dust, in order to restrain it even from the reception of a cold dewdrop for its food.

17. The fervour of her devotion, has made the snowy mountain to forsake its coldness; and assume an igneous form which it is difficult to approach. (The blaze of holiness is said to set mountains on fire, as the presence of the Holy spirit set the sacred mount of Sinai on flame).

18. Therefore let all of us rise and repair soon to the great father of creatures for redress; or know this fervent devotion of hers must prove to our disadvantage in its result.

19. Hearing these words pronounced by Pavana, the lord Indra in company with the other gods, proceeded to the abode of Brahmā, and prayed unto him for their safety.

20. Brahmā answered:—"I am going even now to the summit of the snowy Himālaya, to confer to Sūchī her desired boon." Upon this assurance of Brahmā, the gods all returned to their celestial abodes.

21. During this time Sūchī became perfect in her holiness, and began to glow with the fervour of her devotion on the mountain of the immortals.

22. Sūchī perceived very clearly the revolution of the time (of her castigation), by fixing her open eyes on the sun, and by counting the days by the rays of solar light penetrating the opening of her mouth:—the needle hole.

23. Sūchī though flexible as a bit of thread, had yet attained the firmness of the mountain Meru, by her erect posture.

24. She beheld by the ray of sun light, which penetrated the eye of the needle, that the shadowy attendant upon her erect posture, was the only witness of her upright devotion.

25. The shadow of Sūchī which was the only attendant on her devotion, hid herself under her feet for fear of the midday heat, so do people in difficulty find their best friends forsake their company in times of adversity.

26. The union of the three persons of the iron, the ascetic and shadowy Sūchī, like the meeting of the three rivers (Asi, Varanā and Gangā from three sides), described a triangle in the form of the sacred city of Benares (or a delta of Gangā or the triune divinity).

27. This union of the three, like the confluence of three rivers of a Trivenī (as Gangā, Yamuna and Sarasvatī), purifies the sins of men by the three different hues of their waters, *viz.* the blue, black and white.

28. A person becomes acquainted with the unknown cause of all, only by *suchana* or reasoning in his own mind; and by means of his self-consciousness (of the truth or untruth of a thing). It is the cogitation of one's own mind that is best guide in all things or else, O Rāma! there is no other better preceptor for men.

CHAPTER LXXV.

SŪCHĪ'S REGAINING HER FORMER FRAME.

Argument. Brahmā's appearance, admonition and blessing to Sūchī and her resuscitation to life.

Vasishtha continued:—After the lapse of a thousand years of long and painful devotion, the great father of creation (Brahmā), appeared to her under his pavilion of the sky, and bade her accept the preferred boon.

2. Sūchī who was absorbed in her devotion, and her vital principle of life, remaining dormant in her, wanted the external organs of sense (to give utterance to her prayer), and remained only to cogitate upon the choice she should make.
3. She said to herself: "I am now a perfect being, and am delivered from my doubts; what blessing therefore is it, that I have need of asking (either for myself or others), beyond this state of beatitude; which I already possess in my peace and tranquillity, and the bliss of contentment and self-resignation.
4. I have got the knowledge of all that is to be known, and am set free from the web of errors; my rationality is developed, and what more is requisite to a perfect and rational being?
5. Let me remain seated as I am in my present state, I am in the light of truth; and quite removed from the darkness of untruth; what else is there for me to ask or accept?
6. I have passed a long period in my unreasonableness, and was carried away like a child, by the demon of the evil genius of earthly desires. (As a child wants to have everything he sees, not knowing whether it is good or bad for him to have it).
7. This desire is now brought under subjection by my power of ratiocination, and of what avail are all the objects of my desire to my soul?" (There is nothing of any good to the soul, for nothing temporal is of any spiritual good).
8. The lord of creatures kept looking on Sūchī sitting with her mind fixed in her silent meditation, and resigned to her destiny; and quite abstracted from all external sensations, and the use of her bodily organs.

9. Brahmā with the kindness of his heart, again accosted the apathetic dame, and said unto her: "Receive thy desired blessing, and live to enjoy for sometime longer on earth".

10. Then having enjoyed the joys of life, thou shalt attain the blissful state from which thou shalt have no more to return here, and this is the fixed decree destined for all living beings on earth.

11. Be thy desire crowned with success, by merit of this devotion of thine, O best of the womankind! Resume thy former corpulence, and remain as a Rakshasī in this mountain forest.

12. Regain thy cloud-like shape whereof thou art deprived at present, and revive as a sprout from thy pinnate root, to become like a big tree growing out of its small root and little seed.

13. Thou shalt get an inward supply of serum from thy pinnate tendon, as a plant gets its sap from the seeded grain; and the circulation of that juice will cause thy growth like that of a germ from the ingrained seed.

14. Thy knowledge of truth has no fear of following into the difficulties of the world; while on the contrary, the righteousness of thy soul will lead thee like a huge cloud, that is heavy, with its pure water high in the heaven, notwithstanding the blasting gusts of wind (*i. e.* the pure and contrite spirit goes on its wonted course, in spite of the tribulations of the world).

15. If by thy constant practice of Yoga meditation, thou hast accustomed thyself to a state of habitation (death like Samādhi), for thy intellectual delight, and hast thereby become assimilated to the *anaesthesia* of thy meditation (to the *state of a stock* and stone).

16. But thy meditateness must be compatible with thy worldly affairs, and the body like the breeze, is nourished best by its constant agitation (*i. e.* meditation must be joined with utility, and the body with its activity).

17. Therefore my daughter! thou dost act contrary to nature, by withstanding the action which thy nature requires; nor can there be any objection to thy slaughter of animal life under proper bounds. (Because the carnivorous are made to live upon flesh, as the omnivorous man upon all kinds of food).

18. Act therefore within the bounds of justice, and refrain from all acts of injustice in the world; and stick steadfastly to reason, if thou shouldst like to live liberated in this life. (Justice is the source of liberty, but injustice leads to bondage).

19. Saying so far, the god disappeared from below to his heavenly sphere, when Sūchī said to him "be it so and I have nothing to oppose to this". Then thinking in her mind, that she had no cause to be dissatisfied with the decree of the lotus-born Brahmā, found herself immediately in possession of her former body.

20. She came to be of the measure of a span at first, and then of a cubit; and next a full fathom in length; and increasing fastly in her height, she grew up as a tree; till at last she was of the form of a cloud. She had all the members of the body added to her instantly, in the manner of the growth of the arbour of human desire. (Our growing desires and their increase, are compared with the growth and ramifications and fructification of trees).

21. From the fibrous form of Sūchī (the needle), which was without form or feature, body, blood, bones, flesh or strength, there grew up all the parts and limbs at once. Just so the fancied garden of our desire, springs up on a sudden with all its verdant foliage and fruits and flowers from their hidden state.

CHAPTER LXXVI.

REFRAINING FROM UNLAWFUL FOOD.

Argument. Advice of the god of winds to Karkatī; and her resort to the Abode of Kirāta—flesh eaters.

Vasishtha continued:—Sūchī the needle now became the fiend Karkatī again; and her leanness turned to bulkiness, in the manner of a flimsy cloud; assuming a gigantic form in the rainy season.

2. Now returning to her natal air and element, she felt some joy in herself; but renounced her fiendish nature by the knowledge she had gained; as a snake throws off its old slough. (She was regenerated to a new life in the very same body).

3. There seated in her *lotiform* posture, she continued to reflect on her future course; and relying on the purity of her new life and faith, she remained fixed as a mountain peak. (Unmoved by the stormy temptations of the world).

4. After six months of her continued meditation, she got the knowledge of what she sought; as the roaring of clouds rouses the peacock, to the

sense of an approaching rain.

5. Being roused to her sense, she felt the pains of her thirst and hunger; because the nature of the body never forsakes its appetites as long as it lasts in the same state. (There cannot be a thorough change of innate nature in the same person).

6. She was sorrowful at last, not to find out what food she should take to herself; because she thought the killing of animal life for food, was unlawful and repugnant to her nature.

7. The food forbidden by the respectable and got by unjust means, must be rejected even at the expense of one's valuable life. (Respectable men abhor the flesh of unclean animals and forbidden meat).

8. If my body, said she, should perish for want of lawful food, I do not transgress the law in that; but the guilt lies in my taking of unlawful food; for the sustenance of my life. (Hence no man is guilty of his legal gain and lawful food).

9. Whatever is not obtained according to the customary rules of society, is not worth taking; and if I should die without my proper food, or live upon improper fare, it amounts to the same thing whether I live or die: (because unrighteous living is moral death).

10. I was only the mind before, to which the body is added as a base appendage. It vanishes upon the knowledge of self; hence its care and neglect are both alike. (The soul forming our true essence, must be preserved pure in expense of the impure body).

11. Vasishtha resumed:—As she was uttering these words, in silence to herself, she heard a voice in the air, coming from the god of winds, who was pleased at the renunciation of her fiendish disposition.

12. "Arise Karkatī", it said, "and go to the ignorant and enlighten them with the knowledge thou hast gained; for it is the nature of the good and great, to deliver the ignorant from their error.

13. Whosoever will not receive this knowledge (of lawful food), when it is imparted to him by thee, make him verily the object of thy derision, and take him as being a right meat and proper food for thee."

14. On hearing these words she responded, "I am much favoured by thee, kind god!"; and so saying, she got up and descended slowly from the height of the craggy mountain.

15. Having passed the heights, she came to the valley at the foot of the mountain; and thence proceeded to the habitation of the Kirāta people,

who inhabit the skirts at the bottom of the hills.

16. She saw those places abounding in provisions of all sorts; such as human kind and their cattle with their fodder and grass. There were vegetable as well as animal food, with various kinds of roots and plants. There were eatables and drinkables also, with the flesh of deer and fowls, and even of reptiles and insects.

17. The nocturnal fiend then walked her way, under the shade of the deep darkness of night, towards the habitation at the foot of Himālaya, in her form of the sable mount of Anjanāgiri (unperceived by the inhabitants).

CHAPTER LXXVII.

DELIBERATION OF KARKATĪ.

Argument. Description of the dark night. The Rākshasī's meeting a rāja and his minister. Her trial of and argumentation with them.

Vasishtha resumed:—It was a deep dark night, black as ink and as thick as tangible pitch; hiding the habitation of the Kirātas under its nigrescent umbrage. (Kirātas are the present Kirāntis of the Himālayas, and the ancient Kerrhoides of Ptolemy).

2. The sky was moonless, and overcast by a veil of sable clouds; the woodlands were obscured by tamāla trees, and thick masses of black clouds were flying about in the air.

3. The thick furze and bushes besetting the hilly villages, obstructed the passages by their impervious darkness, and the flitting light of fireflies gave the homesteads an appearance of the bridal night.

4. The thick darkness spreading over the compounds of houses, shut out the passage of the light of lamps, which made their way of or from the chinks of the dwelling in which they were burning.

5. Karkatī beheld a band of Pisāchis, dancing about her as her companions; but she became motionless as a block of wood, on seeing the giddy Vetālas, moving about with human skeletons in their hands.

6. She saw the sleeping antelopes by her, and the ground matted over by the thick snow falls; while the drizzling drops of dew and frost, were

gently shaken by the breeze on the leaves of trees.

7. She heard the frogs croaking in the bogs, and the night ravens cawing from the hollows of trees; while the mingled noise of jocund men and women, were issuing from the inside of the houses.

8. She saw the *ignis fatuus* burning in the swamps, with the lustre of portentous meteors; and found the banks and bournes, thick with thorns and thistles, growing by their sides, and washed by the waters gliding below them.

9. She looked above and saw the groups of stars shining in the firmament, and beheld the forest about her shaking their fruit and flowers by the breeze.

10. She heard the alternate and incessant cries of owls and crows in the hollows of trees; and listened also the shouts of robbers in the skirts, and the wailings of the villagers at a distance.

11. The foresters were silent in their native woods, and the citizens were fast asleep in the cities; the winds were howling in the forests, and the birds were at rest in their sylvan nests.

12. Furious lions lay in their dens; and the deer were lying in their caves also. The sky was full of hoarfrost, and the woodlands were all still and quiet.

13. The lightnings flashing from amidst the dark inky clouds, resembled the reflexions of ray from the bosom of a crystal mountain. The clouds were as thick as solid clay, and the darkness was as stiff as it required to be severed by a sword.

14. Blown by the storm, the dark cloud fled like the sable Anjanā mountain in the air, and it deluged a flood of pitchy rain, like a water-fall from the bosom of a mountain.

15. The night was as dark as the pit of a coal-mine, and as jet black as the wing of the black bee—*bhramara*; and the whole landscape lulled to sleep, appeared as the world lying submerged under ignorance. (Sleep and ignorance are twin brothers, and a reversion of the comparison of ignorance with sleep. Such reversed similes are not uncommon in oriental poetry, as that of the moon with the beauteous face &c.).

16. In this dreadful dead of night, she saw in the district inhabited by Kirātas, a prince and his minister, wandering together in the forest.

17. The prince was named Vikrama, and was as brave and valorous as his name and conduct implied him to be. He came out undaunted from within

the city, after the citizens had fallen fast-asleep.

18. Karkatī beheld them roving in the forest with the weapons of their valour and fortitude, and searching the Vetālas infesting the neighbourhood.

19. Seeing them, she was glad to think that she had at last got her proper food; but wanted to know beforehand, whether they were ignorant folks or had any knowledge of their souls, or whether their weariness under the burthen of their bodies, had exposed them to the dangers of the darksome night.

20. The lives of the unlearned (said she), are verily for their perdition in this world and the next; it is therefore meet to put an end to these, rather than leave them to live to their peril in both worlds. (The earlier the ignorant die, the sooner do they rid themselves of their miseries and responsibilities).

21. The life of the untutored is death, without spiritual knowledge, and physical death is preferable; in as much as it saves the dying soul from its accumulation of sin. (Living in the sinful world is sin, unless it is averted by spiritual knowledge).

22. It is the primeval law ordained by our prime father—the lotus-born Brahmā, that ignorant souls and those without knowledge of their selves, should become the food of the heinous (*i. e.* of voracious and envious animals, which devour the body and not the soul).

23. Therefore there is no harm in my feeding upon these two persons, who have offered themselves for my food; because it is silliness to let slip, a ready prize or proffered gift from the hand. (A bird in the hand is worth two in the bush. Or a self-given gift is not to be lost).

24. But lest they should prove to be men of parts and good and great souls, I cannot in that case feel disposed of my own nature, to put an end to their valuable lives.

25. I must therefore make a trial of them, and see if they are possessed of such parts; that I may decline from making my mess of them, because I feel averse to molest the intelligent.

26. For those that expect to have true glory and real happiness, with the length of their lives on earth; must always honour the learned with honorariums, adequate to their parts and desires.

27. I should rather suffer my body to perish with hunger, than destroy the intelligent for its supportance; because the soul derives more satisfaction from the counsels of the wise, than bare life without

knowledge, can possibly afford.

28. The learned are to be supported even at the expense of one's own life; because the society of the wise affords a physic to the soul (*psyches iatrion*), though death should deprive us of our bodies (for it ameliorates even the pangs of death).

29. Seeing me a man-eater Rākshasī, so favorably disposed to the preservation of the wise; what reasonable man is there, that must not make a breast-plate of the wise for himself (*i. e.* the wise are ornaments to human beings however inhumane they may be to others of their fellow creatures. Hence the most cruel tyrants were the greatest supporters of learning).

30. Of all embodied beings, that move about on the surface of the earth, it is the man of profound understanding only, who sheds his benign influence like cooling moon-beams all around him. (The light of knowledge is compared with the gentle moonbeams).

31. To be despised by the wise is death, and to be honoured by the learned is true life; because it is the society of the sapient only, that makes the life bring forth its fruits of heavenly bliss and final beatitude.

32. I will now put a few questions for their examination, and know whether they are men of parts, or gilded on the surface with sapient looks, like copper by a chemical process.

33. Upon examination and ascertainment of the qualifications if they prove to be wiser than the examiner; in that case one should avail of their instruction, or otherwise there is no harm to make an end of them as they best deserve.

CHAPTER LXXVIII.

Argument. The undaunted valour of the Prince, the Rākshasī's Questions and the Minister's solution of them.

Vasishtha continued:—Afterwards the Rākshasī, who was an offshoot of the great garden of Rākshasa race, made a loud and tremendous yell like the deep roarings of a cloud.

2. After her deep roar she muttered in a clattering voice, like the rattling of a thunder clap following the rumbling of clouds.

3. She said:—Ho, ho? what are ye, that venture abroad in this dread and dreary desert, dark as the great delusion of Māyā, and which without the light of the sun and moon, is as gloomy as the gloom of ignorance. What are ye crawling here for like insects bred in stones?

4. What men of great minds are ye, to have come here as the weak minded aberrants that have lost their way? you have become an easy prey to me, and must meet your fate in my hands in a moment.

5. The Prince replied:—O thou demon, what art thou and where is thy stand: If thou beest an embodied being, show thyself unto us, or who is to be terrified by thy bodiless form buzzing like a bee?

6. It is the business of the brave to pounce at once like a lion upon his prey (and not to bark as a dog at a distance). Therefore leave off thy bragging and show us thy prowess at once.

7. Tell me what thou dost want of us, and whether thou dost terrify us by thy vain vauntings, or utterest these words from thy own fear of us.

8. Now measure thy body according to thy speech (*i. e.* let them conform with one another,) and confront thyself to us without delay; because the dilatory gain no good, save the loss of their time.

9. On hearing the prince's speech she thought it was well said, and immediately showed herself to them, uttering her loud shout with a grinning laughter.

10. The prince heard her voice to fill the air, and resound in the woods, and saw her huge and hideous person, by the light of her open mouth and ivory teeth, in the act of her loud laughter.

11. Her body was as a huge cliff, hurled down by the thunder bolt of the last doomsday (when high mountains were rent and thrown into the sea to form their hidden rocks). The flashes of her eyeballs blazed in the sky like a pair of bangles or conch shells.

12. The darkness of her appearance, cast into shade, the deep dark waters of the deep at the universal deluge; which hid the flame of the submarine fire under them; and her voice was as hoarse as the growling of clouds on the high heads of hills.

13. Her statue was like that of a monumental pillar standing between the heaven and earth; while the gnashing of her teeth struck the night-rovers with the terror of being grinded under them to death.

14. Her figure inspired like those of the nocturnal goblins, yakshas,

Rakshas and Pisāchas, with the dread of dire disaster, by its erect hairs, muscular limbs, dingy eyes and coal black colour of the body.

15. The air she breathed in the lungs, snored as the horrible snorting of the nostrils of horses; while the tip of her nose was as big as a mallet, and its sides as flat as a pair of bellows or winnowing fans.

16. She stood with her jet black body like a rock of dark agate, and that joined with her loud laugh, gave her the appearance of the all subduing night of dissolution. (Kālarātri—the night of universal doom, is an attribute of Kālī—the goddess of destruction).

17. Her bulky body resembling a thick cloudy night, approached to them like an autumnal cloud, moving in the forest of the sky.

18. The huge body appeared as a demon rising from underneath the ground, and approaching to devour them as the eclipse ingulfs the orbs of the sun and moon.

19. Her ebon breasts were hanging down, like two pendant clouds of sombre sapphires, or more like the two mortars or water pots, with her necklaces hanging on them.

20. Her two arms were suspended to her bulky body, like a couple of stout branches to the sturdy oak, or like two logs of burnt wood to her coal like body.

21. Seeing her thus, the two valiant men remained as steadfast, as those standing on the firm ground of certainty, are never led away by doubts.

22. The Minister said:—O great friend! what causes this rage and fury in thy great soul? It is the mean and base only, that are ever violent even in trifling matters.

23. Lay aside this great ado for nothing, which does not become thee; because the wise pursue their business with coolness to crown it with success.

24. Know the soft and slow breath of our moderation, has driven away in the air, swarms of such flies like thyself; as the slight breath of the wind scatters about the dry leaves and straws.

25. Setting aside all hauteur and ardour of spirit, the wise man conducts his business with the calm coolness of the mind, assisted by reason and practical wisdom.

26. One must manage his affairs with slowness, whether it prove effectual or not; because the overruling destiny has the disposal of all

events, which human ardour has no power to prevent.

27. Now let us know thy desire and what is thy object with us; because no suitor of ours, has been refused of his prayer, nor let to return in disappointment.

28. Hearing these words, the Rākshasī pondered in her mind and said:—O the serene composure of these lion-like men and the affability of their conduct with others?

29. I do not think them to be men of the ordinary kind, and the more wonderful it is, that their inward soul is exprest in the outward gestures of their faces and eyes, and in the tone and tenor of their speech. (This is a truth of the Samudrika science of physiognomy).

30. The words, the face and eyes, are expressive of the inward thoughts of the wise, and these go together like the salt and water of the sea (which are inseparable from one another. So Chanakya).—[Sanskrit: manasyekam vacasyekam karmanyekam mahātmanām | manasyanyat vacasyanat karmanyanyat dusātmanām ||] The mind, the word and act of the wise all agree. But those of fools disagree in all the three.

31. My intention is already known to them, as is theirs also to me: they cannot be destroyed by me when they are indestructible themselves by their moral excellence. (So the Sāstra:—The virtuous may endure or live for ever—*chiranjīvati dharmātmā*.)

32. I understand them to be acquainted with spiritual knowledge also, without which there cannot be a good understanding. Because it is the knowledge of the indestructibility of the spirit, that takes away the fear of death which is wanting in these men.

33. I shall therefore ask them, about something wherein I am doubtful; because they that fail to ask the wise what they know not, must remain dunces throughout their lives.

34. Having thought so, she opened her mouth to make her queries, by suppressing her roaring voice and her loud laughter for a while.

35. Tell me, O ye sinless men, that are so brave and valiant, who you are and whence ye come: because your very sight has raised my regard for you, as the good hearted become friends with one another, even at their first sight.

36. The minister said:—This is the king of the Kirātas, and I his councillor; we have come out tonight in our nightly round, for apprehending malicious beings like thyself.

37. It is the duty of princes to punish the wicked, both by day and night; for such as trespass the bounds of their duty, must be made as fuel to the fire of destruction.

38. The Rākshasī said:—Prince! thou hast a good minister, but a bad one unbecomes a prince; all good princes have wise counsellors, and they make the good prince.

39. The wise minister is the prince's guide to justice, and it is he who elevates both the prince and his people. Justice is the first of the four cardinal virtues (justice, temperance, prudence and frugality), and it is the only virtue of a ruler; who is thence called the *Dharma avatāra* or personification of justice.

40. But kings must have spiritual knowledge also, because it is the highest of human knowledge. The king having this knowledge, becomes the best of kings; and the minister who knows the soul, can give the best counsel for the guidance of other souls. (For it is said:—Nāndhenaiva nīyamāna yathāndhah; the blind cannot lead the blind. So the Gospel: one blind man cannot lead another).

41. It is the fellow feeling for others that makes a ruler, whoever is unacquainted with this rule, is not fit to be either a ruler or his minister. (The rule is: Rule others as ye rule yourselves. *Sadhi swātmā vadanyān*).

42. If ye know this polity, it is good and ye shall prosper, or else ye wrong yourselves and your subjects; in which case ye must be made a prey to me. (Because if you have no regard for your own souls and those of others, why should I have any regard for yours?)

43. There is but one expedient for you two lads, to escape from my clutches; and it is by your solution of my intricate questions; according to your best wits and judgement. (The queries are said to be *prasna pinjara* or the cage or prison-house of dilemmas; in which sense the text should read *vidārayasi* for *vichārayasi*, to mean that, if you cannot break the knots, I will not stop to break your necks).

44. Now do you, O prince and you his counsellor, give me the solution of the questions that I require of you. If you fail to give the proper answers as you have agreed to do, you must then fall under my hands, as any body that fails to keep his words. (The breach of a promise was punishable with death by the old Hindu law. Hence the first question; "Why am I obliged in keeping my word" in Paley's Moral philosophy).

CHAPTER LXXIX.

INTERROGATORIES OF THE 'RĀKSHASĪ'.

Argument. Seventy questions of Karkatī, which are hard for the unlearned but too plain to the wise. They are intricate for their riddling nature to boys, but plain by their double sense to the learned.

Vasishtha continued:—After saying so, the fiend began to put forth her queries; and you should be attentive to them Rāma, like the prince who told her to go on.

2. The Rākshasī resumed:—What is that atomic minim which is one yet many, and as vast as the ocean, and which contains innumerable worlds like the bubbles of the sea? (It is a minim for its minuteness, an atom—owing to its imperceptibility, one—as regards its unity, many—on account of its attributes (upādhis), and vast in respect to its infinity, containing the passing worlds as the evanescent bubbles of water).

3. What is that thing which is a void yet no-void, which is something yet nothing? What is it that makes myself, and thyself, and wherein do I or thou dost abide and subside? (It is nothing in appearance, but something in our consciousness, and is both the subjective and objective).

4. What is it that moveth unmoved and unmoving, and standeth without stopping; what is it that is intelligent yet as dull as a stone; and what is it that presents its variety in the vacuity of the understanding? (Another text reads *vyomni chitra krit*, which means: who paints the sky with variegated hues).

5. What is it that has the nature of fire without its burning quality; and what is that unigneous substance which produces the fire and its flame. (This passage refers to the glory and light of God which shines without burning).

6. Who is he that is not of the nature of the ever-changing solar, lunar and stellar lights, but is the neverchanging enlightener of the sun, moon and stars; and who is that being who having no eyes, gives the eye its sight?

7. Who is he that gives eyesight to the eyeless vegetables, and the blind mineral creation? (Whereby they perceive the light of the luminaries of heaven as the sunflower moonflower—*helioselini* and others).

8. Who is the maker of heavens, and who is the author of the natures of things; who is the source of this gemming world, and whose treasure are all the gems contained in it? (Man foolishly owns them for a time, but leaves at last to their true possessor and maker).

9. What is that monad which shines in darkness, and is that point which is and is not; what is that iota which is imperceptible to all, and what is that jot which becomes an enormous mountain? (A geometrical monad is a point without dimension. In the Monadology of Leibnitz, it is the elementary particle of vital force acting not mechanically, but from internal principle. It is the entelechy of Aristotle, whose essence consists in force).

10. To whom is a twinkling of the eye, as long as a *Kalpa* millennium; and a whole age but a moment? Who is he whose omnipresence is equal to his absence, and whose omniscience is alike his total ignorance? (*i. e.* to whom eternity is a moment, and whose omnipresence and omniscience are unknown to us).

11. Who is called the spirit, but is no air in itself; and who is said to be the sound or word, but is none of them himself? He is called the All, but is none at all of all that exists; and he is known as Ego, but no ego is he himself. (*Spiritus* or the breathing of *ventus*-wind-*prāna* and the *sabda-sonus* or Sruti are not God; nor is he one and all in his person, nor the ego and non ego, I not I, and *le moi et non le moi, das ich und nicht ich*, the subjective and objective, and having no personality of his own).

12. What is it that is gained by the greatest application, of a great many births (lives), and when gained at last, is hard to be retained (owing to the spiritual carelessness of mankind)? (Liberation by final extinction—*nirvāna*, is hard to be had owing to the interminable metempsychosis of the soul, according to the doctrine of the pre-existence and immortality of souls).

13. Who being in easy circumstances in life, has not lost his soul in it; and who being but an atom in creation, does not reckon the great mountain of Meru as a particle? *i. e.* the egotist. (It is harder for the easy rich to enter the kingdom of heaven, than for a camel to enter the eye of a needle. Gospel. The pride of egotism levels mountains to dust, and its ambition soars above them).

14. What is that which being no more than an atom, fills a space of many leagues; and who is an atomic particle; that is not contained (measured) in many miles? (It is the atomic theism of Kanāda's Vaiseshika system and of Ephantus and Archelaus. The mind is included in the atomism of Empedocles and Anaxagoras. Epicurus added morality to it, and Lucretius

added to it the beauty of poetry also. See also the Ateistic Atomic systems of Leucippus and Democritus).

15. At whose glance and nod is it, that all beings act their parts as players; and what is that ace which contains in its bosom many a mountain chain? (The mountain was produced from and is contained in the atom of the divine mind; and so every grain of the human brain, contains in it the form of a prodigious mountain).

16. Who is it, that is bigger than the mount Meru in his minuteness; and who is it that being, lesser than the point of a hair, is yet higher than the highest rock? (So the sruti: *Anor-aniyān mahato mahiyān: i. e.* Minuter than the minutest and bigger than the biggest).

17. Whose light was it, that brought out the lamp of light from the bosom of darkness; and what minute particle is it, that contains the minutiae of ideas *ad infinitum* in it? (God said "*Lux fiat et lux fit.*" Genesis. Hail holy light Heaven's first born. Milton. Eternal ideas of immaterial forms of possible existences in the Divine Mind, the archetype of the ectypal world. These are the Types of things, Plato; Forms of ditto. Cicero. Eternal exemplars of things. Seneca &c.).

18. Which having no flavour in it, gives savour to all things; and whose presence being withdrawn from all substances, reduces them to infinitesimal atoms (*i. e.* by destruction of cohesion. So the Sruti:—*Raso vai tat.*—He is flavour etc. Attraction of all kinds, is a manifestation of Divine power—*ākrishti*, personified in the form of Krishna—the regent of the sun, whose gravity supports the solar world).

19. Who is it that by his self-pervasion, connects the particles composing the world (as by their power of attraction); and what imperceptible power is it, that rejoins the detached particles, after their separation and dissolution for recreation of the new world? (The atomic powers of attraction and repulsion of particles and bodies).

20. Who being formless, has a thousand hands and eyes; and a twinkling of whose eye, comprehends the period of many cycles together? (The divine hypostases of Virāj, is endowed with a thousand hands and eyes, as in the Purusha Sūkta: *Sahasra sirsha, sahasra vāhu sahasrāxa &c.*).

21. In what microscopic mite does the world subsist as an arbour in its seed, and by what power do the unproductive seeds of atoms, become productive of worlds?

22. Whose glance is it, that causes the production of the world, as from its seed; and who is it that creates the world without any motive or material? (The motives are the subjective or internal cause and the objective or external objects of creation. And material means the matter

of unsubstantism of materialists).

23. What is that being, who without his visual organs, enjoys the pleasure of seeing—*Drishti*; and is the viewer—*drashtā* of Himself, which he makes the object of his view (*drishya*). I. e. God sees all things in himself as the receptacle of all in the eternal ideas of them in his mind. Or: the Ego meditates on itself both subjectively as the viewer, and objectively as the view. (So Milton, "And God saw his works were good", answering his fair idea).

24. Who is he that having no object of vision before him, sees nothing without him, but looks upon himself as an infinity void of all visibles within it. (This is the subjective reflection of the Yogi, like that of God on his own self, as abstracted from the thought of all other things. The Mind is the subjective reality and matter has no objective reality).

25. Who is it, that shows the subjective sight of the soul by itself, as an objective view; and represents the world as the figure of a bracelet, in his own metal? (*I. e.* the subjective soul and the metal are the true realities, and the objective view of the jewel and the world, is but error and delusion. The Vedantist like Berkeley, held all objective reality to be subjective).

26. Who is it that has nothing existent beside himself, and in whom all things exist, like the waves existing in the waters; and who is it whose will makes them appear as different things? (The one being no more than fluctuations of the other, and substantially the same).

27. Both time and space are equally infinite and indivisible, as the essence of God wherein they subsist, why then do we try to differentiate and separate them like the water from its fluidity?

28. What is the inward cause in us, which makes the believer in the soul, to view the unreal world as real, and why does this fallacy continue at all times?

29. The knowledge of the worlds whether as present, past or *in futuro*, is all a great error; and yet what is that immutable being, which contains in it the seed of this phenomenal wilderness?

30. What being is that, which shows these phenomena without changing itself, such as in the shape of the seed of the world, before it develops itself in creation; and sometimes in the form of a developed forest of created beings?

31. Tell me, O prince! on what solid basis does the great Meru, stand like a tender filament of the lotus; and what gigantic form is that, which contains thousands of Merus and Mandaras within its capacious

womb?

32. Tell me, what is that immeasurable Intellect, which has spread these myriads of intelligences in all these worlds; what is that which supplies thee with thy strength for ruling and protecting thy people, and in conducting thyself through life; and what is it in whose sight, thou dost either lose thyself or thinkest to exist? Tell me all these, O clear sighted and fair faced prince, for the satisfaction of my heart.

33. Let thy answer melt down the doubt, that has covered the face of my heart as with snows. If it fail to efface this dirt of doubt altogether from the surface of my heart, I will never account it as the saying of the wise.

34. But if thou fail to lighten my heart of its doubts, and set it at ease; then know for certain, that thou shalt immediately be made a fuel to the fire of my bowels at this very moment.

35. I shall then fill this big belly of mine with all the people of thy realm; but shouldst thou answer rightly, thou shalt reign in peace; or else thou shalt meet thy end like the ignorant, who are surfeited with the enjoyments of life.

36. Saying so, the nocturnal fiend made the loud shout of a roaring cloud, expressive of her joy; and then sat silent with her fearful features, like a light hearted cloud in autumn (which is of gigantic shape, but empty of rain waters within).

CHAPTER LXXX.

SOLUTION OF THE QUESTIONS.

Argument. First the Counsellor's reply to the Questions.

Vasishtha continued:—After the giant-like progeny of the Rākshasa had proposed her occult questions, in the deep gloom of night in that thick forest, the good and great counsellor began to give his replies. (The repetition of the word great in the original, expresses the solemnity of the occasion; as the disquisitions' concerning the Great God in the Āranyakas or forest lectures of the vedic Rishis, were conducted with great solemnity in their holy hermitage in forests. So was the sermon on the Mount of Jesus).

2. The Counsellor said:—Hear, me! thou dark and cloud like form! to

unravel thy riddling questions, with as great ease as the lion foils the fury of gigantic elephants.

3. All thy questions relate to the Supreme Spirit, and are framed in thy enigmatical language, to try the force of our penetration into their hidden meanings.

4. The soul which is Selfsame with the intellect which is minuter than a particle of air, is that atomic principle that thou dost inquire into, because it is a nameless minim imperceptible by the six organs of sense, and unintelligible to the mind. (Answer to the first question about the atom. [Sanskrit: anu].)

5. Underlying the atomic intellect, is the minute seed which contains this universe; but whether it is a substantial or unsubstantial reality, nobody can say. (This is the answer to the second question with regard to the mundane seed).

6. It is called a reality from our notion of its being the soul of all by itself; and it is from that soul that all other existences have come in to being. (Answer about the nature of God).

7. It is a void from its outward inanity, but it is no void as regards its intellect (which is a reality); it is said to be nothing from its imperceptibility, but it is a subtile something from its imperishableness. (All finite bodies are unreal, the immortal soul is real, and identic with the Supreme soul).

8. It is not a nothing from its being permeated in all things (*i. e.* though all pervading yet it is an absolute entity); for all things are but reflexions of the minute Intellect, and its unity shines forth in the plurality, all which is as unreal, as the formal bracelet formed of the substantial gold.

9. This minutial is the transcendental vacuum, and is imperceptible owing to its minuteness; and though it is situated in all things, yet it is unperceived by the mind and external senses.

10. Its universal pervasion cannot make it void and null, because all that is (existent) is not that (Intellect), which alone is known as the thinking principle, that makes us speak, see and act.

11. No kind of reasoning can establish the non-entity of the real Ens (sat), because of it is not being seen by anybody. Yet the universal soul is known in its hidden form, like the unseen camphor by its smell.

12. The unlimited soul resides in all limited bodies, and the atomic intellect pervades the vast universe; and it is in the same manner as

the mind fills all bodies, in its purely subtile state unknown to the senses.

13. It is one and all, the unity as well as plurality, by its being the soul of each and all, both singly as well as collectively, and its supporting and containing each and all by and within itself.

14. All these worlds are as little billows in the vast ocean of the divine Intellect; whose intelligence, like a liquid body, shows itself in the form of eddies in the water. (Hence nothing is different from the Supreme).

15. This minutiae of the intellect being imperceptible to the senses and the mind, is said to be of the form of vacuity; but being perceived by our consciousness, it is not a nothing, although of the nature of a void in itself.

16. I am That and so art thou, by our conviction of the unity (of the spirit); but neither am I That nor thou art He, by believing ourselves as composed of our bodies only. (It is in answer of what art thou &c. Spiritually considered all souls are the same with the supreme; but being viewed in the body, all bodies are different from one another, and quite apart from their unity with the Divine spirit).

17. Our egoism and tuism being got rid of by our knowledge of truth, we cease to be the *ego* and *tu*; and so all other persons lose all their properties (*svayam* or *suum*) in the sole Unity. (This is an enlargement of the preceding answer to the question—What art thou &c.).

18. This particle of the intellect is immovable, though it moves thousand of miles over; and we find in our consciousness many a mile to be composed in this particle. (The mind notwithstanding its wide range, never stirs from its seat in the soul).

19. The mind is firmly seated in the vacuous intellect, from which it never stirs, though it goes to all places where it is never located. (This is the answer of what moveth not).

20. That which hath its seat in the body can never go out of it; as a baby hanging on the breast of its mother, cannot look to another place for its rest.

21. One though free to range over large tracts at will, will never start from his own abode, where he has the liberty and power to do all he likes.

22. Wherever the mind may rove, it is never affected by the climate of that place; as a jar taken to a distant country with its mouth shut,

does not yield any passage to the light and air of that region into it.
(In answer to what remains in a place so as it does not remain there).

23. The cogitation and incogitancy of the intellect, being both perceived in our minds, it is said to be both intellection as well as dullness of the intellect. (This is the answer "of what is ever active, yet as dull as a block of stone").

24. When our intellection is assimilated into the solid substance of Divine Intellect, then is our intellect said to become solidified as a stone. (By forgetting one's self to a stone. Pope).

25. The worlds which the intellect of the Supreme Being has spread in the infinite space, are the most wonderful as they are his increate creations. (These being but manifestations of his inborn essence).

26. The Divine Soul is of the essence of fire, and never forsakes its igneous form. It inheres in all bodies without burning them, and is the enlightener and purifier of all substances. (This answers the question, "what is fiery without its inflammability").

27. The blazing intelligence of the divine soul, which is purer than the etherial sphere, produces the elemental fire by its presence. (As the burning of mount Sinai in the Bible and Taurus in the Koran, and the fiery form of Brahmā the creator and regent of vulgar fire).

(This is in answer of "what unigneous entity produces the substance of fire?").

28. The intellect which is the light of the soul, and enlightener of the lights of the luminous sun, moon and stars, is indestructible and never fades; although the light of the luminaries, is lost on the last day of universal doom. (In answer to "what unextinguishable fire is the kindler of planetary lights").

29. There is an inextinguishable light (glory), known as ineffably transcendental, which the eye cannot behold, but is perceptible to the mind as its inward illumination, and presenting all things to its view. (Answer to "what light imperceptible to the eye, brings all things to view?" This is spiritual light).

30. Thence proceeds the intellectual light, which transcends the sensible and mental lights; and presents before it wonderful pictures of things invisible to visual light. (It is luminous by itself and shows things lying hid in darkness, as one walking in the dark, makes himself known to another by telling him "it is I").

31. The eyeless vegetable creation, is sensible of an inward light

within them, causing their growth and giving them the capability of bearing their fruits and flowers. (In answer to the question regarding the light and life of vegetable creation, which are also classed under animated nature).

32. With regard to time, space and action and existence of the world, all which are but the *percepta* or perceptions of sense, and have no master or maker, father or supporter except the Supreme Soul in whom they subsist, as mere modifications of himself and are nothing of themselves. (It is in answer to the question, "who is the maker of the skies &c.").

33. The atomic spirit is the casket of the bright gem of the world, without changing its minuteness. The divine spirit is its measure and measurer, beside which there is no separate world of itself. (Answer to the question "who is the holder and measurer of the world").

34. It is that Spirit which manifests itself in every thing in all these worlds; but it shines as the brightest gem, when all the worlds are compressed in it (at the universal dissolution).

35. From the unintelligibility of his nature, he is said to be a speck of obscurity, as he is called to be a ray of light, from the brightness of his intellect. He is known as existent by our consciousness of him, as he is said to be non-existent from his being removed from our visual sight.

36. He is said to be afar from his invisibility to our eyes, and to be near us from his being of the nature of our intellect. He is represented as a mountain for his being the totality of our consciousness, although he is minuter than any perceptible particle. (In answer to "what is minute yet vast").

37. It is his consciousness that manifests itself in the form of the universe; the mountains are not real existences, but subsist like the Meru in his atomic substratum. (In answer to the question "how an atom contains and expands itself as a hill &c.").

38. A twinkling is what appears as a short instant, and a Kalpa is the long duration of an age. (It is definitive proposition of identity, that a *nimesha* is a *nimesha* and a *Kalpa* is a *Kalpa*).

39. Sometimes a twinkling—instant represents a Kalpa, when it is fraught with the acts and thoughts of an age; as an extensive country of many leagues, is pictured in miniature or in a grain of the brain.

40. The course of a long *Kalpa*, is sometimes represented in the womb of a *nimesha* instant; as the period of the building of a great city,

is present in the small space of the mind's remembrance, as it is in the bosom of a mirror.

41. As little moments and Kalpa ages, high mountains and extensive *yojanas*, may abide in a single grain of the intellect; so do all dualities and pluralities unite and meet in the unity of God.

42. That 'I have done this and that before', is an impression derived from the thought of our actual actions and activity at all times; but the truth thereof becomes as untrue as our doings in the dream. (This to prove that all *vyāvahārika* or customary events, are real untruths; being but *prātibhāsika* or phenomenal appearances only).

43. It is calamity that prolongs the course of time, as our prosperity on the other hand diminishes its duration; as the short space of a single night, appeared as a period of twelve long years to king Haris Chandra in his misery. (The fallacy of human conception of the length or shortness of time).

44. Anything appearing as a certain truth to the mind, stamps the same impression in the soul, as the sense of some golden jewellery, becomes more impressive in the soul than the idea of its gold. (The fallacy of our perceptions, creating errors in the judgement of the understanding).

45. There is nothing as a moment or an age or as near or afar to the soul; it is the conception in the minute intellect (or the working of the mind), that creates their length or brevity and their nearness and remoteness. (As a year of men is a day of Gods, and such a year of these makes a day of Brahmā; while there is no measure of time or space in the infinity of the Divine mind).

46. The contraries as light and darkness, nearness and distance, and a moment and an age, being but varied impressions on the unvaried percipient mind, have no real difference in them. (They are as unreal as the various evanescent hues of the recipient and reflexive clouds. So no colour is real chromatics or Science of colours).

47. All things or objects which are perceptible to the senses, are called to be evident or apparent; and those which lie beyond them, are said to be imperceptible or unapparent. But visual sensation is not self-evident, except the vision of the intellect, which is the real essence. (In answer to the question "What is perceptible and unreal?" Answer—All what is apparent, is untrue).

48. As long as there is the knowledge of the jewel, there is the knowledge of the gem also; that of the real gem, being lost under the apparent form. (So reliance on ocular evidence, presents an obstruction to the vision of the intellect).

49. It is by reversion of the attention from the visible form of the jewel to the real essence of the gem, that one is led to the sight of the pure light of the only One Brahma. (So says a poet:—Forsake the visible to see the invisible).

50. Brahma is viewed as Sat or reality, when He is considered as pervading all things; and He is said to be Asat or unreal, because He is not the object of vision. So is the Intellect said to be a reality from its faculty of intellection, otherwise it is a stolid or dull matter. (Answers to "what reality appears as unreal, and what intellect as the absence of intellect").

51. The intellect is the wonderful property of the Divine Spirit, in which it is present as its object (chetya); but how can a man have a view of it, whose mind fixed to the sight of the world, which is a shadow of the Intellect, and moves as a tree which is shaken by the wind?

52. As a mirage is the reflexion of the dense light of the sun, so is the world a shadow of the solid light of the Divine intellect.

53. That which is rarer than the rays of the sun and never decays, is ever as uniform as it was before creation and disjoined from it. Hence its existence is tantamount to its nonexistence.

54. As the accumulation of sunbeams, exhibits the formation of a gold mine in the sky; so the golden appearance of the world, prevents the deluded to look to the knowable object of the intellect.

55. Like the appearance of a visionary city in dream, the sight of this world is neither a reality nor altogether unreal; because it is a reflexion of the intellect, as the dream is that of images in the memory. It is but a continued medley of error.

56. Knowing it as such, men should consider everything by the light of reason; and proceed to the knowledge of truth by their intellectual culture.

57. There is no difference between a house and a void, than that the one is the object of vision, and the other of consciousness. Again all nature teeming with life, is said to live in God, who is light and life of all for evermore.

58. But all these living beings have no room in the empty sphere of Divine Intellect. They live and shine like the solar rays, proceeding imperceptibly from that luminous orb.

59. There appears a difference in these rays both from the original light, and also from one another (in different beings), by a curious design of Providence; but it is yet the same in all, like the forms of the trees growing out of the same kind of seed.

60. As the tree contained in the seed, is of the same kind with the parent seed; so the innumerable worlds contained in the vacuous seed of Brahmā, are also void and vacuum as Brahmā himself.

61. As the tree which is yet undeveloped in the seed, is not *in esse* without development of its parts; so the world in the womb of Brahmā, was discernible only to the Divine Intellect (in the form of the ideal or spiritual world to be *in futuro*).

62. There is but one God, who is one and increate, calm and quiet, without beginning, middle or end, and without a body and its parts. He has no duality and is one in many. He is of the form of pure light, and shines for ever with everlasting and undiminished lustre.

CHAPTER LXXXI.

CONGERIES OF SPIRITUAL DOCTRINES.

Argument. The Prince's Answers to the Remaining Questions of the Rākshasī.

The Rākshasī said:—Well said, O councillor! Thy sayings are sanctifying and fraught with spiritual doctrines; now let the prince with his eyes like lotus-leaves answer to the other queries.

2. The Prince answered:—He whose belief consists in the relinquishment of all reliance in this world, and whose attainment depends upon forsaking all the desires of the heart:—

3. He whose expansion and contraction causes the creation and extinction of the world, who is the object of the doctrines of Vedānta, and who is inexpressible by words or speech of humankind:—

4. Who is betwixt the two extremities of doubt (whether he is or is not), and is the midst of both extremities (that both he is and is not); and the pleasure (Will) of whose mind, displays the world with all its movables and immovables to view:—

5. He whose Universal pervasion does not destroy his unity; who being

the soul of all is still but one; it is he alone, O lady! who is truly said to be the eternal Brahma (so far the Exordium).

6. This minute particle is erroneously conceived as spirit (air), from its invisibleness to the naked eye; but it is in truth neither air nor any other thing except the only pure Intellect. (Answer to the question, "what is it of the form of air and not air?").

7. This minim is said to be sound (or the words), but it is error to say it so: because it is far beyond the reach of sound or the sense of words. (So the Sruti '*natastravākgacchati*', no word (vox or voice) can reach unto him—express his nature. (In answer to the query "what is sound and no sound?").

8. That particle is all yet nothing, it is neither I, thou or he. It is the Almighty soul and its power is the cause of all. (The gloss explains *pratibha* as *sakti* or power, in preference to the other meanings of the word, as—knowledge, design, light, reflexion and influence. (This is in answer to "who is all yet no one *omnium et nullum*, and what are I, thou and he, which are viewed as the *ego*, *tu* and *ille*, the subjective and objective realities?").

9. It is the soul that is attainable with great pains (*i. e.* the knowledge of which is gained with pains of Yoga), and which being gained adds nothing to our stock (as we are already in possession of our souls); but its attainment is attended with the gain of the supreme soul, than which there is no better gain. (So the Sruti: *yatalābhat naparamlabha*. In answer to 'what gain is no gain').

10. But ignorance of the soul, stretches the bonds of our worldliness and repeated transmigrations, with their evils growing like the rankest weeds in spring; until they are rooted out by spiritual knowledge.

11. And those who are in easy circumstances in life, lose their souls by viewing themselves only as solid bodies, which rise fastly to view like the dense mirage by light of the sun. (It is easier for a camel to enter the hole of a needle, than for the rich to enter the kingdom of heaven. Gospel).

12. It is the particle of self-consciousness, which contains the Meru and the three worlds, like bits of straw in itself. They are as disgorged from it in order to present their delusive appearances unto us. (This answers the question: "what particle hides in it the world as a straw," and means the mind to be the container of the universe).

13. Whatever is imprinted in the intellect, the same appears exprest without it. The fond embrace of passionate lovers in dream and imagination, serves to exemplify this truth.

14. As the intellect rose of itself with its omnipotent Will at the first creation of the world, so it exercises the same volition in its subsequent formations also, like the sprigs rising from the joints of reeds and grass. (I. e. The eternal Will (Fiat) is productive of all things for ever).

15. The hobby that has entered in the heart, shows itself on the outside also, as in the instance of the whims of children. (The phrases, "the wish being father to the thought," and "every one delights in his hobby horse," correspond with the purport of the passage).

16. The iota of the intellect, which is as minute as an atom, and as subtile as air; fills the whole universe on all sides. (The three words *paramānu*, *anu* and *sūkshma*, respectively signify the minuteness of the intellect with regard to its unity, dimension and rarity. Gloss).

17. Though but a particle, yet it is not contained in hundreds of leagues; and being all pervasive it is infinite. Having no beginning it is measureless, and having no form of itself it is formless. (In answer to 'what minutiae is immeasurable &c.').

18. As a cunning coxcomb deludes young girls by their becks and calls and winks and glances. (Quips and cranks and wanton wiles; Nods and becks and wreathed smiles. Pope):—

19. So the holy look of the divine intellect, serves as a prelude to the rotatory dance of worlds, with all their hills and contents for ever (*i. e.* a nod and look of the Almighty, moves the worlds).

20. It is that atom of the intellect, which envelops all things within its consciousness, and represents also their forms without it; as a picture canvas shows the figures of the hills and trees drawn in it, to stand out as in bas-relief. (The external world being but a prominent representation of the internal, the phenomenal of the noumenal. So Persian: *Suvaribatini* and *Zahiri*).

21. The divine spirit though as minute as the hundredth part of the point of a hair, is yet larger than the hills it hides in itself, and as vast as infinity, being unlimited by any measure of space or time. (In answer to "what is it that retains its minuteness and yet comprehends the great Meru").

22. The comparison of the vast vacuity of divine understanding with a particle of air (as it is made by the minister), is not an exact simile. It is as a comparison of a mountain with a mustard seed, which is absurd.

23. The minuteness which is attributed to it (in the veda), is as false as the attribution of different colours to the plumage of the peacock, and of jewellery to gold, which can not be applicable to the spirit. (The Veda says, *anoranīyan*. He is minuter than the minute &c.; because the spirit admits no attribute).

24. It is that bright lamp which has brought forth light from its thought, and without any loss of its own essential effulgence. (Answer to "what lamp gave light in darkness?" "He was the light of the world, and the light shine forth in darkness", Gospel).

25. If the sun and other luminous bodies in the world, were dull and dark in the beginning; then what was the nature of the primeval light and where did it abide? (This question is raised and answered by the prince himself in the next).

26. The pure essence of the mind which was situated in the soul, saw the light displayed on the outside of it, by its internal particle of the intellect. Gloss:—That light existed inside the intellectual atom before creation, and its preceding darkness; it was afterwards set forth by itself without it, when it shone amidst the darkness. (So the passage, *lux fiat et lux fit*, and then the mind beheld it, and said it was good).

27. There is no difference in the lights of the sun, moon and fire from the darkness, out of which these lights were produced: the difference is only that of the two colours black and white. (Gloss:—Both of them are equally insensible things).

28. As the difference of the cloud and snows, consists in the blackness of the one and whiteness of the other; such is the difference of light and darkness in their colours only, and not in their substance (as they have no real substantiality in them).

29. Both of these being insensible in their natures, there is no difference between them: and they both disappear or join with one another before the light of intellect. They disappear before the intellectual light of the Yogi, who perceives no physical light or darkness in his abstract meditation under the blaze of his intellect. They join together as light and shade,—the shadow inseparably following the light. The adage goes, *Zer cheragh tariki*:—there is darkness beneath the lighted lamp.

30. The sun of the intellect, shines by day and night without setting or sleeping; It shines in the bosom even of hard stones, without being clouded or having its rise or fall.

31. The light of this blazing soul, has lighted the sun, which diffuses

its light all over the three worlds; it has filled the capacious womb of earth with a variety of provisions, as they lay up large panniers of food in a store-house (*i. e.* it is the sun-light that grows and ripens all things for our food).

32. It enlightens darkness without destroying itself, and the darkness that receives the light, and becomes as enlightened as light itself. (This passage is explained both in a physical as well as spiritual sense. The light dispelling ignorance and the gloom of nature).

33. As the shining sun brings the lotus-buds to light, so the light of the Divine Spirit, enlightens our intellects, amidst the gloom of ignorance which envelopes them.

34. And as the sun displays himself by making the day and night by his rise and fall, so does the intellect show itself by its development and reticence by turns.

35. All our notions and ideas are contained in the particle of the intellect, as a healthy seed contains the leaves and fruits and flowers of the future tree in its breast.

36. These and all the powers of the mind, develop themselves in their proper times, as the fruits and flowers make their appearance in spring and proper seasons—*khandas*. (The Hindu festivals of *Khanda pālās*, are celebrated in honour of the returning seasons, and continue as a relic of the primitive agricultural state of society).

37. The particle of divine spirit is altogether tasteless, being so very vapid and void of qualities; yet it is always delectable as the giver of flavour to all things. (The gloss explains the spirit as spiritual knowledge, which is unpalatable to all, owing to its abstruse and subtile nature; but which becomes tasty when blended with all other knowledge, which mainly depends on spiritual science. This is in answer to "What particle is that which is entirely tasteless, yet always tasted with zest?").

38. All savours abide in the waters (water being the receptacle of taste), as a mirror is the recipient of a shadow; but the savour like the shadow is not the substance; it is the essence of the spirit that gives it the flavour. (The *Nyāya* says "*jaleparamānurasah*", the atom of the spirit is the savour of the water).

39. All bodies existing in the world, are forsaken by the atomic spirit of the supreme, by their unconsciousness of Him; but they are dependant upon him, by the consciousness of the divine particle, shining in their souls (*i. e.* consciousness is the connecting link between the human and Divine souls). In answer to "who are forsaken by and supported by

the Divine Spirit."

40. It is He who being unable to wrap up himself, enwraps the world in him, by spreading out the vesture of his atomic intellect over all existence. (In answer to "who being uncovered himself covers the whole?").

41. The supreme Spirit which is of the form of infinite space, cannot hide itself in any thing within its sphere, which would be like the hiding of an elephant in the grass.

42. Yet this all knowing spirit encompasses the world, knowing it to be a trifle, just as a child holds a particle of rice in his hand. This is an act of *māyā* or delusion. (Here delusion like destiny is represented to exercise its influence on omniscience itself).

43. The spirit of God exists even after the dissolution of the world, by relying in his *chit* or intellect; just as plants survive the spring by the sap they have derived from it.

44. It is the essence of the Intellect which gives rise to the world, just as the garden continues to flourish by the nourishment of the vernal season.

45. Know the world is verily a transformation of the intellect, and all its productions to be as plants in the great garden of the world, nourished by the vernal juice of the intellect.

46. It is the sap supplied by the intellectual particle, that makes all things grow up with myriads of arms and eyes; in the same manner as the atom of a seed, produces plants with thousand branches and fruits. (In answer to "What formless things take a thousand forms?").

47. Myriads of kalpas amount to an infinitesimal part of a twinkling of the atomic intellect, as a momentary dream presents a man all the periods of his life from youth to age. In answer to "What twinkling of the eye appears as many thousand Kalpas &c."

48. This infinitesimal of a twinkling even, is too long for thousands of kalpas, the whole duration of existence is as short as a flash of his eye.

49. It is the idea only that makes a twinkling, appear a kalpa or many, just as the idea of satiety in starvation, is a mere delusion to the deluded soul.

50. It is concupiscence only, that makes the famishing to feed upon his thoughts of food; as it is the despair of one's life, that presents his

death before him in his dream.

51. All the worlds reside in the intellectual soul within the atom of its intellect; and the outward worlds are only reflexions (réchauffé) of the inner prototype. (The phenomenal is an ectype of the original noumenal).

52. Whatever object appears to be situated anywhere, it is but a representation of its like model in some place or other, and resembles the appearance of figures in bas-relief on any part of a pillar; but the changes occurring in the external phenomena, are no results of the internal, which as the serene vacuum is subject to no change.

53. All existences, which are present in the intellect at this moment, are the same as they have existed, and will ever exist inwardly like trees in their seeds.

54. The atom of the intellect, contains the moments and ages of time, like grains within the husk; it contains these (as its contents) in the seed within the infinite soul of God. (The soul is the unconscious container of the intellect, which is conscious of the ideas contained in it).

55. The soul remains quite aloof as if retired from the world (udāsīna), notwithstanding the subsistence and dependence of the latter upon the former. The Divine soul is unconcerned with its creation and its sustentation at all times. (In answer to "who is the cause of the world without any motive or causality in him?" This is the doctrine of perfect bliss of the soul without being ruffled or disturbed by any motivity or activity. So the man imitating divine perfection, is required to be apathetic and callous to all worldly affairs).

56. The essence of the world springs from the atom of the pure Intellect, which however remains apart from both the states of action and passion itself (the intellect being the thinking principle, has only its perceptivity, without sensitivity of passion, or the Will or volition for action).

57. There is nothing created or dissolved in the world by any body at any time; all apparent changes are caused by the delusion of our vision; (and it is the province of Vedānta to remove the error of conceiving the unreal worlds as a reality).

58. (Viewed in its spiritual light), this world with all its contents, is as void as the vault of the vacuous atmosphere; the word world applied to the phenomena, is but an insignificant term signifying a nothing.

59. It is the particle of intellect that is led by the delusion of *māyā*, to view the scenes situated in the Divine soul, in the outward appearance of the phenomenal world. (Answer to what thing that has eyes; views on its outside what is contained in the soul?).

60. The words external and internal as applied to the world, are meaningless and not positive terms; there is no inside or outside of the divine soul, they are contrived to explain its different views by the intellect for the instruction of pupils. (Brahma has no inside nor outside. Sruti).

61. The viewer looking into the invisible being within himself, comes to see the soul; but he who looks on the outside with his open eyes, comes to view the unreal as real.

62. Therefore whoever looks into the soul (as the true reality), can never view the false phenomena as realities as others do.

63. It is the internal sight of the intellect that looks into the inward soul, which is without all desires; while the external eyes are mere organs to look upon the false appearance of outward objects (*i. e.* the eye of the mind, is the true eye to see the real nature of the soul; but the outer eyes are no eyes, that feed only upon the falsities of nature).

64. There can be no object of sight, unless there is a looker also, as there can be no child without its parent. This duality (of their mutual dependence upon one another), proceeds from the want of knowledge of their unity (*i.e.* the viewer, the view and the vision (*drashtā*, *drishya* and *darsana*), being one and the same thing, as the parent and the offspring, and the seed and its sprout, are the same substance. The doctrine of the Vedantic unity, thus attempts to reduce and unite all varieties to their primitive simplicity).

65. The viewer himself becomes the view as there can be no view without its viewer. No body prepares any food, unless there be some body to feed upon it. (It is the agent that makes the act, as there can be no act without its agent).

66. It is in the power of the intellect (imagination), to create the views of its vision; as it lies in the capacity of gold, to produce all the various forms of jewellery (*i. e.* fancy paints and moulds itself in many colours and shapes. The creations of phantasy are mere phantoms—*phantasia et phantasmos*).

67. The inanimate view never has nor can have the ability of producing its viewer; as the golden bracelet has no power of bringing the gold into being.

68. The intellect having the faculty of intellection (chetana), forms the thoughts of intelligibles (chetayas) within itself, which however unreal are erroneously viewed as real entities by its intellectual vision to its own deception, as it is caused by the appearance of jewellery in gold.

69. That the viewer (the divine intellect), being transformed to the view (of the visible world), is no more perceptible in it, than as the jewellery of gold and not gold itself (*i. e.* the formal part of the world and jewel, hides the material part of the intellect and gold which formed them).

70. Thus the viewer becoming the view (*i. e.* the subject being turned to the object), still views himself as the viewer; as gold transformed to a jewel, is always looked upon as gold.

71. One unity alone being apparent in all nature, it is useless to talk of the duality of the viewer and view. A word with a masculine affix cannot give the sense of a neuter noun (so the masculine noun *Intellectus*, cannot apply to the neuter *phenomenon*).

72. The viewer who feasts his eyes with a view of the outer visible world, cannot have the sight of the inner soul with the internal eyes of his intellect; but when the viewer shuts out the outer view, all its realities appear as unreal.

73. When the viewer perceives the unreality of the visibles by the light of his understanding, he then comes to see the true reality. So by retracting the mind from viewing the figure of the jewel, one comes to see the nature of its gold only.

74. The visibles being present, there must be their viewers also to whose view they are apparent. It is the absence of both (the viewer and the view), and the knowledge of their unreality, that produce the belief of unity. (The disappearance of the visible, causes the withdrawal of the viewer; like the removal of the umbrella, drives away its shade).

75. The man who considers all things in the contriteness of his conscious soul, comes at last to perceive something in him, which is serenely clear, and which no words can express.

76. The minute particle of the intellect, shows us the sight of the soul as clearly as a lamp enlightens everything in the dark. (Answer to "who shows the soul as clearly as a visible thing"?)

77. The intelligent soul is absolved of its perceptions of the measure, measurer and measurables (*i. e.* of the forms and properties of

things), as liquid gold when dissolved of its form of an ornament. (Answer to "what thing is absolved of its properties like gold of its jewellery?").

78. As there is nothing which is not composed of the elementary bodies of earth, water &c.; so there is nothing in nature which is apart from the nature of the atomic intellect. (Answer to "what is that from which nothing is apart?").

79. The thinking soul penetrates into all things in the form of their notions; and because all thoughts concentrate in the intellect, there is nothing apart from it.

80. Our desires being the parents of our wished for objects, they are the same with our prospects in our view: therefore there is no difference between our desires and desired objects; as there is none between the sea and its waves. (In refutation of the question, "what is that which is distinct from the wish?").

81. The Supreme Soul exists alone unbounded by time and space. Being the universal soul, it is the soul of all; and being omniscient, it is no dull matter at all. (Answer to "what is the undivided duality and plurality?").

82. The *Ens* being but intelligence, is not perceptible to sight; there is unity and no duality in it; but all forms unite into one in the great self of the Supreme.

83. If there be a duality, it is the one and its unity. The unity and duality of the universal soul, are both as true as the light and its shade joined together.

84. Where there is no duality or any number above it, there unity also can have no application to any; and where there is no unit, there cannot be any two or more over it, which are but repetitions of the unit, (except an indeterminate all or whole).

85. Anything which is so situated, is in itself such as it is; it cannot be more or less than itself; but is identic with itself like water and its fluidity. (Its plurality is but a repeated unity).

86. The multiplicity of forms which it exhibits, blends into a harmonic whole without conflicting with one another. The multifarious creation is contained in Brahma, like a tree with all its several parts in the embryonic seed.

87. Its dualism is as inseparable from it as the bracelet from its gold; and although multiform of nature, is evident to the comprehensive

understanding; yet it is not true of the true entity (of God).

88. Like fluidity of water, fluctuation of air, vacuity of the sky, is this multiformity an inseparable property of the Godhead.

89. Disquisition of unity and duality is the cause of misery to the restless spirit, it is the want of this distinction that consummates the highest knowledge.

90. The measure, measurement and measurer of all things, and the viewer, view and vision of the visible world, are all dependent on the atom of the intellect which contains them all (*i. e.* the divine mind is the maker and pattern of the great fabric of the universe, which it contains and views in itself).

91. The atom of the divine intellect, spreads out and contracts in itself, like its limbs, these mountainous orbs of the world, by an inflation of its spirit as it were by a breath of air.

92. O the wonder, and the great wonder of wonders! that this atom of the intellect, should contain in its embryo, all the three regions of the worlds, above and below one another.

93. O! it is an incredible delusion that must ever remain an inexplicable riddle, how the monstrous universe is contained in the minute atom of the Intellect.

94. As a pot contains in it, the seed, with a huge tree within its cell, so does the divine soul contain the atom of the intellect, containing the chains of worlds (outstretched within itself).

95. The all-seeing eye sees at once all the worlds, situated within the bosom of the intellect, as the microscopic sight discovers the parts of the future tree concealed in the seed.

96. The expansion of the world in the atom of the Intellect, is analogous to the enlargement of the hidden parts of the seed, into leaves and branches, fruits and flowers.

97. As the multiformity of the future tree, is contained in the uniform substance within the seed; it is in like manner that the multiplicity of worlds, is situated in the unity of the atomic Intellect, and as such it is seen by any one who will but look into it.

98. It is neither an unity nor a duality, not the seed or its sprout, neither is it thin or thick, nor is born nor unborn (but ever the same as it is).

99. He is neither an entity nor nonentity, nor graceful nor ungraceful (but a vacuity); and though it contains the three worlds with the ether and air, yet is nothing and no substance at all.

100. There is no world nor a not-world beside the intellect, which is all of itself, and is said to be such and such in any place or time, as it appears so and so to us there and then.

101. It rises as if unrisen, and expands in its own knowledge; it is selfsame with the supreme soul, and as the totality of all selves, it spreads through the whole vacuum as air.

102. As a tree springs from the ground according to its seed, so the world appears to sight in the form, as it is contained in the seed of the intellect.

103. The plant does not quickly quit its seed, lest it would be dried up and die away for want of its sap; so the man that sticks to the soul and seed of his being, is free from disease and death.

104. The mount Meru is like the filament of a flower, in respect to the vastness of that atom; all visibles have their place in that invisible atom. (In answer to the question, in respect to whom is the great Meru but a filament?)

105. The Meru is verily a filament of the atomic flower of the divine soul; and myriads of Merus resemble the cloudy spots, rising in the sphere of the intellect.

106. It is that one great atom that fills the world, after having made it out of itself; and given it a visible, extended and material form in its own hollow sphere. (Answer to "By whom is the world created, extended &c.").

107. As long as the knowledge of duality is not driven out of the mind, so long does it find the charming form of the world, as in its dream upon waking. But the knowledge of unity, liberates the soul from its stay in and return to the world, which it beholds as a mass of the divine essence.

CHAPTER LXXXII.

FRIENDSHIP OF THE RĀKSHASĪ.

Argument. The Rākshasī's account of herself, and her

reconciliation with the Prince.

Vasishtha continued:—The apish Karkatī of the forest, having heard the speech of the prince, pondered well in herself the sense of the words, and forsook her levity and malice.

2. She found the coolness and tranquillity of her heart after its fervour was over; in the manner of the peacock at the setting in of the rains, and the lotus bed at the rising of moonbeams.

3. The words of the prince delighted her heart in the same manner, as the cries of cranes flying in the sky, gladden the passing clouds in the air.

4. The Rākshasī said:—O how brightly shines the pure light of your understanding, it glows as serenely by its inward effulgence, as it is illuminated by the sun of intelligence.

5. Hearing the grains (words) of your reasoning, my heart is as gladdened, as when the earth is cooled by the serene beams of the humid moon-light.

6. Reasonable men like yourself are honoured and venerated in the world, and I am as delighted in your company, as a lake of lotuses with her full blown buds under the moon-beams.

7. The society of the virtuous, scatters its blessings, as a flower garden spreads its fragrance all around; and as the brightness of sun-beams, brings the lotus buds to bloom.

8. Society with the good and great, dispels all our woes; as a lamp in the hand, disperses the surrounding darkness.

9. I have fortunately obtained you as two great lights in this forest; you both are entitled to my reverence here, and deign now to acquaint me, with the good intent which has brought you hither.

10. The prince answered:—O thou sprout of the savage race of Rakshas! the people of this province are always afflicted in their hearts by a certain evil.

11. It is the obdurate disease of Vishuchi or choleric pain, which troubles the people of this part, I have therefore come out with my guards to find her out in my nightly rounds.

12. This choleric pain is not removed from the hearts of men by any medicine, so I have come out in search of the mantra revealed to her for

its cure.

13. It is my business and professed duty, to persecute such wicked beings as thyself, that infest our ignorant subjects in this manner, and this is all that I have to tell thee and do in this place.

14. Therefore, O good lady! do thou promise to me in thy own words, that thou shalt never injure any living being in future.

15. The Rākshasī replied:—Well! I tell thee in truth, my lord! that I shall hence forward never kill any body.

16. The prince replied:—If it be so O thou liver on animal flesh! tell me how shalt thou support thy body by thy abstaining from animal food?

17. The Rakshasī replied:—It is now passed six months, O prince! that I have risen from my entranced meditation, and fostered my desire for food, which I wholly renounce today.

18. I will again repair to the mountain top, and betake myself to my steadfast meditation, and sit there contented as long as I like, in the posture of an unmoving statue.

19. I will restrain myself by unshaken meditation until my death, and then I shall quit this body in its time with gladness. This is my resolution.

20. I tell you now, O prince! that until the end of this life and body of mine, I shall no more take away the life of any living being, and you may rely assured upon my word.

21. There is the mount Himālaya by name, standing in the heart of the northern region, and stretching in one sweep, from the eastern to western main.

22. There had I dwelt at first in a cave of its golden peak, in the shape of an iron statue, and also as the fragment of a cloud, and borne the appellation of Karkatī the Rākshasī:—(the crablike crooked Sycorax).

23. There I obtained the sight of Brahmā by the austerity of my devotion; and expressed my desire of killing mankind, in the shape of a destructive needle.

24. I obtained the boon accordingly, and passed a great many years in the act of afflicting living beings, and feeding upon their entrails in the form of the choleric pain.

25. I was then prohibited by Brahmā to kill the learned, and was instructed in the great mantra for my observance.

26. He then gave me the power of piercing the hearts of men, with some other diseases which infest all mankind.

27. I spread myself far and wide in my malice, and sucked the heart blood of men, which dried up their veins and arteries; and emaciated their bodies.

28. Those whom I left alive after devouring their flesh and blood, they begat a race as lean and veinless as they had become themselves.

29. You will be successful O happy prince in getting the *mantra* or charm for driving the *Visūchikā* pain; because there is nothing impossible of attainment by the wise and strong.

30. Receive of me immediately, O raja! the *mantra* which has been uttered by Brahmā for removal of the choleric pain, from the cells of arteries vitiated by *Visūchikā*.

31. Now advance towards me, and let us go to the neighbouring river; and there initiate you with the mantra, after you both are prepared to receive it by your ablution and purification.

32. Vasishtha said:—Then the Rākshasī proceeded to the river side that very night, accompanied by the prince and his minister, and all joining together as friends.

33. These being sure of the amity of the Rākshasī both by affirmative and negative proofs, made their ablutions and stood on the bank on the river.

34. The Rākshasī then communicated to them with tenderness, the effective *mantra* which was revealed to her by Brahmā, for the removal of *Visūchikā* pain, and which was always successful.

35. Afterwards as the nocturnal fiend was about to depart by leaving her friendly companions behind, the prince stopped her course with his speech.

36. The prince said:—O thou of gigantic stature! thou hast become our preceptor by thy teaching us the *mantra*, we invite thee with affection, to take thy repast with us at ours tonight.

37. It does not become thee to break off our friendship, which has grown like the acquaintance of good people, at our very first meeting.

38. Give thy ill-favoured feature a little more graceful figure, and walk along with us to our abode, and there reside at thy own pleasure.

39. The Rākshasī replied:—You can well provide a female of your own kind with her proper food; but what entertainment can you give to my satisfaction, who am a cannibal by my nature!

40. It is the food of a giant (Rākshasa) alone, that can yield me satisfaction, and not the little morsel of petty mortals; this is the innate nature of our being, and can not be done away with as long as we carry with us our present bodies.

41. The prince answered:—Ornamented with necklaces of gold, you shall be at liberty to remain with the ladies in my house, for as many days as you may like to abide.

42. I will then manage to produce for your food, the robbers and felons that I will seize in my territories; and you will have them supplied to you by hundreds and thousands at all times.

43. You can then forsake your comely form, and assume thy hideous figure of the Rākshasī, and kill and take to your food hundreds of those lawless men.

44. Take them to the top of the snowy mountain and devour them at thy pleasure; as great men always like to take their meals in privacy.

45. After your recreation by that food and a short nap, you can join your meditation; and when you are tired with your devotion, you can come back to this place.

46. You can then take the other offenders for your slaughter; because the killing of culprits is not only justifiable by law, but it amounts to an act of mercy, to rid them (of their punishment in the next world).

47. You must return to me when you are tired of your devotion; because the friendship which is formed even with the wicked, is not easily done away.

48. The Rākshasī replied:—You have well said prince! and we will do as you say; for who is there that will slight the words of the wise that are spoken to him in the way of friendship?

49. Vasishtha said:—Saying so, the Rākshasī assumed a graceful form, and wore on her person necklaces and bracelets, and silken robes and laces.

50. She said, "Well raja, let us go together" and then followed the

footsteps of the prince and his counsellor, who walked before her and led the way.

51. Then having arrived at the royal abode, they passed that night in their agreeable repast and discourse together.

52. As it became morning, the Rākshasī went inside the house, and there remained with the women; while the prince and the minister attended to their business.

53. Then in the course of six days, the prince collected together all the offenders whom he had seized in his territory, and brought from other part.

54. These amounted to three thousand heads which he gave up to her; when she resumed her fiercely dark form of the black fiend of night.

55. She laid hold of thousands of men in her extended grasp, in the manner of a fragment of cloud retaining the drops of rain water in its wide spread bosom.

56. She took leave of the prince and went to the top of the mountain with her prey, as a poor man takes the gold, that he happens to get in some hidden place.

57. There she refreshed herself with her food and rest for three days and nights; and then regaining the firmness of her understanding, she was employed in her devotion.

58. She used to rise from her devotion once after the lapse of four or five and sometimes seven years, when she repaired to the habitation of men and to the court of the prince.

59. There passing sometime in their confidential conversation, she returned to her retired seat in the mountain, with her prey of the offenders.

60. Thus freed from cares even in her lifetime, she continued to remain as a liberated being in that mountain &c. &c.

CHAPTER LXXXIII.

WORSHIP OF KANDARĀ ALIAS MANGALA.

Argument. Deification and Adoration of the Rākshasī for her

good Services to Mankind.

Vasishtha continued:—The Rākshasī thus continued in her devotion, and remained on friendly terms with the successive rulers of the Kirāta country, who kept supplying her with her rations. (The Rākshasī man-eater was turned to Rākshinī or preserver of men).

2. She continued by the power of her perfection in the practice of yoga meditation, to prevent all portents, to ward off all dread and danger of demons, and remove the diseases of the people. (All these were done by the Rākshasī vidyā now lost, and by supernatural powers gained by yoga).

3. In the course of many years of her meditation, she used to come out of her cell at certain intervals, and call at the head quarters, for her capture of the collection of living creatures kept for her victims. (Man slaughter was not blamable on the part of the cannibal Rākshasī, though practising the yoga; nor was the eating of animal flesh reprehensible in Vasishtha himself, who had been a flesh eating yogi. (See Uttara Rāma Charita)).

4. The practice continues still to be observed by the princes of the place, who conduct the animals to be sacrificed to her departed ghost on the hill; as none can be negligent to repay the good services of his benefactor. (Hence the prevalence of the practice of offering sacrifices to the names of ancestors and deified heroes and heroines, and even of demons for their past good services).

5. At last she became defunct in her meditation, and ceased since long to appear to the habitations of men, and lend her aid in removing their diseases, dangers and difficulties. (The good genius of the place left it at last).

6. The people then dedicated a high temple to her memory, and placed in it a statue of hers, under the title of Kandarā—caverner *alias* Mangalā devī—the auspicious goddess. (The whole legend of the Kandarā of Kirātas, alludes to the account of Mangalā Chandī *alias* Kālīka devī—the black and voracious goddess of the Hindus).

7. Since then it is the custom of the chiefs of the tribe, to consecrate a newly made statue in honor of the Kandarā devī—the goddess of the valley, after the former one is disfigured and dilapidated. (The Kirāntis are said to continue in their idolatry to this day, notwithstanding the conversion of their fellow hill tribes to Mahometanism, except the Kafers—another hill tribe of the Himālayas who are idolators still).

8. Any prince of the place, who out of his vileness, fails to consecrate

the statue of the Kandarā goddess, brings out of his own perverseness, great calamities to visit his people. (This sort of retributive justice is expressed in the adage "rājadoshat rājya nashta":—"And for the king's offence the people died." Pope's Homer's Iliad I).

9. By worshipping her, man obtains the fruits of all his desires; and by neglecting it, he exposes himself to all sorts of evils and calamities; as effects of the pleasure and displeasure of the goddess to her votaries or otherwise. (The two clauses are instances of affirmative and negative enthymemes coupled together as *anvaya vyatirekī*. The first enthymeme of the antecedent and consequent is affirmative *anvayī*, and the other a *vyatirekī* or negative one). Gloss.

10. The goddess is still worshipped by dying and ailing people with offerings, for remedy of their illness and securing her blessings; and she in her turn distributes her rewards among them, that worship her either in her statue or picture. (Raxā Kālī is worshipped in statue, but Mongla Chandī is worshipped in a *ghata* or potful of water).

11. She is the bestower of all blessings to young babes, and weak calves and cows; while she kills the hardy and proud that deserve their death. She is the goddess of intelligence and favours the intelligent, and presides for ever in the realm of the Kirāta people. (Vasishtha being a theist, reviles like a Vaishnava, the black goddess as a Rākshasī, which a Kaula cannot countenance).

CHAPTER LXXXIV.

DEVELOPMENT OF THE GERM OF THE MIND.

Argument. Reason of the application of the name Karkatī, and its simile to a crooked crab.

Vasishtha said:—I have thus related to you Rāma, the unblamable legend of Karkatī, the Rākshasī of Imaus, from its beginning to end *in ipso facto*. (Imaus and Imodus are ranges of the Himālayas. The Gloss interprets Imaus as a synonym of Himālayas, by apocope of the latter member of the compound word, and by a grammatical rule, that the curtailing of a part of a proper name, does not affect the full meaning of the name. So for the omissions of agnomens and cognomens).

2. Rāma rejoined:—But how could one born in a cave of Himavatas (Imodus), become a black Rākshasī, and why was she called Karkatī? These I want to be clearly explained to me. (Rāma's demand was reasonable, as

the people of the Himālayas, are always of fair complexions, and the Rākshasas were the Negroes of Southern India).

3. Vasishtha replied:—The Rakshas (cannibals), are originally of many races, some of whom are of dark and others of fair complexions, while many have a yellowish appearance and some of a greenish shade. (We know the red Rākshasas of America, but it is impossible for us to account for the green or blue Rākshasas in the text).

4. As for Karkatī, you must know that there was a Rākshasa by name of Karkata, from his exact resemblance to a cancer. (Here is a reversion of Sycorax the Negro parent, and her crooked son caliban Kālibān—the black Negro, having long arms and legs, with feet and hands furnished with claws and long nails like those of beasts).

5. The reason of my relating to you the narrative of Karkatī, was only for her queries which I recollected and thought, would serve well to explain the omniform God, in our disquisition into spiritual knowledge. (Gloss. Vasishtha adduces a contradiction in the spiritual knowledge of God, by calling him a spirit and yet as all forms of things. But this seeming contrariety will disappear upon reflecting that, the phenomenal is contained in the noumenal, and the forms are viewed only in the spirit as visions in dreams).

6. It is evident that the pure and perfect unity, is the source of the impure and imperfect duality of the phenomena, and this finite world has sprung from its Supreme cause, who is without beginning and end. (The One is the cause of many, and the Infinite is the source of the finite. Ahamsarvasyām. Anādirādi sarvasya).

7. These float (before our eyes) like the waves upon waters, which are apparently of different forms, and yet essentially the same with the element, on which they seem to move. So the creations whether present, past or future, are all situated in the Supreme Spirit. (The immaterial spirit is the basis and substratum of material bodies).

8. As wet wood when ignited, serves for the purpose of infusing heat, and inviting the apes of the forest to warm themselves in cold weather; so the externally shining appearance of the world, invites the ignorant to resort to it.

9. Such is the temporary glow of the ever cool spirit of God, in the works of creation; which shows itself in many forms without changing its essence.

10. The absent world appeared in presence, and its unreality appears as a reality to consciousness, like the potential figures carved in wood. (The would be world existed in the eternal ideas in the mind of God,

like the possible figures in the wood, which were carved out afterwards. And so too Aristotle).

11. As the products, of the seed from its sprout to the fruit, are all of the same species; so the thoughts (chetayas) of the mind—Chitta, are of the same nature as those originally implanted in it. (The homogeneity of the cause with all its effects).

12. By the law of the continuity of the same essence, there is no difference in the nature of the seed and its fruit; so the intellect (chit) and the thoughts (chetayas), differ in nothing except in their forms; like the waves and water differing in external appearance, and not in the intrinsicity of their substance (Vastu).

13. No demonstration can show the difference between thoughts and the mind; and whatever distinction our judgement may make betwixt them, it is easily refuted by right reasoning. (Such as the incapability of an effect being produced without its cause, or disagreement between the effects of the same or similar causes).

14. Let this error therefore vanish, as it has come from nothing to nothing; and as all causeless falsities fail of themselves. You will know more of this, Rāma! when you are awakened to divine knowledge. In the meantime, do away with error of viewing a duality, which is different from the only existent Unity. (Duality being driven out, all will appear one and the same. So Sādi the sophist: *duirācho badar kardam ekebinam ekedāmam*).

15. After the knot of your error is cut asunder, by your attending to my lectures, you will come to know by yourself, the signification and substance (object) of what is called the true knowledge, which is taken in different senses by the various schools; but that which comes of itself in the mind, is the intuitive knowledge of divine truth.

16. You have a mind like that of the common people (itara), which is full of mistakes and blunders (anarthas); all which will doubtlessly subside in your mind, by your attending to my lectures (because the words of the wise remove all errors).

17. You will be awakened by my sermons to know this certain truth, that all things proceed from Brahmā into whom they ultimately return. (Brahmā is the producer, sustainer, and recipient or the first and last of all. He is alpha and omega).

18. Rāma rejoined:—Sir, your affirmation of the first cause in the ablative case, "that all things proceed from Brahmā", is opposed to the negative passage in the Sruti in the same case, that "nothing is distinct from Him"; and is inconsistent in itself (in as much as, there

cannot be all things, and again nothing but Brahmā; and to say "the same thing comes from the same," would be a palpable absurdity).

19. Vasishtha answered:—Words or significant terms are used in the Sāstras for instruction of others; and where there appears any ambiguity in them, they are explained in their definitions. (Hence the ablative form "from Brahmā" is not faulty, for what is in the receptacle, the same comes out of it; or as they say, "what is in the bottom, the same comes upon the surface"; and the one is not distinct from the other, as the wave differs not from the water whence it rises. This is downright pantheism).

20. Hence it is the use though not in honest truth, to make a difference of the visibles from the invisible Brahmā (for the purpose of instruction); as it is usual to speak of ghosts appearing to children, though there be no such things in reality. (It is imagination that gives a name to airy nothing, and it is the devise of language to use words for negative ideas, as the word world to denote a duality and darkness for want of light, and not anything in itself).

21. In reality there is no duality connected with the unity of Brahma, as there is no dualism of a city and the dream that shows its apparition in sleep. Again God being immutable in his nature and eternal decree, it is wrong to apply the mutations of nature and the mutability of Will to Him. (Volition is accompanied by nolition (*Volo and nolo*) in mutable minds, but there is no option *Vikalpa* in the *sankalpa—suo arbitrio* of the unchangeable Mind).

22. The Lord is free from the states of causality and the caused, of instrumentality and instruments, of a whole and its part, and those of proprietorship and property. (The attribution of cause and effect or any other predicate or predicable, is wholly inapplicable to him, who is devoid of all attributes).

23. He is beyond all affirmative and negative propositions, and their legitimate conclusions or false deductions and elenches (*i. e.* nothing can be truly affirmed or denied or ascertained or negated of Him, by any mode of reasoning. *Naisatarkenānaneyah*).

24. So the attribution, of the primary volition to the Deity, is a false imputation also. Yet it is usual to say so for the instruction of the ignorant; though there is no change in his nature from its nollity to velleity. (So it is usual to attribute sensible properties of speech and sight, to the immaterial spirit of God, by a figure of speech; and for the instruction of the vulgar, who cannot comprehend the incomprehensible).

25. These sensible terms and figurative expressions, are used for the

guidance of the ignorant; but the knowing few, are far from falling into the fallacy of dualism. All sensible conceptions ceasing upon the spiritual perception of God, there ensues an utter and dumb silence. (We become tongue-tied, and our lips are closed and sealed in silence, to speak anything with certainty of the unspeakable).

26. When in time you come to know these things better, you shall arrive at the conclusion, that all this is but one thing, and an undivided whole without its parts, and having no beginning nor end. (The world is therefore self-same and co-eternal and co-existent, with the eternal and self-existent God).

27. The unlearned dispute among themselves from their uncertainty of truth; but their differences and dualisms are all at an end, upon their arriving to the knowledge of the true unity by instructions of the wise. (The reality is precisely in the indifference of the subject and object. Schelling).

28. Without knowledge of the agreement of significant words with their significates, it is impossible to know the Unity, for so long as a word is taken in different senses, there will be no end of disputes and difference of opinions. Dualisms being done away, all disputes are hushed up in the belief of unity (*i. e.* All words expressive of the Deity, refer to his unity and signify the one and the same Lord of all, which ends all controversy on the point).

29. O support of Raghu's race! place your reliance on the sense of the great sayings of the vedas; and without paying any regard to discordant passages, attend to what I will tell you at present. (Such as: Brahma is used in one place in the ablative and in another in the locative case, and also in the nominative and as the same with the world).

30. From whatever cause it may have sprung, the world resembles a city rising to view in a vision; just as the thoughts and ideas appearing before the mirror of the mind, from some source of which we know nothing. (They are as puppet shows of the player, behind the screen).

31. Hear Rāma! and I will relate to you an instance for your ocular evidence, how the mind (*chitta*), spins out the magical world (*māyika*) from itself. (This ocular instance called the *drishtānta-drishtāvedana*, is that of the spider's thread (*urnanābha-tantu*) woven of itself, and given in the Sruti).

32. Having known this, O Rāma! you will be able to cast away all your erroneous conceptions; and being certain of the certitude, you will resign your attachment to, and your desires in this enchanted and bewitching world. (Hence the certainty, of God's being aloof from the false world, as it is said *Deus ex machina*).

33. All these prospective worlds are machinations or the working of the mind. Having forsaken these false fabrications of fancy, you will have the tranquillity of your soul, and abide in peace with yourself for ever. (Exemption from all worldly cares and anxieties of the past, present and future lives, leads to the peace of mind).

34. By paying your attention to the drift of my preachings, you will be able to find out of your own reasoning, a mite of the medicine, for curing all the maladies of your deluded mind. (Right reason by the art of reasoning, furnishes the true medicine (psyches iatrimon) to remove the errors of the understanding).

35. If you sit in this manner (in your silent meditation), you will see the whole world in your mind; and all outward bodies will disappear (in your abstract contemplation), like drops of oil in the sand. (All things are presented to the mind by intuition, and are present in the memory—the great keeper or master of Rolls of the soul).

36. The mind is the seat of the universe as long as it is not vitiated by passions and affections and afflictions of life; and it is set beyond the world (in heavenly bliss), no sooner it gets rid of the turmoils of its present state. (The mind, says Milton, can make a heaven of hell and a hell of heaven).

37. The mind is the means to accomplish anything; it is the store-keeper to preserve all things in the store-house of its memory; it is the faculty of reasoning; and the power to act like a respectable person. It is therefore to be treated with respect, in recalling, restraining and guiding us to our pursuits and duties. (*Facultates sunt quibus facilius fit, sine quibus omnino confici non potest.* Cicero).

NOTE.—The mind is what moves and acts by its active and cognitive faculties, and is more to be regarded than the body, which move entirely as it is moved by the mind. Hence God is called the Mind of the world—*Anima mundi?*

38. The mind contains the three worlds with all their contents, and the surrounding air in itself; and exhibits itself as the plenum of egoism, and plenitude of all in its microcosm. (The mind is the synthesis of all its attributes, and man is living synthesis of the world with regard to his mind. Paracelsus. Its memory is both a capacity and a power by its retention and ready reproduction of every thing).

39. The intellectual part of the mind, contains the subjective self-consciousness of *ego*, which is the seed of all its powers; while its other or objective part, bears the erroneous forms of the dull material world in itself. (The former is called the *drashtā* or viewer

ego, and the latter the *drishta* or the view *non ego*. The subjective is the thinking subject *ego*, and the objective is the object of thought the *non ego*).

40. The self-born Brahmā saw the yet increate and formless world, as already present before his mind in its ideal state, like a dream at its first creation. He saw it (mentally) without seeing it (actually) (*i. e.* the eternal ideas of immaterial forms of possible things in the Divine Mind. The eternal exemplars of things and Archetypes of the Ectypal world. Thus the passage in the Bible "And God saw his works were good." *i. e.* answer those in his fair idea. Milton).

41. He beheld the whole creation in the self-consciousness (*samvitti*) of his vast mind, and he saw the material objects, the hills &c., in the *samvid* of his gross personal consciousness. At last he perceived by his *sūkshma vid* subtile sightedness (clairvoyance), that all gross bodies were as empty as air and not solid substantialities. (Consciousness being the joint knowledge of the subjective and objective, *i. e.* of ourselves in connection with others; the one is called superior or subjective self-consciousness, and the other or objective personal-consciousness).[7]

[7] *Samvitti* is the superior or subjective consciousness personified as Virāj, and *samvid* or inferior consciousness of the objective as received in the personification of Viswa. Here Schelling says:—The absolute infinite cannot be known in personal or objective consciousness; but requires a superior faculty called the intuition.

The joint knowledge of the subjective and objective is had by Ecstasy, which discerns the identity of the subject and object in a series of souls which are as the innumerable individual eyes, which the infinite World-spirit behold, in it-self, Lewis Hist. Phil. II. 580.

42. The mind with its embodying thoughts, is pervaded by the omnipresent soul, which is spread out as transparently as sun-beams upon the limpid water. (The soul is the *chit* or intellectual part of the mind (*chitbhāga* of *chitta*), and the root of all mental activities. The *chidbhāga* has the power of giving knowledge which moves the other faculties of the mind. Gloss).

43. The mind is otherwise like an infant, which views the apparition of the world in its insensible sleep of ignorance; but being awakened by the intellect *chit*, it sees the transcendent form of the self or soul without the mist of delusion, which is caused by the sensitive part of the mind, and removed by the reasoning faculties of the intellect—*Chidbhāga*.

44. Hear now Rāma! what I am going to tell of the manner, in which the

soul is to be seen in this phenomenal world, which is the cause of misleading the mind from its knowledge of the unity to the erroneous notion of the duality. (The sensitivity of the mind of objective phenomenals, misleads it from its intellection of the subjective noumenal part which is a positive unity. Gloss).

45. What I will say, can not fail to come to your heart, by the opposite similes, right reasoning, and graceful style, and good sense of the words, in which they shall be conveyed to you; and by hearing of these, your heart will be filled with delight, which will pervade your senses, like the pervasive oil upon the water.

46. The speech which is without suitable comparisons and graceful phraseology, which is inaudible or clamorous, and has inappropriate words and harsh sounding letters, cannot take possession of the heart, but is thrown away for nothing, like butter poured upon the burnt ashes of an oblation, and has no power to kindle the flame.

The blemishes of speech are all comprised in the following couplet in the Mahābhāshya of Patānjala:—[Sanskrit: grastam [...]]

47. Whatever narrative and tales there are in any language on earth, and whatever compositions are adorned with measured sentences and graceful diction; all these are rendered perspicacious by conspicuous comparisons, as the world is enlightened by the cooling beams of the moon. Hence every sloka almost in this work, is embellished with a suitable comparison.

CHAPTER LXXXV.

INTERVIEW OF BRAHMĀ AND THE SUN.

Argument.—Brahmā intending to create the world, sees the orbs of light, and invokes the luminous Sun.

Vasishtha continued:—I will relate to you Rāma, agreeably to your request, the story that was narrated to me of old by Brahmā himself (the personified mind of God and the lord of creatures). The *manas* or mind produced *Manu*—the progeny of the mind; who begat the *Manujas* otherwise called *mānavas* or *manushyas*, or men—the offspring of the mind.

2. I had asked the lotus-born god once before, to tell me how these hosts of creation had come to being. (Vasishtha the offspring of Brahmā,

had his communion with his father—the first great patriarch of mankind).

3. Then Brahmā the great progenitor of men, granted my request, and related to me the apologue of Aindava in his sonorous voice. (The oracles of God were delivered in the loud noise of thunders—*brihad-vachas*).

4. Brahmā said:—All this visible world is the manifestation of the divine mind, like the circling whirl-pools and rippling curls of water on the surface of the sea. (Referring to the revolutions of heavenly bodies in the air).

5. Hear me tell you, said he, how I (the personified mind), awoke at first on the day of creation in a former kalpa, with my volition to create (expand) myself. (The volitive mind rose out of the sleeping intelligence on the dawning day of creation).

6. Erewhile I remained alone, and quietly intent upon the One at the end of the prior day (or Kalpa), by having compressed the whole creation in the focus of my mind, and hid it under the gloom of the primeval night. (Old chaos or darkness that reigned over the surface of the deep before the dawn of light. *Tama āsit, tamasāgūdhamagra*. There was darkness enveloping all things. Sruti).

7. At the end of the chaotic night I awoke as from a deep sleep; and performed my matins as it is the general law (of all living beings). I opened my eyes with a view to create, and fixed my look on the vacuum all about me.

(When that spirit sleeps it is night, and when it awakes, it is a day of recreation (resurrection). Manu).

8. As far as I viewed, it was empty space and covered by darkness, and there was no light of heaven. It was unlimitedly extensive, all void and without any boundary. (Infinite space existed ere creation came into existence. Sruti. All was *teom* and *beom* or *tama* and *vyoma*).

9. Being then determined to bring forth the creation, I began to discern the world in its simple (ideal) form within me, with the acuteness of my understanding (*i. e.* I looked into the prototypes or models of things contained in the Mind).

10. I then beheld in my mind the great cosmos of creation, set unobstructed and apart from me in the wide extended field of vacuity. (The archetypes of our ideas, are the things existing out of us. Locke. Our ideas though seen within us, form no part of ourselves or our being).

11. Then the rays of my reflexion stretched out over them, from amidst the lotus-cell of my abode, and sat in the form of ten lotus-born Brahmās over the ten orbs (planets) of this world; like so many swans brooding upon their eggs. (The spirit of God that dove-like sat, brooding over the deep. Milton).

12. Then these separate orbs (mundane eggs), brought forth, to light multitudes of beings, amidst their transparent aqueous atmospheres. (All worlds girt by their covercles of watery ether or nebulous clouds, teemed with productions of every kind).

13. Thence sprang the great rivers and the roaring seas and oceans; and thence again rose the burning lights and blowing winds of the firmament. (The atmospheric water is the source of all things).

14. The gods began to sport in the etherial air, and men moved about on the earth, and demons and serpents were confined in their abodes underneath the ground. (The gods are called *devas* from their sporting in the regions of light—*dividevāh divyanti*. Men are *pārthivas* from *prithvī* the earth, and demons are called infernal from their abode in the *infracātāla* or antipodes).

15. The wheel of time turns with the revolution of seasons and their produce, and it adorns the earth with her various productions by change of the seasons.

16. Laws were fixed for all things on all sides, and human actions were regulated in the *smritis* as right or wrong, and producing as their fruits, the reward of heaven or the torments of hell. (And Brahmā appointed to all beings their several laws. Manu. And there is no single atom that goes beyond its appointed law—nature or *dharma*, which is an attribute of the Great God).

17. All beings are in pursuit of their enjoyments and liberty, and the more they strive for their desired objects, the better they thrive in them. (The gloss makes the pursuit of earthly enjoyments to be the cause of pain and hell, and that of liberation from them to be productive of heavenly bliss).

18. In this way were the sevenfold worlds and continents, the septuple oceans and the seven boundary mountains, brought to existence, and they continue to exist until their final dissolution at the end of a *Kalpa* period (which is determined by the *Kalpa* or will of God).

19. The primeval darkness fled before light from the face of open lands, and took its refuge in mountain caverns and hollow caves; it abides in some places allied with light, as in the shady and sunny forest lands

and lawns.

20. The azure sky like a lake of blue lotuses, is haunted by fragments of dark clouds, resembling swarms of black-bees on high; and the stars twinkling in it, liken the yellow filaments of flowers shaken by the winds.

21. The huge heaps of snow setting in the valleys of high hills, resemble the lofty *simula* trees beset by their pods of cotton.

22. The earth is encircled by the polar mountains serving as her girdles, and the circles of the polar seas serving as her sounding anklets and trinkets. She is girt by the polar darkness as by a blue garment, and studded all about with gems, growing and glowing in the bosoms of her rich and ample mines and seas.

(The lokāloka or polar mountain, is so called from its having eternal light and night on either side, turned towards or beyond the solar light).

23. The earth covered over by the garniture of her verdure, resembles a lady sitting begirt by her robes; and having the produce of paddy for her victuals; and the busy buzz of the world for her music.

24. The sky appears as a bride veiled under the sable mantle of night, with the glittering chains of stars for her jewels. The season fruits and flowers hanging in the air, resemble wreaths of lotuses about her person.

25. The orbs of worlds appear as the beautiful fruits of pomegranates, containing all their peoples in them, like the shining grains of granites in the cells of those fruits.

26. The bright moon-beams stretching both above and below and all around the three sides, appear as the white sacred thread, girding the world above and below and all about; or as the stream of Gangā running in three directions in the upper, lower and nether worlds.

27. The clouds dispersing on all sides with their glittering lightnings, appear as the leaves and flowers of aerial forests, blown away by the breezes on all sides.

28. But all these worlds with their lands and seas, their skies and all their contents, are in reality as unreal as the visionary dreams; and as delusive as the enchanted city of the Fairy land.

29. The gods and demons, men and serpents, that are seen in multitudes in all worlds, are as bodies of buzzing gnats, fluttering about the

dumbura—fig trees. (Udumbara is the *ficus religiosus*—*yajnadumbura* or sacred fig tree. It is by the orthographical figure aphaeresis or elision of the initial, that *udumbara* is made *dumbura, vulgo*).

30. Here time is moving on with his train of moments and minutes, his ages, *yugas* and *kalpas*, in expectation of the unforeseen destruction of all things. (Time devours and destroys all things).

31. Having seen all these things in my pure and enlightened understanding, I was quite confounded to think, whence could all these have come into being. (The first inquiry into the cause and origin of beings).

32. Why is it that I do not see with my visual organs, all that I perceive, as a magic scene spread out in the sphere of my Mind?

33. Having looked into these for a long time with my steadfast attention, I called to me the brightest sun of these luminous spheres and addressed him saying:—(The first address of Brahmā to the sun, corresponds with Adam's address to that luminary. "Thou glorious sun nature's first born and the light and life &c." Milton).

34. Approach to me, O god of gods, luminous sun! I welcome thee to me! Having accosted him thus, I said:—

35. Tell me what thou art and how this world with all its bright orbs came to being; if thou knowest aught of these, then please reveal it to me.

36. Being thus addressed, he looked upon me, and then having recognized me, he made his salutation, and uttered in graceful words and speech.

37. The sun replied:—Thou lord! art the eternal cause of these false phenomena, how is it then that thou knowest it not, but askest me about the cause thereof?

38. But shouldst thou, all knowing as thou art, take a delight in hearing my speech, I will tell thee of my unasked and unthought of production, which I beg thee to attend to.

39. O great Spirit! this world being composed of reality and unreality in its twofold view, beguiles the understanding to take it sometimes for a real and at others for an unreal thing. It is the great mind of the Divine Soul, that is thus employed in these incessant and unceasingly endless creations for its diversion. (The soul is the animating power, and the mind is the principle of action. Metaphysically, the soul is an individual name; the mind is a generic term or genus. The soul is opposed to body, the mind to matter. The soul is the principle of

animation, the mind of volition. The soul is the mind of a certain being, the mind is the soul without its personality).

CHAPTER LXXXVI.

STORY OF INDU AND HIS SONS.

Argument. The Sun's Narrative of Indu and his Devotion.

The Sun continued:—It was, my lord! only the other day of one of thy by gone kalpas, and at the foot of a mount, beside the table-land of mount Kailāsa standing in a corner of the continent of Jambudvīpa:—(A kalpa is one day of Brahmā, and occupies the whole duration of a creation from its beginning to the end, which is called the Kalpānta or night of the god. This agrees with the seven days of creation in the book of Genesis, which are supposed to embrace so many long ages of creation).

2. That there lived a man by name of Suvarṇajatā together with all his sons and their progeny, who had rendered that spot a beautiful and pleasant habitation. (The gloss says they were the patriarchs of mankind, settled first on the table-land and at the foot of the Himālayas).

3. There lived among them a Brāhman by name of Indu, a descendant of the patriarch Kasyapa, who was of a saintly soul, virtuous and acquainted with divine knowledge.

4. He resided in his residence with all his relatives, and passed his time agreeably in company with his wife, who was dear to his heart as his second self. (That, woman is *ardhāṅga* or half of the body of man, is established in Hindu law; and represented in mythology in the androgyne figures of Hara-Gaurī and Umā-Maheswara).

5. But there was no issue born of this virtuous pair, as there grows no grass in a sterile soil; and the wife remained discontented at the unfruitfulness of her efflorescence or seed.

6. With all the purity and simplicity of their hearts, and the beauty and gracefulness of their persons and manners; they were as useless to the earth, as the fair and straight stem of the pure paddy plant, without its stalk of corn. The discontented pair then repaired to the mountain, in order to make their devotion for the blessing of progeny.

7. They ascended the Kailāsa mountain, which was unshaded by shady

trees, and unpeopled by living beings; and there they stood fixed on one side, like a couple of trees in the barren desert.

8. They remained in their austere devotion, subsisting upon liquid food which supported the trees also. They drank but a draught of water, which they held in the hollow of their palms, from a neighbouring cascade at the close of the day. (There is no single word for a *gandusha* or *chuluka* of water in English; the word handful being equivalent to *mushthi* and *prastha*).

9. They remained standing and unmoved as immovable trees, and continued long in that posture, in the manner of an erect wood in heat and cold. (*Vārکشिव्रित्ति* means intense meditation conducted by forgetting one's self to wood or stone).

10. They passed in this manner the period of two ages, before their devotion met with the approbation of the god, who bears the crescent of the moon on his forehead. (This crescent was no doubt the missile disk, which the war-like god Siva held on his head in the manner of the Sheiks).

11. The god advanced towards the parching pair, with the cooling moon-beams on his forehead; as when that luminary casts her dewy light on the dried trees and scorched lotuses, under the burning sun beams of a summer day.

12. The god, mounted on his milk-white bull, and clasping the fair Umā on his left, and holding the beaming moon on his head, appeared to them, as the vernal season was approaching to a green wood (or furze), with strewing flowers upon them. (There is an alliteration of *soma* and *soma* in the double sense of Uma and the moon. This kind of play upon words is very characteristic of metaphysical writers in all ages, as *Alethes melethon*. Lewis Hist. Phil. I. 69).

13. They with brightening eyes and faces beheld the god, as the lotuses hail the appearance of the comely moon; and then bowed down to the god of the silvery bow and snow white countenance. (Kālidāsa in his Mahāpadya, has heaped all these and many more ensigns of whiteness on the hoary Hara of Himālaya).

14. Then the god rising to their view like the full moon, and appearing in the midst of the heaven and earth, spoke smilingly unto them in a gentle and audible voice; the breath of which refreshed them, like the breath of spring reviving the faded plants of the forest.

15. The god said:—I am pleased with thy devotion, O Brāhman! prefer thy prayer to me, and have thy desired boon granted to thee immediately.

16. The Brāhman replied:—O Lord of gods, deign to favour me with ten intelligent male children. Let these be born of me to dispel all my sorrows (for want of a male issue).

17. The sun rejoined:—The god said, be it so, and then disappeared in the air; and his great body passed through the etherial path, like the surge of the sea with the tremendous roar of thunders.

18. The Brāhmanic couple then returned to their home with gladness of their hearts, and appeared as the reflexions of the two divinities Siva and Umā in their persons. (The god Siva otherwise called Hara, bears every resemblance to Hercules (Harakula) the son of Jove (Siva); and his consort Umā to Omphale the wife of Hercules. Todd's Rajasthan).

19. Returning there, the Brāhmani became big with child, by the blessing she had got of her god Siva.

20. She appeared as a thick cloud heavy with rain water, in the state of her full pregnancy; and brought forth in proper time (of child-birth), a boy as beautiful as the digit of the new moon.

21. Thus there were born of her ten sons in succession, all as handsome as the tender sprouts of plants; and these grew up in strength and stature, after they had received their sacramental investitures.

22. In course of a short time, they attained their boyhood, and became conversant in the language of the gods (Sanskrit); as the mute clouds become sonorous in the rainy season. (The Sanskrita, says Sir W. Jones, is more sonorous than Latin. It is the voice of gods, which is as high sounding as the roaring of clouds).

23. They shone in their circle with the lustre of their persons, as the resplendent orbs of the sky burn and turn about in their spheres.

24. In process of time these youths lost both their parents, who shuffled off their mortal coil to go to their last abode (*i. e.* to be amalgamated with the person of Brahmā, with which they were acquainted by their proficiency in yoga divinity).

25. Being thus bereft of both their parents, the ten Brāhman lads left their home in grief, and repaired to the top of the Kailāsa mountain, to pass there their helpless lives in mourning.

26. Here they conversed together about their best welfare, and the right course that they should take to avoid the troubles and miseries of life.

27. They parleyed with one another on the topics, of what was the best good (*Summum bonum*) of humanity in this world of mortality, and many

other subjects (which form the common places in ethics), such as:—

28. What is true greatness, best riches and affluence, and the highest good of humankind? What is the good of great power, possessions, chiefship and even the gain of a kingdom? What forms the true dignity of kings, and the high majesty of emperors?

29. What avails the autocracy of the great Indra, which is lost in one moment (a moment's time of Brahmā). What is that thing which endures a whole kalpa, and must be the best good as the most lasting?

30. As they were talking in this manner, they were interrupted by the eldest brother, with a voice as grave, as that of the leader of a herd of deer to the attentive flock.

31. Of all kinds of riches and dignities, there is one thing that endureth for a whole kalpa, and is never destroyed; and this is the state of Brahmā, which I prize above all others.

32. Hearing this, the good sons of Indu exclaimed all in one voice saying:—Ah! well said; and then they honoured him with their mild speeches.

33. They said: How—O brother, can it be possible for us to attain to the state of Brahmā, who is seated on his seat of lotuses, and is adored by all in this world?

34. The eldest brother then replied to his younger brothers saying:—"O you my worthy brothers, do you do as I tell you, and you will be successful in that.

35. Do you but sit in your posture of *padmāsana*, and think yourselves as the bright Brahmā and full of his effulgence; and possessing the powers of creation and annihilation in yourselves". (Padmāsana is a certain posture with crossed legs for conducting the yoga).

36. Being thus bid by the eldest brother, the younger brothers responded to him by saying "*Amen*;" and sat in their meditation together with the eldest brother, with gladness of their hearts.

37. They remained in their meditative mood, like the still pictures in a painting; and their minds were concentrated in the inmost Brahmā, whom they adored and thought upon, saying:—

38. Here I sit on the pericarp of a full blown lotus, and find myself as Brahmā—the great god, the creator and sustainer of the universe.

39. I find in me the whole ritual of sacrificial rites, the Vedas with

their branches and supplements and the Rishis; I view in me the Sarasvatī and Gāyatrī mantras of the Veda, and all the gods and men situated in me.

40. I see in me the spheres of the regents, of the world, and the circles of the Siddhas revolving about me; with the spacious heaven bespangled with the stars.

41. I see this terraqueous orb ornamented with all its oceans and continents, its mountains and islands, hanging as an earring in the mundane system.

42. I have the hollow of the infernal world, with its demons, and Titans, and serpents and dragons within myself; and I have the cavity of the sky in myself, containing the habitations and damsels of the immortals.

43. There is the strong armed Indra, the tormentor of the lords of peoples; the sole lord of the three worlds, and the receiver of the sacrifices of men.

44. I see all the sides of heaven spread over by the bright net of the firmament; and the twelve suns of the twelve months dispensing their ceaseless beams amidst it.

45. I see the righteous regents of the sky and the rulers of men, protecting their respective regions and peoples with the same care, as the cowherds take for protection of their cattle.

46. I find every day among all sorts of beings, some rising and falling, and others diving and floating, like the incessant waves of the sea. (Everything is changing in the changeful world).

47. It is I (the Ego) that create, preserve and destroy the worlds, I remain in myself and pervade over all existence, as the lord of all.

48. I observe in myself the revolution of years and ages, and of all seasons and times, and I find the very *time*, to be both the creator and destroyer of things.

49. I see a *Kalpa* passing away before me, and the night of Brahmā (dissolution) stretched out in my presence; while I reside for ever in the Supreme soul, and as full and perfect as the Divine Spirit itself. (Immortality of the human soul and its unity with the Divine).

50. Thus these Brāhmans—the sons of Indu, remained in this sort of meditation, in their motionless postures like fixed rocks, and as images hewn out of stones in a hill.

51. In this manner these Brāhmans continued for a long period in their devotion, being fully acquainted with the nature of Brahmā, and possessors of the spirit of that deity in themselves. They sat in their posture of the *padmāsana* on seats of kusa grass, being freed from the snare of the fickle and frivolous desires of this false and frail world.

It is evident from this instance of the Brāhmans' devotion, that it consisted of the contemplation of every thing in the world in the mind of man; like that of the whole universe in the mind of God. It is the subjective view of the objective that forms what is truly meant by yoga meditation and nothing beside.

CHAPTER LXXXVII.

ANALECTA OF THE CELESTIAL SPHERES.

Argument:—The Spiritual body or soul, is not destroyed by destruction of the material Body.

The Sol said:—O great father of creation! thus did these venerable Brāhmans, remain at that spot, occupied with these various thoughts (of existence) and their several actions in their minds for a long time. (This sort of yoga meditation is called *Sārūpya*, or approximation of one to the divine attribute, of thinking on the States and functions of all things in the world in one's self).

2. They remained in this state (of abstraction), until their bodies were dried up by exposure to the sun and air, and dropped down in time like the withered leaves of trees. (This is called the *Samādhi* yoga or absorption in meditation, until one's final extinction or Euthanasia in the Spirit).

3. Their dead bodies were devoured by the voracious beasts of the forest, or tossed about as some ripe fruits by the monkeys on the hills, (to be food for greedy vultures and hungry dogs).

4. These Brāhmans, having their thoughts distracted from outward objects, and concentrated in Brahmāhood, continued in the enjoyment of divine felicity in their Spirits, until the close of the kalpa age at the end of the four yugas.

(The duration of a day of Brahmā extends over a kalpa age composed of four yugas, followed by his night of *kalpānta*, when he becomes extinct

in his death-like sleep, the twin brother of death. *Ho hupnos esti didumos adelphos thanatou*).

5. At the end of the kalpa, there is an utter extinction of the solar light, by the incessant rains poured down by the heavy Pushkara and Avartaka clouds at the great deluge (when the doors of heaven were laid open to rain in floods on earth. Genesis).

6. When the hurricane of desolation blew on all sides, and buried all beings under the Universal ocean (which covered the face of the earth).

7. It was then thy dark night, and the previous creation slept as in their *yoga-nidrā* or hypnotic trance in thy sleeping self. Thus thou continuing in thy spirit, didst contain all things in thee in their spiritual forms. (Darkness reigned on the deep, and the spirit of God viewed everything in itself).

8. Upon thy waking this day with thy desire of creation, all these things are exhibited to thy view, as a copy of all that was in thy inmost mind or Spirit already. (So it is upon our waking from sleep, we come to see a *fac-simile* of all that lay dormant in the sleeping mind).

9. I have thus related to you O Brahmā! how these ten Brāhmans were personified as so many Brahmās; these have become the ten bright orbs situated in the vacuous sphere of thy mind. (An English poet has expressed the holy soul to appear as a luminary in heaven).

10. I am the one eldest among them, consecrated in this temple of the sky, and appointed by thee, O lord of all! to regulate the portions of time on earthly beings.

11. Now I have given you a full account of the ten orbs of heaven, which are no other than the ten persons united in the mind of Brahmā, and now appearing as detached from him. (Mentally viewed, everything is found situated in the mind, but when seen with open eyes, it seems to be set apart from us. Have therefore your thoughts or your sights as you may choose).

12. This beautiful world that you behold, appearing to your view, with all its wonderful structures, spread out in the skies, serves at best as a snare to entrap your senses, and delude your understanding, by taking the unrealities as realities in your mind. (Brahmā the Demiurgus, being but architect of the world, and a person next to or an emanation of the mind of God, had not the intelligence of the soul, to discern the innate ideas, which represented themselves in the outer creation).

CHAPTER LXXXVIII.

INDIFFERENCE OF BRAHMĀ.

Argument.—That God expects nothing from his creation.

Brahmā said:—O Brāhman! that art the best of Brāhmists (Brāhmos), the God Sol having thus spoken of the ten Brāhmanas to Brāhma (me), held his silence. (Here is a tautology of the word Brāhman in the fashion of metaphysicians in its several homonymous significations. This is an address of Brahmā to Vasishtha—the Brāhman and Brahmist, relating the Brāhmanas).

2. I then thought upon this for sometime in my mind, and said afterwards, O Sol, Sol! do thou tell me at present what I am next to create. (Brahmā's asking the sun about what he was next to create, bears allusion to his works of creation during the six days of genesis, which was directed by the course of the sun—his morning and evening),

3. Tell me thou sun, what need is there of my making any more worlds, after these ten orbs have come into existence. (These ten orbs are the ten planetary bodies belonging to the solar system).

4. Now O great sage! the sun having long considered in his mind about what I wanted him to tell, replied to me in the following manner in appropriate words.

5. The sun said:—What need hast thou of the act of creating, my lord! that art devoid of effort or desire? This work of creation is only for thy pleasure (and not for any use to thee).

6. Thou lord that art free from desires, givest rise to worlds, as the sunbeams raise the waters, and the sunshine is accompanied by the shadow (as its inseparable companion).

7. Thou that art indifferent to the fostering or forsaking of thy body (*i. e.* either to live or die), needst have nothing to desire nor renounce for thy pleasure or pain. (No gain or loss can add to the joy or grief of the apathetic philosophic mind).

8. Thou, O Lord of creatures! dost create all these for the sake of thy pleasure only, and so dost thou retract them all in thyself, as the sun gives and withdraws his light by turns. (Creation and annihilation are the acts of expansion and subtraction of all things, from and in the supreme spirit).

9. Thou that art unattached to the world, makest thy creation out of the work of love to thee, and not of any effort or endeavour on thy part.

10. If thou desist from stretching the creation out of the Supreme Spirit, what good canst thou derive from thy inactivity? (Wherefore it is better to do and produce something than nothing).

11. Do thy duty as it may present itself to thee, rather than remain inactive with doing nothing. The dull person who like the dirty mirror, does not reflect the image, comes to no use at all.

12. As the wise have no desire of doing anything which is beyond their reach, so they never like to leave out anything which is useful, and presents itself before them. (Nor long for more, nor leave out your own. Or, Act well thy part &c.).

13. Therefore do thy work as it comes to thee, with a cheerful heart, and calmness of mind; with a tranquil soul, as if it were in thy sleep, and devoid of desires which thou canst never reap.

14. As thou dost derive pleasure, O Lord of worlds! in forming the orbs of the sons of Indu, so the lord of gods will give thee thy reward for thy works of creation.

15. The manner in which, O lord, thou seest the worlds with the eyes of thy mind, nobody can see them so conspicuously with their external organs of vision; for who can say by seeing them with his eyes, whether thy are created or increate.

16. He who has created these worlds from his mind, it is he alone that can behold me face to face, and no other person with his open eyes.

17. The ten worlds are not the work of so many Brahmās as it appeared to thee before; and no body has the power to destroy them, when they are seated so firmly in the mind. (It may be easy to destroy all visible objects, but not to efface the impressions of the mind (memory)).

18. It is easy to destroy what is made by the hand, and to shut out the sensible objects from our perception; but who can annul or disregard what is ascertained by the mind.

19. Whatever belief is deep-rooted in the minds of living beings, it is impossible to remove it by any body, except by its owner (by change of his mind or its forgetfulness).

20. Whatever is habituated to confirmed belief in the mind, no curse can remove it from the mind, though it can kill the body.

21. The principle that is deeply rooted in the mind, the same forms the man according to its stamp; it is impossible to make him otherwise by any means, as it is no way possible to fructify a rock by watering at its root like a tree.

CHAPTER LXXXIX.

STORY OF INDRA AND AHALYĀ.

Argument. A Rooted Belief is not to be shaken by others as in the case of Lovers.

The Sol said:—The mind is the maker and master of the world; the mind is the first supreme Male: Whatever is done by the Mind (intentionally), is said to be done; the actions of the body are held as no acts.

2. Look at the capacity of the mind in the instance of the sons of Indu; who being but ordinary Brāhmans, became assimilated to Brahmā, by their meditation of him in their minds.

3. One thinking himself as composed of the body (*i. e.* a corporeal being), becomes subject to all the accidents of corporeality: But he who knows himself as bodiless (an incorporeal being), is freed from all evils which are accidental to the body.

4. By looking on the outside, we are subjected to the feelings of pain and pleasure; but the inward-sighted yogi, is unconscious of the pain or pleasure of his body. (Lit. of what is pleasant or unpleasant to the body).

5. It is thus the mind that causes all our errors in this world, as it is evidenced in the instance of Indra and his consort Ahalyā (related in the ancient legends).

6. Brahmā said:—Tell me, my Lord Sol, who was this Indra, and who that Ahalyā, by the hearing of which my understanding may have its clear-sightedness.

7. The sun said:—It is related my lord! that there reigned in former times a king at Magadha (Behar), Indra-dyumna by name, and alike his namesake (in prowess and fame).

8. He had a wife fair as the orb of moon, with her eyes as beautiful as

lotuses. Her name was Ahalyā and she resembled Rohinī—the favourite of moon.

9. In that city there lived a palliard at the head of all the rakes; he was the intriguing son of a Brāhman, and was known by the same name of Indra.

10. Now this queen Ahalyā came to hear the tale of the former Ahalyā wife of Gotama, and her concupiscence related to her at a certain time.

11. Hearing of that, this Ahalyā felt a passion for the other Indra, and became impatient in the absence of his company; thinking only how he should come to her.

12. She was fading as a tender creeper thrown adrift in the burning desert, and was burning with her inward flame, on beds of cooling leaves of the watery lotus and plantain trees.

13. She was pining amidst all the enjoyments of her royal state, as the poor fish lying exposed on the dry bed of a pool in summer heat.

14. She lost her modesty with her self possession, and repeated in her phrenzy, "here is Indra, and there he comes to me."

15. Finding her in this pitiable plight, a lady of her palace took compassion on her, and said, I will safely conduct Indra before your ladyship in a short time.

16. No sooner she heard her companion say "I will bring your desired object to you," than she oped her eyes with joy, and fell prostrate at her feet, as one lotus flower falls before another.

17. Then as the day passed on, and the shade of night covered the face of nature, the lady made her haste to the house of Indra—the Brāhman's boy.

18. The clever lady used her persuasions as far as she could, and then succeeded to bring with her this Indra, and present him before her royal mistress forthwith.

19. She then adorned herself with pastes and paints, and wreaths of fragrant flowers, and conducted her lover to a private apartment, where they enjoyed their fill.

20. The youth decorated also in his jewels and necklaces delighted her with his dulcet caresses, as the vernal season renovates the arbour with his luscious juice.

21. Henceforward this ravished queen, saw the world full with the figure of her beloved Indra, and did not think much of all the excellences of her royal lord—her husband.

22. It was after sometime, that the great king came to be acquainted of the queen's amour for the Brāhman Indra, by certain indications of her countenance.

23. For as long as she thought of her lover Indra, her face glowed as the full blown lotus, blooming with the beams of her moon like lover.

24. Indra also was enamoured of her with all his enraptured senses, and could not remain for a moment in any place without her company.

25. The king heard the painful tiding of their mutual affection, and of their unconcealed meetings and conferences with each other at all times.

26. He observed also many instances of their mutual attachment, and gave them his reprimands and punishments, as they deserved at different times.

27. They were both cast in the cold water of a tank in the cold weather, where instead of betraying any sign of pain, they kept smiling together as in their merriment.

28. The king then ordered them to be taken out of the tank, and told them to repent for their crimes; but the infatuated pair, was far from doing so, and replied to the king in the following manner.

29. Great King! As long we continue to reflect on the unblemished beauty of each other's face, so long are we lost in the meditation of one another, and forget our own persons.

30. We are delighted in our persecutions, as no torment can separate us from each other, nor are we afraid of separation, though O King, you can separate our souls from our bodies.

31. Then they were thrown in a frying pan upon fire, where they remained unhurt and exclaimed, we rejoice, O King! at the delight of our souls in thinking of one another.

32. They were tied to the feet of elephants, to be trampled down by them; but they remained uninjured and said, King we feel our hearty joy at the remembrance of each other.

33. They were lashed with rods and straps, and many other sorts of scourges, which the king devised from time to time.

34. But being brought back from the scourging ground, and asked about their suffering, they returned the same answer as before; and moreover, said Indra to the King, this world is full with the form of my beloved one.

35. All your punishments inflict no pain on her also, who views the whole world as full of myself. (We see our beloved in every shape. Hafiz. A thousands forms of my love, I see around me. Urfi. "*berundaruna man sad surate O paidast*" id).

36. Therefore all your punishments to torment the body, can give no pain to the mind (soul); which is my true self, and constitutes my personality (*purusha*), which resides in my person (*purau sete*).

37. This body is but an ideal form, and presents a shadowy appearance to view; you can pour out your punishments upon it for a while; but it amounts to no more than striking a shadow with a stick. (The body is a thing that my senses inform me, and not an occult something beyond the senses. Berkeley. Man can inflict the (unsubstantial) body, and not the (substantial) spirit within. Gospel).

38. No body can break down the brave (firm) mind; then tell me great king! what the powers of the mighty amount to? (The mind is invulnerable, and no human power can break its tenor).

39. The causes that conspire to ruffle the tenor of the resolute mind, are the erroneous conceptions of external appearances. It is better therefore to chastise such bodies which mislead the mind to error. (The certainty of the uncertainty of our bodies, is the only certain means for the certitude of our minds and safety of our souls; and better is it for us that our bodies be destroyed, in order to preserve our minds and souls intact).

40. The mind is firm for ever that is steadfast to its fixed purpose. Nay it is identified with the object which it has constantly in its thoughts. (This is called mental metamorphosis or assimilation to the object of thought, as there is a physical transformation of one thing to another form by its constant contact with the same; such as by the law of chemical affinities, which is termed yoga also in Indian medical works).

41. Being and not being are words applicable to bodies (and are convertible to one another); but they do not apply to the mind; since what is positive in thought, cannot be negated of it in any wise.

42. The mind is immovable and cannot be moved by any effort like mobile bodies. It is impregnable to all external actions, and neither your anger or favour (*barasāpa*), can make any effect on it.

43. It is possible for men of strong resolutions to change the course of their actions; but where is such a strong minded man to be found, who is able to withstand or change the current of his thought?

44. It is impossible to move the mind from its fixed fulcrum, as it is impracticable for tender stags to remove a mountain from its base. This black-eyed beauty is the fixed prop of my mind. (The black eyed beauty of India and Asia, is very naturally opposed to the blue eyed maid of Homer and Europe).

45. She is seated in the lofty temple of my mind, as the goddess *bhavānī* (Juno) on the mount Kailāsa (Olympus); and I fear nothing as long I view this beloved preserver of my life and soul before me. (The Persian poet Urfi uses the same simile of the temple and mind in the hemistich or distich. "I see her image in my inward shrine, as an idol in the temple of an idolatrous land)."

46. I sit amidst the conflagration of a burning mountain in summer's heat, but am cooled under the umbrage of her showering cloud, wherever I stand or fall.

47. I think of nothing except of that sole object of my thought and wish, and I cannot persuade myself, to believe me as any other than Indra the lover of Ahalyā.

48. It is by constant association, that I have come to this belief of myself; nor can I think of me otherwise than what is in my nature; for know, O King! The wise have but one and the same object in their thought and view. (So says Hafiz:—If thou wilt have her, think not of another).

49. The mind like the Meru, is not moved by threat or pity; it is the body that you can tame by the one or other expedient. The wise, O King! are masters of their minds, and there is none and nothing to deter them from their purpose.

50. Know it for certain, O King, that neither these bodies about us, nor these bodies and sensations of ours are realities. They are but shows of truth, and not the movers of the mind: but on the contrary, it is the mind which supplies the bodies, and senses with their powers of action; as the water supplies the trees and branches with their vegetative juice.

51. The mind is generally believed as a sensuous and passive principle, wholly actuated by the outward impressions of senses; but in truth it is the mind, which is the active and moving principle of the organs of action. Because all the senses become dormant in absence of the action of the mind; and so the functions of the whole creation are at a stop,

without the activity of the Universal Mind—*anima mundi*. (See Psychology and Mental Philosophy).

CHAPTER LXXXX.

LOVE OF THE FICTITIOUS INDRA AND AHALYĀ.

Argument. Curses have power on the body, and not upon the mind.

The Sol said:—The lotus-eyed king thus defied by this perverse Indra, addressed the sage Bharata, who was sitting by him (in the court-hall).

2. The king spoke:—Lord, you are acquainted with all morality, and seest this ravisher of my wife, and hearest the arrogant speech, that he utters before our face.

3. Deign, O great sage! pronounce thy fulmination upon him without delay; because it is a breach of justice to spare the wicked, as it is to hurt the innocent.

4. Being thus besought by the great king, Bharata the best of the wise *munis*; considered well in his mind, the crime of this wicked soul Indra.

5. And then pronounced his imprecation by saying:—"Do you, O reprobate sinner, soon meet with thy perdition, together with this sinful woman, that is so faithless to her husband."

6. Then they both replied to the king and his venerable sage, saying,—"what fools must ye be, to have thus wasted your imprecation, the great gain of your devotion, on our devoted heads (knowing that our souls are invincible).

7. The curse you have pronounced, can do us very little harm; for though our bodies should fall, yet it cannot affect our inward minds and spirits (which are unchangeable).

8. The inner principle of the soul, can never be destroyed by any body and anywhere; owing to its inscrutable, subtile and intellectual nature.

9. The Sol added:—This fascinated pair, that were over head and ears in love, then fell down by effect of the denunciation, as when the lopped branches fall upon the ground from the parent tree.

10. Being subjected to the torment of transmigration, they were both born as a pair of deer in mutual attachment, and then as a couple of turtle doves in their inseparable alliance.

11. Afterwards, O lord of our creation, this loving pair came to be born as man and woman, who by their practice of austerities, came to be reborn as a Brāhmana and Brāhmanī at last.

12. Thus the curse of Bharata, was capable only of transforming their bodies; and never to touch their minds or souls which continued in their unshaken attachment in every state of their transfiguration (or metamorphosis of the body only, and no metempsychosis of the soul).

13. Therefore wherever they come to be reborn in any shape they always assume by virtue of their delusion and reminiscence, the form of a male and female pair.

14. Seeing the true love which subsisted between this loving pair in the forest, the trees also become enamoured of the other sex of their own kinds. (This refers to the attachment of the male and female flowers, long before its discovery by Linnaeus).

CHAPTER LXXXXI.

INCARNATION OF THE LIVING SOUL OR JĪVA.

Argument. The Mind is the cause of all its creations.

The Sol continued:—Therefore I say, my lord! that the mind like time, is indestructible of its nature, and the inavertible imprecation of the sage, could not alter its tenor.

2. Therefore it is not right for thee, O great Brahmā! to destroy the ideal fabric of the air-drawn world of the sons of Indu, because it is improper for great souls, to put a check to the fancies of others (but rather to let every one to delight in his own hobby horse and romantic visions).

3. What thing is there, O lord of lords! that is wanting in thee in this universe of so many worlds, that should make thy great soul, to pine for the air built worlds of Indu's sons? (It is not for noble minds to pine for the greatness of others, nor repine at the loss which they may sustain).

4. The mind is verily the maker of worlds, and is known as the prime Male—Purusha (the Demiurgus or Protogonus). Hence the mind that is fixed to its purpose, is not to be shaken from it by the power of any imprecation or by virtue of any drug or medicine, or even by any kind of chastisement.

5. The mind which is the image of every body, is not destructible as the body, but remains forever fixed to its purpose. Let therefore the Aindavas continue in their ideal act of creation (as so many Brahmās themselves).

6. Thou lord that hast made these creatures, remain firm in thy place, and behold the infinite space which is spread out before thee, and commensurate with the ample scope of thy understanding, in the triple spheres of thy intellect and mind, and the vast vacuity of the firmament (*i. e.* the infinitude of the etherial vacuum is co-extensive with the amplitude of Brahmā's mind, and the plenitude of creations).

7. These three fold infinities of etherial, mental and intellectual spaces, are but reflexions of the infinite vacuity of divine intellect, and supply thee, O Brahmā, with ample space for thy creation of as many worlds at thy will.

8. Therefore thou art at liberty to create *ad libitum*, whatever thou likest and think not that the sons of Indu, have robbed thee of anything; when thou hast the power to create everything.

9. Brahmā said:—After the sun had spoken to me in this manner, concerning the Aindava and other worlds, I reflected awhile on what he said, and then answered him saying:—

10. Well hast thou said, O sun, for I see the ample space of air lying open before me; I see also my spacious mind and the vast comprehension of my intellect, I will therefore go on with my work of creation forever.

11. I will immediately think about multitudes of material productions, whereof O sun! I ordain thee as my first Manu or progeny, to produce all these for me. (The sun light was the first work of creation, and the measure of all created beings, by his days and nights or mornings and evenings).

12. Now produce all things as thou wilt, and according to my behest, at which the refulgent sun readily complied to my request.

13. Then this great luminary stood confest with his bipartite body of light and heat; with the first of which he shone as the sun in the midst

of heaven.

14. With the other property of the heat of his body, he became my Manu or agent in the nether worlds. (The solar heat or calor, is the cause of growth upon earth).

15. And here he produced all things as I bade him do, in the course of the revolutions of his seasons.

16. Thus have I related to you, O sagely Vasishtha! all about the nature and acts of the mind, and omnipotence of the great soul; which infuses its might in the mind in its acts of creation and production.

17. Whatever reflexion is represented in the mind, the same is manifested in a visible form, and becomes compact and stands confest before it. (The ideal becomes visible or the noumenal is exprest in the phenomenal).

18. Look at the extraordinary power of the mind, which raised the ordinary Aindava Brāhmans to the rank of Brahmā, by means of their conception of the same in themselves.

19. As the living souls of the Aindavas, were incorporated with Brahmā, by their intense thought of him in them (or by their mental absorption of themselves in him); so also have we attained to Brahmāhood, by means of our mental conception of that spiritual light and supreme intellect in ourselves. (So in our daily ritual, [Sanskrit: aham brahma [...] brahmaivāsmīn [...] | saccidānandarūpo 'ham [...] |]).

20. The mind is full of its innate ideas, and the figure that lays a firm hold of it, the same appears exprest without it in a visible shape; or else there is no material substance beside one's own mind. (This is the doctrine of conceptionalists, that all outward objects are but representations of our inborn ideas, in opposition to the belief of sensationalists, that the internal notions are reflections of our external sensations).

21. The mind is the wonderful attribute of the soul, and bears in itself many other properties like the inborn pungency of the pepper. (These inborn properties are the memory, imagination and other faculties of the mind).

22. These properties appear also as the mind, and are called its hyperphysical or mental faculties; while it is downright mistake on the part of some to understand them as belonging to the body. (The sāṅkhya materialists understand the internal faculties as products of the body and matter).

23. The self same mind is termed also the living principle—Jīva (Zoa), when it is combined with its purer desires; and is to be known after all to be bodiless and unknown in its nature. (The life being combined with gross desires, assumes the body for its enjoyment of them, but loosened from its fetters, it resumes its purer nature. Hence the future spiritual life, is free from grosser wishes).

24. There is no body as myself or any other person in this world, except this wondrous and self-existent mind; which like the sons of Indu, assumes the false conception of being real Brahmās themselves.

25. As the Aindavas were Brahmās in their minds, so my mind makes me a Brahmā also; it is the mind that makes one such and such, according to the conception that he entertains of himself. (We are in reality nothing, but what our minds inform us to be).

26. It is only by a conceit of my mind, that I think myself situated as a Brahmā in this place; otherwise all these material bodies, are known to be as unreal, as the vacuity of the soul wherein they abide.

27. The unsullied mind approximates the Divine, by its constant meditation of the same; but being vitiated by the variety of its desires, it becomes the living being, which at last turns to animal life and the living body. (This is called the incarnation of the living soul or the materialization of the spirit).

28. The intelligent body shines as any of the luminous orbs in the world of the Aindavas, it is brilliant with the intelligent soul, like the appearance of a visionary creation of the mind. (The body is a creature of the mind like a figure in its dream).

29. All things are the productions of the mind and reflexions of itself, like the two moons in the sky, the one being but a reflexion of the other; and as the concepts of the Aindava worlds.

30. There is nothing as real or unreal, nor a personality as I or thou or any other; the real and unreal are both alike, unless it be the conception which makes something appear as a reality which has otherwise no reality of itself.

31. Know the mind to both active and inert (*i. e.* both as spirit and matter). It is vast owing to the vastness of its desires, and is lively on account of its spiritual nature of the great God; but becomes inert by its incorporation with material objects.

32. The conception of phenomenals as real, cannot make them real, any more than the appearance of a golden bracelet, can make it gold, or the phenomenals appearing in Brahma, can identify themselves with Brahma

himself.

33. Brahma being all in all, the inert also are said to be intelligent, or else all beings from ourselves down to blocks, are neither inert nor intelligent. (Because nothing exists besides Brahma, wherefore what exists not, can be neither one nor the other).

34. It is said that the lifeless blocks, are without intelligence and perception; but every thing that bears a like relation to another, has its perception also like the other. (Hence all things being equally related to Brahma, are equally sentient also in their natures).[8]

[8] So says a spiritualistic philosopher. Think you this earth of ours is a lifeless and un sentient bulk, while the worm on her surface is in the enjoyment of life? No, the universe is not dead. This life—jīva, what is it but the pervading afflux of deific love and life, vivifying all nature, and sustaining the animal and vegetable world as well as the world of mind? These suns, systems, planets and satellites, are not mere mechanisms. The pulsations of a divine life throb in them all, and make them rich in the sense that they too are parts of the divine cosmos. Should it be objected that it proves too much; that it involves the identity of the vital principle of animals and vegetables, let us not shrink from the conclusion. The essential unity of all spirit and all life with this exuberant life from God, is a truth from which we need not recoil, even though it bring all animal and vegetable forms within the sweep of immortality. Epes Sargent.

35. Know everything to be sentient that has its perception or sensitivity; wherefore all things are possessors of their perceptivity, by the like relation (sādrisya-sambandha) of themselves with the supreme soul.

36. The terms inert and sensitive are therefore meaningless, in their application to things subsisting in the same divine spirit; and it is like attributing fruits and flowers to the arbors of a barren land. The barren waste refers to the vacuum of the divine mind, and its arbours to its unsubstantial ideas, which are neither inert nor sentient like the fruits or flowers of those trees.

37. The notion or thought, which is formed by and is an act of the intellect, is called the mind; of these the portion of the intellect or intellectual part, is the active principle, but the thought or mental part is quite inert.

38. The intellectual part consists of the operation of intellection, but the thoughts or thinkables (chetayas), which are the acts of the chit or intellect are known to be inert; and these are viewed by the living soul in the erroneous light of the world (rising and sitting before it like

the sceneries of a phantasmagoria).

39. The nature of the intellect—*chit* is a pure unity, but the mind—*chitta* which is situated in the same, and thence called *chit—stha* or posited in the intellect, is a *réchauffé* or dualism of itself, and this appears in the form of a duality of the world.

40. Thus it is by intellection of itself as the other form, that the noumenal assumes the shape of the phenomenal world; and being indivisible in itself, it wanders through the labyrinth of errors with its other part of the mind.

41. There is no error in the unity of the intellect, nor is the soul liable to error, unless it is deluded by its belief of pluralities. The intellect is as full as the ocean, with all its thoughts rising and sitting in it as its endless waves.[9]

[9] The unity of all phenomena was the dream of ancient philosophy. To reduce all this multiplicity to a single principle, has been and continues to be the ever recurring problem. To the question of a unity of substance the Greek science, repeatedly applied itself; and so did the sophists of Persia and India. It was the craving for unity, which led the white men of Asia, the ancient Aryan race, to the conception of God as the one substance immanent in the universe. At first they were polytheists, but with the progress of thought their number of gods diminished, and became the authors of Veda. At last arrived to the conception of a unity of forces, of a divine power as the ultimate substratum of things. They regarded the beings of the world, as in effect, composed of two elements; the one real and of a nature permanent and absolute, and the other relative, flowing and variable and phenomenal; the one spirit and the other matter, and both proceeding from an inseparable unity, a single substance. Ibid. According to Vasishtha this single substance is the *chit* or divine intelligence, which produces the Mind, which is conversant with matter.

42. That which you call the mental part of the intellect, is full of error and ignorance; and it is the ignorance of the intellectual part, that produces the errors of egoism and personality.

43. There is no error of egoism or personality in the transcendental category of the divine soul; because it is the integrity of all consciousness, as the sea is the aggregate of all its waves and waters.

44. The belief of egoism rises as any other thought of the mind, and is as inborn in it as the water in the mirage, which does not exist really in it.

45. The term ego is inapplicable to the pure and simple internal soul;

which being vitiated by the gross idea of its concupiscence, takes the name of ego, as the thickened coldness is called by the name of frost.

46. It is the pure substance of the intellect which forms the ideas of gross bodies, as one dreams of his death in his sleep. The all-pervading intelligence which is the all inherent and omnipotent soul, produces all forms in itself, and of which there is no end until they are reduced to unity.

47. The mind manifests various appearances in the forms of things, and being of a pure etherial form, it assumes various shapes by its intellectual or spiritual body.

48. Let the learned abstain from the thoughts of the three-fold forms of the pure intellectual, spiritual and corporeal bodies, and reflect on them as the reflexions of the divine intellect in his own mind.

49. The mind being cleansed of its darkness like the mirror of its dirt, shows the golden hue of spiritual light, which is replete with real felicity, and by far more blissful than what this earthly clod of body can ever yield.

50. We should cleanse the mind which exists for ever, rather than the body which is transient and non-existent; and as unreal as the trees in the air, of which no one takes any notice.

51. Those who are employed in the purification of their bodies, under the impression that the body also is called the *ātmā* or soul (in some s̄āstra); are the atheistic *charvakas*, who are as silly goats among men.

52. Whatever one thinks inwardly in himself, he is verily transformed to its likeness, as in the instance of the Aindava Brāhmans, and of Indra and Ahalyā cited before.

53. Whatever is represented in the mirror of the mind, the same appears in the figure of the body also. But as neither this body nor the egoism of any one, is lasting for ever, it is right to forsake our desires.

54. It is natural for every body to think himself as an embodied being, and to be subject to death (while in reality it is the soul that makes the man, who is immortal owing to the immortality of the soul). It is as a boy thinks himself to be possessed of a demon of his own imagination, until he gets rid of his false apprehension by the aid of reasoning.

CHAPTER LXXXII.

ON THE POWERS OF MIND.

Argument. Force of the Faculties of the Mind and Energy of Men.

Vasishtha added:—Now hear, O support of Raghu's race! what I next proposed to the lotus-born lord Brahmā, after we had finished the preceding conversation.

2. I asked him saying:—Lord! you have spoken before of the irrevocable power of curses and imprecations, how is it then that their power is said to be frustrated again by men.

3. We have witnessed the efficacy of imprecations, pronounced with potent *Mantra*—anathemas, to overpower the understanding and senses of living animals, and paralyze every member of the body. (This speaks of the incantations and charms of the Atharva Veda).

4. Hence we see the mind and body are as intimately connected with each other, as motion with the air and fluidity with the sesamum seed: (because the derangement of the one is attended by the disorganization of the other: *i. e.* of the body and mind).

5. Or that there is no body except it but be a creation of the mind, like the fancied chimeras of visions and dreams, and as the false sight of water in the mirage, or the appearance of two moons in the sky.

6. Or else why is it that the dissolution of the one, brings on the extinction of the other, such as the quietus of the mind is followed by the loss of bodily sensations?

7. Tell me, my lord! how the mind is unaffected by the power of imprecations and menace, which subdue the senses and say whether they are both overpowered by these, being the one and same thing.

8. Brahmā replied:—Know then, there is nothing in the treasure-house of this world, which is unattainable by man by means of his exertions in the right way.

9. And that all species of animal being, from the state of the highest Brahmā, down to minute insects, are *bicorpori* or endowed with two bodies the mental and corporeal (*i. e.* the mind and the body).

10. The one, that is the mental body, is ever active and always fickle; and the other is the worthless body of flesh, which is dull and

inactive.

11. Now the fleshy part of the body which accompanies all animal beings, is overpowered by the influence of curses and charms, practised by the art of incantation—*abhichāra Vidyā*. (Exorcism, the Mumbo Jumbo of the Tantras).

12. The influence of certain supernatural powers stupifies a man, and makes him dull and dumb. Sometimes one is about to droop down insensible, as spell bound persons are deprived of their external senses, and fall down like a drop of water from a lotus-leaf.

13. The mind which is the other part of the body of embodied beings, is ever free and unsubdued; though it is always under the subjection of all living beings in the three worlds.

14. He who can control his mind by continued patience on one hand, and by incessant vigilance on the other, is the man of an unimpeachable character, and unapproachable by calamity.

15. The more a man employs the mental part of his body to its proper employment, the more successful he is in obtaining the object he has in view. (*Omnium vincit vigilantia vel diligentia*).

16. Mere bodily energy is never successful in any undertaking (any more than brute force); it is intellectual activity only, that is sure of success in all attempts. (The head must guide the body).

17. The attention of the mind being directed to objects unconnected with matter, it is as vain an effort to hurt it (an immaterial object); as it is to pierce a stone with an arrow (or to beat the air).

18. Drown the body under the water or dip it in the mud, burn it in the fire or fling it aloft in air, yet the mind turneth not from its pole; and he who is true to his purpose, is sure of success. (The word *tatkshanāt phalitah* or gaining immediate success, is an incredible expression in the text).

19. Intensity of bodily efforts overcomes all impediments, but it is mental exertion alone which leads to ultimate success in every undertaking (for without the right application of bodily efforts under guidance of reason, there can be no expectation of prospering in any attempt).

20. Mark here in the instance of the fictitious Indra, who employed all his thoughts to the assimilation of himself into the very image of his beloved, by drowning all his bodily pains in the pleasure of her remembrance.

21. Think of the manly fortitude of Māndavya, who made his mind as callous as marble, when he was put to the punishment of the guillotine, and was insensible of his suffering. (So it is recorded of the Sophist Mansur, who was guillotined for his faith in the *anal Haq* "I am the True One," and of the martyrs who fell victims to their faith in truth).

22. Think of the sage who fell in the dark pit, while his mind was employed in some sacrificial rite, and was taken up to heaven in reward of the merit of his mental sacrifice. (Redemption is to be had by sacrifice of the soul, and not of the body).

23. Remember also how the sons of Indu obtained their Brahmāhood, by virtue of their persevering devotion, and which even I have not the power to withhold (*i. e.* even Brahmā is unable to prevent one's rising by his inflexible devotedness).

24. There have been also many such sages and master-minds among men and gods, who never laid aside their mental energies, whereby they were crowned with success in their proper pursuits.

25. No pain or sickness, no fulmination nor threat, no malicious beast or evil spirit, can break down the resolute mind, any more than the striking of a lean lotus-leaf, can split the breast of a hard stone.

26. Those that you say to have been discomfited by tribulations and persecutions, I understand them as too infirm in their faiths, and very weak both in their minds and manliness.

27. Men with heedful minds, have never been entrapped in the snare of errors in this perilous world; and they have never been visited by the demon of despair, in their sleeping or waking states.

28. Therefore let a man employ himself to the exercise of his own manly powers, and engage his mind and his mental energy to noble pursuits, in the paths of truth and holiness.

29. The enlightened mind forgets its former darkness, and sees its objects in their true light; and the thought that grows big in the mind, swallows it up at last, as the fancy of a ghost lays hold of the mind of a child.

30. The new reflexion effaces the prior impression from the tablet of the mind, as an earthen pot turning on the potter's wheel, no more thinks of its nature of dirty clay.

(One risen to a high rank or converted to a new creed, entirely forsakes and forgets his former state).

31. The mind, *O muni!* is transmuted in a moment to its new model; as the inflated or aerated water rises high into waves and ebullitions, glaring with reflexions of sun-light. (Common minds are wholly occupied with thoughts of the present, forgetful of the past and careless of the future).

32. The mind that is averse to right investigation, sees like the purblind, every thing in darkness even in broad day light; and observes by deception two moons for one in the moonshine. (The uninquisitive are blind to the light of truth).

33. Whatever the mind has in view, it succeeds soon in the accomplishment of the same. And as it does aught of good or evil, it reaps the reward of the same, in the gladness or bitterness of his soul.

34. A wrong reflector reflects a thing in a wrong light, as a distracted lover sees a flame in the moonbeams, which makes him burn and consume in his state of distraction. (This is said of distracted lovers, who imagine cooling moon-beams and sandal-paste as hot as fire, and inflaming their flame of love).

35. It is the conception of the mind, that makes the salt seem sweet to taste, by its giving a flavour to the salted food for our zest and delight.

36. It is our conception, that makes us see a forest in the fog, or a tower in the clouds; appearing to the sight of the observer to be rising and falling by turns.

37. In this manner whatever shape the imagination gives to a thing, it appears in the same visionary form before the sight of the mind; therefore knowing this world of your imagination, as neither a reality nor unreality, forbear to view it and its various shapes and colours, as they appear to view.

CHAPTER LXXXIII.

A VIEW OF THE GENESIS OF THE MIND AND BODY.

Argument. First Birth of the Mind, and then that of Light.
Next grew the Ego, and thence came out the World.

Vasishtha said:—I will now tell you Rāma! What I was instructed of yore

by lord Brahmā himself. (The prime progenitor of mankind and propounder of the Vedas).

2. From the unspeakable Brahmā, there sprang all things in their undefinable ideal state, and then the Spirit of God being condensed by His Will, it came to be produced of itself in the form of the Mind. (The volitive and creative agency of God).

3. The Mind formed the notions of the subtile elementary principles in itself, and became a personal agent (with its power of volition or creative will). The same became a luminous body and was known as Brahmā the first Male. (Purusha or Protogonus—Pratha-janya or Prathamajanita).

4. Therefore know Rāma, this same Brahmā to be the *Parameshthi* or situated in the Supreme, and being a personification of the Will of God, is called the Mind.

5. The Mind therefore known as the Lord Brahmā, is a form of the Divine essence, and being full of desires in itself, sees all its wills (in their ideal forms), present before it.

6. The mind then framed or fell of itself, into the delusion (avidyā), of viewing its ideal images as substantial (as one does in his delirium); and thence the phenomenal world (with whatever it contains), is said to be the work of Brahmā.

7. Thus the world proceeding in this order from the Supreme essence, is supposed by some to have come into being from another source, of dull material particles. (Doctrine of Hylotheism or the Materialistic system of Sāṅkhya Philosophy).

8. It is from that Brahma, O Rāma! that, all things situated in this concave world, have come to being, in the manner of waves rising on the surface of the deep.

9. The self existent Brahma that existed in the form of intellect (chit) before creation, the same assumed the attribute of egoism (ahamkāra) afterwards, and became manifest in the person of Brahmā. (Thence called Swayambhu or self-born).

10. All the other powers of the Intellect, which were concentrated in the personality of the Ego, were tantamount to those of Omnipotence. (The impersonal Intellect and the personal Ego or Brahmā, are both of them equally powerful).[10]

[10] Note. The powers of the Intellect are, perception, memory, imagination and judgement. Ego is the subject of thoughts, or the subjective and really existent being. The personal God Brahmā is an

emanation of God according to the Gnostics, and is like the Demiurgus of Plato next to God and soul of the world. Plotinus.

11. The world being evolved from the eternal ideas in the Divine Intellect, manifested itself in the mind of the great father of all—Brahmā. (*Intellectus noster nihil intelligit sine phantasmata*); it is the mind which moves and modifies them, and is the Intelligence (logos-Word) of the One, and the manifestation of its power.

12. The Mind thus moving and modeling all things is called the *Jīva* living soul or Nous. (The Scholiast says:—The Mind is the genus—*Samashti*, the soul is an individual name (*Vyashti*) of every individual living being. The Mind is soul without personality; the soul is the mind of a certain being. The Mind is the principle of volition, and the soul is that of animation).

13. These living souls rise and move about in the vacuous sphere of the infinite Intellect (*chidākāsa*). These are unfolded by the elementary particles of matter, and pass in the open space surrounded by air. They then reside in the fourteen kinds of animated nature, according to the merit and demerit of their prior acts. They enter the bodies through the passage of their vital breath, and become the seeds of moving and immovable beings.

14. They are then born of the generative organ (foetus), and are met on a sudden by the desires of their previous births (which lay waiting on them). Thus led on by the current of their wishes, they live to reap the reward or retribution of their good or bad acts in the world.

15. Thus bound fast to action and fettered in the meshes of desire, the living souls enchained in their bodies, continue to rove about or rise and fall in this changeful world by turns.

16. Their wish is the cause of their weal or woe, says the Sruti; and which is inseparable from the soul as volition from the mind. (The wish is the inactive desire of the soul, and volition the active will of the mind).

17. Thousands of living souls, are falling off as fast as the leaves of forest trees; and being borne away by the force of their pursuits, they are rolling about as the fallen leaves wafted by the breeze in the valleys. (The aberration of living souls from the Supreme).

18. Many are brought down and bound to innumerable births in this earth, by their ignorance of the Chit or Divine Intellect, and are subjected to interminable transmigrations in various births.

19. There are some who having passed many mean births in this earth,

have now risen high in the scale of beings, by their devotedness to better acts (and are likely to have their liberation in the course of their progression to the best).

20. Same persons acquainted with spirituality, have reached their state of perfection; and have gone to heaven, like particles of sea-water, carried into the air above by the blowing winds.

21. The production of all beings is from the Supreme Brahmā; but their appearance and disappearance in this frail world, are caused by their own actions. Hence the actionless yogi, is free from both these states. (God made everything perfect; Man's sin brought his death and woe).

22. Our desires are poisonous plants, bearing the fruits of pain and disappointment; and lead us to actions which are fraught with dangers and difficulties. (Cursed was the ground for man's unrestricted desires, which sowed it with thorns and thistles).

23. These desires drive us to different countries, to distant hills and dales in search of gain. (Else man could live content with little and on his native plain).

24. This world O Rāma! is a jungle of withered trees and brambles; and requires the axe of reason to clear away these drugs and bushes. So are our minds and bodies but plants and trees of our woe, which being rooted out by the axe of reason, will no more come to grow by their transmigration in this earth. (The mind and body are rooted out by Suppression of their desires and passions).

CHAPTER LXXXIV.

BRAHMĀ THE ORIGIN OF ALL.

Argument. Description of the twelve species of Human beings and the ways of their liberation.

Vasishtha said:—Hear me now relate to you, Rāma! the several classes of higher, lower and middling species of beings, and the various grades of their existence here and elsewhere in the scale of creation (*i. e.* the spontaneous production of beings *suo motu*, when they were not bound by *karma*—*vipāka* or acts of a prior life, to be born in any particular form or state on earth).

2. They were the first in their production, and are known as the

idam-prathama—or the first class in their birth, whose long practice in a course of virtuous actions in prior states, has secured to them the property of goodness—*satva-guna* only. (These are the holy saints and sages, who are entitled to their liberation in life time, and upon separation from their bodies).

3. The second grade is called the *guna pīvari* or state of sound qualities, which is attained by the prosperous, and leads them to meritorious deeds, to the acquisition of their desired objects, and their right dealing in the affairs of the world.

(This meritorious state becomes entitled to liberation after some births in this earth).

4. The third grade is termed the *sasatwā*, or the state of substantiality of men of substance. It is attended with like results, proportioned to the righteous and unrighteous acts of men, who may obtain their liberation after a hundred transmigrations of their souls on earth.

5 & 6. The fourth grade comprises infatuated people called *atyanta tāmāsi*, who are addicted to their varying desires in this changeful world, and come to the knowledge of truth, after passing a thousand lives in ignorance and sin, and suffering the effects proportionate to their good or evil deeds.

7. The fifth grade is composed of men of a baser nature, called *adhama-satwā* by the wise, and who may possibly have their liberation, after a course of numberless births in different shapes and forms.

8. The sixth grade is composed of those extremely benighted men (*atyanta tāmāsi*), who are doubtful of their liberation (*Sandigdha-moksha*), and continue in the vicious course of their past lives.

9. Those who after passing two or three previous births in other states, are born afterwards with the quality of gentleness, these are reckoned as the seventh grade, and are denominated the *Rājāshi*—gentry or gentility.

10. Those who remain mindful of their duties, and are employed in discharge of them in this state of life; are said by the wise to be entitled to their liberation, soon after their demise.

11. Those among the *Rājāshi*—gentility, whose acts are commensurate with those of gentlemen and the nobility, are included in the eighth class, and are called *Rāja Sātwiki*—or noble gentlemen; and are entitled to their liberation after a few births on earth.

12. The ninth class comprises the *rāja-rājashi* or right gentlemen, whose actions conform with their title, and who obtain their long longed-for liberation, after a course of hundred births in the same state.

13. The next or tenth class is composed of the *rājatāmasī* or blinded gentry, who act foolishly under their infatuation; and who are uncertain of their liberation, even after a thousand births.

14. The most giddy of this class is called *atyanta-rāja-tamashi*, or the excessively infatuated gentry, whose conduct in life correspond with their name, and whose transmigration does not cease at any time.

15. Then the lower classes comprise the children of darkness or ignorance—*tamas*; of whom the *tāmasas* form the eleventh grade, and are said to be deprived of their liberation forever more. (These are the Rākshasas and demons of various orders).

16. There have been a few however among them, who have obtained their salvation by means of their divine knowledge, and their good acts during their life time (such as Prahlāda, the son of a demon, and Karkotaka—the son of a Nāga).

17. Next follows the twelfth order of *tāmasa-rājasa*, who combine in them the qualities of darkness and enlightenment, and who are liberated after a thousand births in their former demoniac state, and one hundred births in their progressive improvements.

18. Then comes the thirteenth order of *tāmas-tāmasī* or those in darkest darkness, who have to transmigrate for millions of years both in their prior and later births, before they can have their liberation from the bondage of body.

19. Last comes the fourteenth order of beings, who continue in their state of gross ignorance (*atyanta-tāmasī*) forever, and it is doubted whether they can have their liberation at all.

(All these classes of human beings have proceeded from Brahmā, whose life and spirit circulate in all of them; else they could neither live nor breathe).

20. All other masses of living beings also, have proceeded from the body of the great Brahmā, as the moving waves rise from the great body of waters.

21. And as the lamp flickering by its own heat, scatters its light on all sides; so does Brahmā glowing in himself, irradiate his beams in the shape of scintilla, to spread all over the universe (which is the

vacuity of Brahmā's mind, and comprises the cosmos within it).

22. And as the sparks of fire are flung about by force of the burning flame; so do these multitudes of produced beings rise from the substance of Brahmā himself.

23. As the dust and filaments of mandara flowers, fly to and fill the air on all sides; and as the beams of the moon shoot out of its orb, to fill the four quarters of heaven and earth; so the minutiae of Divine essence emanate from the Deity, and spread throughout the universe.

24. As the variegated arbour, produces its leaves and flowers of various hues from itself; so the varieties of created beings, spring from one Brahmā—the source of all.

25. As the gold ornaments are in relation to the metal gold of which they are made, and wherein they subsist, so Rāma! are all things and persons in relation to Brahmā, out of whom they have sprung and in whom they abide.

26. As the drops of water, are related to the pure water of the cascade, so Rāma, are all things related to the increate Brahmā, whence they issue as drizzling drops.

27. As the air in a pot and about a basin, is the same with the surrounding air of heaven; so are all individual objects the same, with the undivided spirit of the all-pervading Brahmā.

28. As the drops of rain-water, and those of water spouts, whirlpools and waves, are identic with their parent waters; so are all these phenomenal sights, the same with the great Brahmā, whence they spring, and wherein they exist and subside.

29. As the mirage presents the appearance of a billowy sea, by the fluctuation of sunbeams on sand; so do all visible objects show themselves to the sight of the spectator, beside which they have no figure or form of themselves.

30. Like the cooling beams of the moon, and the burning light of the sun, do all things shine with their different lustres derived from Brahmā.

31. It is He, from whom all things have risen, unto him they return in their time; some after their transmigrations in a thousand births, and others after longer periods of their revolutions in various bodies.

32. All these various forms of beings in the multiform world are moving in their respective spheres by the will of the Lord. They come and go,

rise and fall, and shine in their transitory forms, like the sparks of fire, fluttering and sparkling for a moment, and then falling and becoming extinct for ever.

CHAPTER LXXXV.

IDENTITY OF THE ACTOR AND HIS ACTION.

Argument. It is for persuasion of men addicted to Acts, that the Actor is identified with his Acts.

Vasishtha said:—There is no difference of acts, from the agent, as they have sprung together from the same source of their creator: they are the simultaneous growth of nature like flowers and their odour. (The Gīta says:—The actor, act and its effect, are naturally united together).

2. When human souls are freed from their desires, they are united with the supreme soul of Brahmā, as the blueness of the sky which appears distinct to the eyes of the ignorant, is found to be joined with the clear firmament. (The human soul is a shadow of the supreme, as blueness is a shade of vacuity).

3. Know, O Rāma! that it is for the understanding of the ignorant, that the living souls are said to have sprung from Brahmā: when they are in reality but shadows of the same.

4. Wherefore it is not right on the part of the enlightened to say that such and such things are produced from Brahmā, when there is nothing that exists apart or separate from him (on account of the unity of all existences and identity of the actor and the act).

5. It is a mere fiction of speech to speak of the world as creation or production, because it is difficult to explain the subject and object of the lecture, without the use of such fictitious language (as the actor and act, the creator and the created &c.).

6. Hence the language of dualists and pluralists is adopted in monotheistic doctrines, as the expressions, this one is Brahmā, or divine soul, and these others are the living souls, as they are in use in the popular language.

7. It has been seen (explained), that the concrete world has sprung from the discrete Brahmā; because the production of something is the same with its material cause, though it seems different from it to common

understandings.

8. Multitudes of living beings rising like the rocks of Meru and Mandara mountains, are joined with the main range from which they jut out. (All are but parts of one undivided whole. Pope.)

9. Thousands and thousands of living beings, are incessantly produced from their common source, like the innumerable sprigs of forest trees, filling the woodland sky with their variegated foliage. (So are all creatures but off shoots of the parent tree of the Supreme Soul).

10. An infinity of living beings will continue to spring from the same, like blades of grass sprouting from the earth below; and they will likewise be reduced to the same, like the season plants of spring, dying away in the hot weather of Summer.

11. There is no counting of the living creatures that exist at any time, and what numbers of them, are being born and dying away at any moment: (and like waves of water are rising and falling at each instant).

12. Men with their duties proceed from the same divine source, like flowers growing with their fragrance from the same stem; and all these subside in the same receptacle whence they had their rise.

13. We see the different tribes of demons and brutes, and of men and gods in this world, coming into existence from non-existence, and this is repeated without end.

14. We see no other cause of their continuous revolution in this manner, except the forgetfulness of their reminiscence, which makes them oblivious of their original state, and conform with every mode of their metempsychosis into new forms. (Otherwise the retention of the knowledge of its original state and former impressions, would keep it alive in the same state of primeval purity, and exempt it from all transmigrations).

15. Rāma said:—For want of such reminiscence, I think that, obedience to the dictates of the infallible Sāstras, which have been promulgated by the sages, and based on the authority of the Vedas, is the surest way for the salvation of mankind.

16. And I reckon those men as holy and perfect, who are possessors of the virtues of the great, and have magnanimity and equanimity of their souls, and have received the light of the unknowable Brahmā in them. (Such men are exempt from the pain of transmigration).

17. I reckon two things as the two eyes of the ignorant, for their discernment of the path of salvation. The one is their good conduct, and the other their knowledge of the Sāstras, which follows the former.

18. Because one who is righteous in his conduct only, without joining his righteousness with his knowledge also, is never taken into account; and is slighted by all to be plunged into insignificance and misery. (The unlearned virtuous, is as despicable as the learned vicious).

19. Again Sir;—it is the joint assent of men and the Veda, that acts and their actors come one after the other; and not as you said of their rising simultaneously from their divine origin. (That is to say; that the morals established by the wise, and the virtues inculcated by the holy scriptures, are the guides of good acts and their observers, which are not the spontaneous growth of our nature or intention).

20. It is the act which makes the actor, and the actor who does the work. Thus they follow one another on the analogy of the seed and the tree which produce one another. This mutuality of both is seen in the practice of men and ordinances of the Veda.

21. Acts are the causes of animal births, as the seed gives birth to the sprouts of plants; and again works proceed from living beings as the sprouts produce the seeds. (Thus both are causes and effects of one another by turns, and never grown together).

22. The desire that prompts a person to his particular pursuit in his prison house of this world, the same yields him the like fruits and no other. (Men get what they have in their hearts and nothing besides).

23. Such being the case, how was it sir, that you said of the production of animals from the seed of Brahmā, without the causality of their prior acts, which you say to be simultaneous with the birth of animal beings.

24. On one hand you have set at naught the law of antecedence and sequence of birth and action to one another, by your position of their simultaneity.

25. And again to say, that Brahmā is not the origin of actions, and that Brahmā and other living beings are subjected to their several actions, are self contradictory propositions and opposed to common sense. (For the acts do not originate from Brahmā, they cannot be binding on others; and if the actions do not proceed from that source, whence do they come to take place). This question upsets the doctrine of Free Will.

26. And also to say that living beings are born together with their actions (by predestination), and are bound to them to no purpose, would be to apply to them the analogy of fishes which are caught by the baits they cannot devour, but cause their death. (So men must be bound in vain to the baits of their actions, if they are to go without reaping their fruition).

27. Therefore please to tell me sir, about the nature of acts, for you are best acquainted with the secrets of things, and can well remove my doubts on the subject.

28. Vasishtha replied:—You have well asked, my good Rāma! about this intricate subject, which I will now explain to you in a manner that will enlighten your understanding.

29. It is the activity of the mind which forms its thoughts and intentions, which are the roots or seed of actions; and it is its passivity, which is the recipient of their results. (So says the Sruti:—whatever is thought in the mind, the same is expressed in words and done in action).

30. Therefore no sooner did the principle of the mind spring from the essence of Brahmā, than it was accompanied by its thoughts and actions in the bodies, which the living beings assumed, according to their prior desires and in-born desires.

31. As there is no difference between the self-same flower and its fragrance; in the same manner there is no distinction of the mind, from its actions which are one and the same thing.

32. It is the exertion of bodily activity, which we call an action here; but it is well known to the wise to be preceded by a mental action, which is called its thought in the mind (*chitta* of the *chit* or the thought of the thinking principle).

33. It is possible to deny the existence of material objects, of the air and water, the hill and others; but it is impossible to deny the operations of our mental faculties, of which we have subjective evidence in ourselves.

34. No deliberate action of the present or past life goes for nothing; all human actions and efforts are attended with their just results, to which they are properly directed. (Sāvadhānam anushtitān).

35. As the ink ceases to be ink, without its inky blackness, so the mind ceases to exist, without the action of its mental operations.

36. Cessation of mental operation, is attended with desinence of thought, and quiescence of the mind, is accompanied with discontinuance of actions. The liberated are free from both of these; but the unemancipate from neither (*i. e.* the liberated are devoid of the thoughts and actions, which are concomitants with one another).

37. The mind is ever united with its activity as the fire with its heat,

and the want of either of these, is attended to worldlings with the extinction of both.

38. The mind being ever restless in itself, becomes identified with the actions proceeding from its activity. The actions also whether good or bad, become identified with the mind, which feels their just rewards and punishments. Hence you see Rāma! The inseparable connection of the mind and acts, in reciprocating their actions and reactions upon each other.

CHAPTER LXXXXVI.

INQUIRY INTO THE NATURE OF MIND.

As the Ego, the subjective and really existent entity.

Argument. The Faculties of the Mind, and their Various Functions and appellations.

Vasishtha said:—The mind is mere thought, and thought is the mind in motion (literally, having the property of fluctuation). Its actions are directed by the nature of the thoughts (lit. according to the nature of the objects of thought); and the result of the acts is felt by every body in his mind.

2. Rāma said:—Sir, I pray you will explain in length, regarding the immaterial mind as opposed to the material body, and its inseparable property of will or volition (contrary to the inertness of dull matter).

3. Vasishtha replied:—The nature of the mind is known to be composed of the property of Volition, which is an attribute of the infinite and almighty power of the Supreme soul (*i. e.* the mind is the volitive principle of the soul).

4. The mind is known to be of the form of that self moving principle, which determines the dubitation of men between the affirmative and negative sides (as whether it is so or not *dwikotika*). *I. e.* The principle of rationality or the Reasoning faculty, consisting of the two great alternatives; *viz.* 1. The principle of contradiction; or of two contradictory propositions of which one is true, and the other untrue, *i. e.* Is, or, is not. 2. *Raison determinantic* or determining by *a priori* reasoning, as, why so and not otherwise.

5. The mind is known to be of the form of *Ego*, which is ignorant of the self manifesting soul of God; and believes itself as the subject of

its thoughts and actions.

6. The mind is of the nature of imagination (Kalpanā), which is ever busy in its operations: hence the inactivity of the mind is as impossible in this world, as the insapience of the sapient man. (Imagination is an active faculty, representing the phenomena of the internal and external worlds, Sir W. Hamilton. It is an operation of the mind consisting of manifold functions, such as:—1. of receiving by the faculty of conception. 2. of retaining by the faculty of memory. 3. of recalling by the power of reproductive fancy; 4. of combining by productive fancy. In modern philosophy, it is the *power of apprehending* ideas, and combining them into new forms).

7. As there is no difference in the essence of fire and heat; so there is no difference whatever between mind and its activity, and so betwixt the mind and soul (*i. e.* the living soul).

8. The mind is known by many names in the same person and body, according to its various faculties and functions, its various thoughts and desires, and their manifold operations and consequences. (The mind, soul and intellect taken together as the same thing, comprise all the powers of intellect and intelligence).

9. The Divine Mind is said to be distributed into all souls by mistake and without any reason; since the All—*to pan* is without any substance or substratum, and indivisible in its nature. It is a mere fabrication of our desires and fancies to diversify it in different persons. (The Divine mind being the *Anima mundi*, contains all within itself, and having no container of it).

10. Whoever has set his desire in any thing as if it were a reality, finds the same to be attended with the like fruit as he had expected of it. (It means either that Association of ideas in the mind, introducing as by a chord; a train of kindred consecutive ideas, which are realised by their constant repetition, or that the primary desires of our nature, which are not factitious, but rising from our constitutions, are soon satisfied).

11. It is the movement of the mind, which is said and perceived by us to be the source of our actions; and the actions of the mind are as various as the branches, leaves and fruits of trees. (So it is said, the tree of desire has the mind for its seed, which gives force to the action of bodily organs, resembling its branches; and the activities of the body, are the causes which fructify the tree of desire).

12. Whatever is determined by the mind, is readily brought into performance by the external organs of action (Karmendriya); thus because the mind is the cause of action, it is identified with the effect. (By

the law of the similarity of the cause and effect, in the growth of one seed from another. Or that the efficient cause *a quo*, is the same with the final-*propter quod* by inversion of the *causa-cognoscendi*—in the effect being taken for the cause).

13. The mind, understanding, egoism, intellect, action and imagination, together with memory, or retentiveness, desire, ignorance, exertion and memory, are all synonyms of the mind. (The powers of the mind, constitute the mind itself).

14. So also sensation, nature, delusion and actions, are words applied to the mind for bewilderment of the understanding. (Many words for the same thing, are misleading from its true meaning).

15. The simultaneous collision of many sensations (like the Kākatāli sanyoga), diverts the mind from its clear sight of the object of its thought, and causes it to turn about in many ways.

16. Rāma asked:—How is it Sir, that so many words with their different significations, were invented to express the transcendent cause of our consciousness (the mind), and heap them on the same thing for our confusion only?

17. Vasishtha replied:—As man began to lose sight of his consciousness, and laboured under suppositions about his self, it was then that he found the mind to be the waking principle within him (*i. e.* it is after one has lost the knowledge of his conscious soul, that he thinks himself to be composed of the mind. Or it was after man's degradation from his spiritual nature, that he came to consider himself as an intellectual being with no higher power than his mental faculties the *manas* (whence he derives his name as *man*, *mānava* or *manusha*)).

18. When man after considering himself and other things comes to understand them in their true light; he is then said to have his understanding—*buddhi*. (We understand with or by means of reason, as we say—a proposition is right by its reasons *hetuvāda*; but not reason on any thing without understanding it; as we cannot judge of a thing without knowing what it is).

19. When man by false conception of himself, assumes a personality to him by his pride, he is called an egoist, with the principle of ego or egoism in him, causing his bondage on earth. Absolute egoism is the doubting of every thing beside self-existence. *Persona est rationalis naturae individua substantia*. Boethius.

20. It is called thought which passes from one object to another in quick succession, and like the whims of boys, shifts from one thing to another without forming a right judgement of any. (Thoughts are fickle

and fleeting, and flying from one subject to another, without dwelling long upon any).

21. The mind is identified with acts, done by the exercise of a power immanent in itself as the agent; and the result of the actions, whether physical or moral, good or bad, recurs to the mind in their effects. (The mind is the agent and recipient of the effects of all its various internal and external actions, such as right or wrong, virtuous or vicious, praiseworthy or blamable, perfect or imperfect and the like).

22. The mind is termed fancy for its holding fast on fleeting phantasies by letting loose its solid and certain truths. It is also the imagination, for giving various images or to the objects of its desire—*ihita Kalpanā*. It is called *Kākatālīya Sanyoga* or accidental assemblage of fancied objects. It is defined as the agglutinative and associative power to collect materials for imagination which builds up on them. (*Imaginari est quam rei corporae figuram contemplari*. Descartes).

23. The Memory or retention is that power of the mind, which retains an image whether known or unknown before, as if it were a certainty known already; and when it is attended with the effort of recalling it to the mind, it is termed as remembrance or recollection. (Memory is the storehouse of ideas preconceived or thought to be known before in the mind. Retention is the keeping of the ideas got from sensation and reflection. Remembrance is the spontaneous act of the mind; and recollection and reminiscence, are intentional acts of the will. All these powers and acts of the mind, are singly and collectively called the mind itself; as when I say, I have got it in mind, I may mean, I have it in memory, remembrance &c. &c.)

24. The appetite which resides in the region of the mind, for possession of the objects of past enjoyment; as also the efforts of the mind for attainment of other things, are called its desires. (Appetites or desires are—common to all, and are sensitive and rational, irascible &c. Vide Reed and Stewart. The mind is the same as desire; as when I say, I have a mind to do a thing, I mean, I have a desire to do it).

25. When the mind's clear sight of the light of the soul or self, is obscured by the shadow of other gross things, which appear to be real instead of the true spiritual, it is called ignorance; and is another name of the deluded understanding. (It is called *avidyā* or absence of *Vidyā* or knowledge of spiritual truth. It becomes *Mahāvidyā* or incorrigible or invincible ignorance, when the manners and the mind are both vitiated by falsehood and error).

26. The next is doubt, which entraps the dubious mind in the snare of scepticism, and tends to be the destruction of the soul, by causing it

to disbelieve and forget the supreme spirit. (To the sceptic doubts for knowledge rise; but they give way before the advance of spiritual light).

27. The mind is called sensation, because all its actions of hearing and feeling, of seeing and smelling, thinking and enjoying, serve to delight the senses, which convey the impressions back to the mind. (The doctrine that all knowledge is derived originally from senses, holds the single fact of sensation as sufficient for all mental phenomena. It is the philosophy of Condillac, called *Dirt philosophy* by Fichte).

28. The mind that views all the phenomena of nature in the Supreme Spirit, and takes outward nature as a copy of the eternal mind of God, is designated by the name of *nature* itself. (Because God is the *Natura naturans* or the Author of Nature; and the works of nature—matter and mind, are the *Natura naturata*. Hence the mind knowing its own nature and that of its cause, is said to be an union of both natures, and is the personality of Brahmā the Demiurge, who is combined of nature and mind).

29. The mind is called *māyā* or magic, because it converts the real into unreal, and the unreal into real. Thus showing the realities as unrealities, and the *vice-versa* by turns. It is termed error or mistake of our judgement, giving ascent to what is untrue and the contrary. The causes of error are said to be ignorance (*avidyā*) and passions (*tamas*).

30. The sensible actions are seeing and hearing, feeling, tasting and smelling, of the outward organs of sense; but the mind is the cause both of these actions and their acts. (The mind moves the organs to their actions, as also feels and perceives their acts in itself).

31. The intellect (*chit*) being bewildered in its view of the intellectual world (*chetayas*), manifests itself in the form of the mind, and becomes the subject of the various functions which are attributed to it. (The intellect having lost its universality, and the faculty of intellection or discernment of universal propositions, falls into the faults of sensitivity and volition, by employing itself to particular objects of sense and sensible desires).

32. Being changed into the category of the mind, the intellect loses its original state of purity, and becomes subject to a hundred desires of its own making (by its volitive faculty).

33. Its abstract knowledge of general truths being shadowed by its percipience of concrete and particular gross bodies, it comes to the knowledge of numbers and parts, and is overwhelmed by the multiplicity of its thoughts and the objects of its desires (*i. e.* having lost the

knowledge of the universal whole and discrete numbers, the mind comes to know the concrete particulars only).

34. It is variously styled as the living principle and the mind by most people on earth; but it is known as intellection and understanding (*chitta* and *buddhi*) by the wise.

35. The intellect being depraved by its falling off from the sole supreme soul, is variously named by the learned according to its successive phases and functions, owing to its being vitiated by its various desires, and the variety of their objects.

36. Rāma said:—O Sir! that art acquainted with all truths, please tell me, whether the mind is a material or immaterial thing, which I have not been able to ascertain as yet. (It is said to be matter by materialists and as spirit by spiritualists).

37. Vasishtha replied:—The mind, O Rāma! is neither a gross substance nor an intelligent principle altogether: it is originally as intelligent as the intellect; but being sullied by the evils of the world and the passions and desires of the body, it takes the name of the mind. (From its minding of many things).

38. The intellect (*chit*) which is the cause of the world, is called the *chitta* or heart, when it is situated in the bosom of sentient bodies, with all its affections and feelings (*āvilām*). It then has a nature between goodness and badness (by reason of its moral feelings and bad passions).

39. When the heart remains without a certain and uniform fixity to its purpose, and steadiness in its own nature, it feels all the inner changes with the vicissitudes of the outer world, and is as a reflector of the same. (The text says, the fluctuations of the heart, cause the vicissitudes of the world. But how can the heart be subjective, and the world the objective? Is the heart author of its feelings without receiving them from without? Yes).

40. The intellect hanging between its intelligence and gross objects, takes the name of the mind, when it is vitiated by its contact with outward objects.

41. When the action of the Intellect or the faculty of intellection, is vitiated by sensitivity, and becomes dull by reason of its inward dross; it is then styled the mind, which is neither a gross material thing, nor an intelligent spiritual principle.

42. The intellectual principle is variously designated by many such names, as the mind, the understanding, the *ego*, and the living soul or

principle of animation.

43. The mind bears its different appellations according to the variety of its functions; just as an actor in the theatre, appears under different names and garbs of the dramatic personages on the stage. (The world is a stage, where one man acts many parts. Shakespeare).

44. As a man passes under many titles, according to his various occupations and professions; so the mind takes different appellations according to the various operations of its nature. (Thus one man is a scholar, a householder, an officer, a subject and many others at once).

45. Besides the names that I have mentioned regarding the mind, the disputants in mental philosophy, have invented many others agreeably to their diverse theories.

46. They have attributed to the mind many designations, according to the views in which they designed to exhibit its nature; such as some calling it the intellect, another the understanding, the sensation and so forth.

47. One takes it as dull matter, and another as the living principle; some one calls it the ego, while others apply the term understanding to it. (As Manas or Manu is the father of and of the same nature with all mankind; so is the mind *manas* or *mens*, similar in its nature and names with every one and all its operations).

48. I have told you, Rāma that egoism, mind and the light of understanding, together with the volition of creation, are but different properties of the one and same internal principle. (Ego—the subjective, mind—the motive, understanding—the thinking, and the volitive powers, all relate to the same soul. All these are different faculties having the one and same common root—the one universal soul).

49. The Nyāya philosophy has taken the mind &c., in different lights according to its own view of them; and so the Sāṅkhya system explains the perception and senses in a way peculiar to itself. (Namely: the Nyāya says, the Ego to be a *dravya* or substance; the living soul as God; the mind a sensitive particle and internal organ; and understanding as a transitory property of the mind. The Sāṅkhya has the understanding as a product of matter, and egoism a resultant of the same, and the mind as the eleventh organ of sense).

50. In this manner are all these terms taken in very different acceptations, by the different systems of Mīmāṃsā, Vaiśeṣika, Arhata and Buddhist philosophy. The Pancharātra and some other systems, have given them particular senses disagreeing with one another. (See Rākhāldāsa Nyayaratna's tract on the identity of the mind and the soul *ātmā*; and Hirālal's reply to and refutation of the same).

51. All these various doctrines, arising at different times and in distant countries, lead at last to the same supreme Being, like the very many different ways, leading their passengers to the same imperial city. (All systems of philosophy, like every scheme of religion and its different sects and schisms, lead their followers to the same truth of one Superintending power or Deity).

52. It is ignorance of this supreme truth or misunderstanding of the discordant doctrines, that causes the votaries of different systems and sects, to carry on an endless dispute among themselves with bitter acrimony. (All party contentions, are but effects of ignorance of the various terminology bearing the same sense).

53. The disputants maintain their particular positions by their respective dogmatism; just as passengers persist in their accustomed paths as the best suited to them. (Bias has a stronger basis in the mind and has a faster hold of the human heart, than the best reason and the surest truth).

54. They have spoken falsely, whose words point out every thing as the fruit of our acts, and direct mankind only to the performance of their actions. It is according to the various prospects that men have in view, that they have given their reasons in their own ways. (Ask of the learned, the learned are blind, this bids you shun, and that to love mankind. Pope).

55. The mind receives its various names from its different functions as a man is called a *Snataka* or early bather, and a *dātā*—donor, from his acts of sacred ablutions and religious gifts.

56. As the actor gets his many titles, according to the several parts which he performs; so the mind takes the name of a *Jīva* or living being, from its animation of the body and its desires. (The mind is repeatedly said to be the animating and volitive principle).

57. The mind is said to be the heart also, which is perceived by every body to reside within himself. A man without the heart, has no feeling nor sensation.

58. It is the heart which feels the inward pleasure or pain, derived from the sight or touch, hearing or smelling, and eating and drinking of pleasurable and painful things.

59. As the light shows the colours of things to the sight, so the mind is the organ, that reflects and shows the sensations of all sensible objects in the cranium and sensory.

60. Know him as the dullest of beings, who thinks the mind to be a dull material substance; and whose gross understanding cannot understand the nature of the Intellect.

61. The mind is neither intelligence (*chetana*) nor inert matter (*jada*); it is the *ego* that has sprung amidst the various joys and griefs in this world. (The pure intelligence knows no pleasure nor pain; but the mind which is the same with the conscious *ego*, is subjected to both in this world).

62. The mind which is one with the divine Intellect (*i. e.* sedately fixed in the one *Brahmā*), perceives the world to be absorbed into itself; but being polluted with matter (like fresh water with soil), it falls into the error of taking the world for real. (The clear mind like clear water is unsullied with the soil of the material world; but the vitiated mind, like foul water, is full of the filth of worldliness).

63. Know *Rāma*, that neither the pure immaterial intellect, nor gross matter as the inert stone, can be the cause of the material world. (The spirit cannot produce matter, nor can dull matter be productive of itself).

64. Know then, O *Rāghava*, that neither intelligence nor inertia, is the cause of the world; it is the mind that is the cause of visible objects, as it is the light which unfolds them to the view. (Intelligence is the knowledge of the self-evident, and not their cause).

65. For where there is no mind, there is no perception of the outer world, nor does dull matter know of the existence of anything; but everything is extinct with the extinction of the mind. (A dead body like a dull block, is insensible of every thing).

66. The mind has a multiplicity of synonyms, varied by its multifarious avocations; as the one continuous duration undergoes a hundred homonyms, by the variations of its times and seasons.

67. If egoism is not granted to be a mental action, and the sensations be reckoned as actions of the body; yet its name of the living principle, answers for all the acts of the body and mind. (Egoism or knowledge of the self, is attributed to the soul by some schools of philosophy, and sensations are said to be corporeal and nervous actions; yet the moving and animating power of the mind, must account for all bodily and mental actions.)

68. Whatever varieties are mentioned of the mind, by the reasonings of different systems of philosophy, and sometimes by the advocates of an opinion, and at others by their adversaries:—

69. They are neither intelligible nor distinguishable from one another, except that they are all powers of the self-same mind; which like the profluent sea, pours its waters into innumerable outlets.

70. As soon as men began to attribute materialistic powers and force to the nature of the pure (immaterial) consciousness, they fell into the error of these varieties of their own making.

71. As the spider lets out its thread from itself, it is in the same manner that the inert has sprung from the intellect, and matter has come into existence from the ever active spirit of Brahmā.

(The Sruti says:—Every thing comes out of the spirit as the thread from the spider, the hairs and nails from the animal body, and as rocks and vegetables springing from the earth).

72. It is ignorance (of the said Sruti), that has introduced the various opinions concerning the essence of the mind; and hence arose the various synonymous expressions, significant of the Intellect among the opponents.

73. The same pure Intellect, is brought to bear the different designations of the mind, as understanding, living principle and egoism; and the same is expressed in the world by the terms intelligence, heart, animation and many other synonyms, which being taken as expressive of the same thing, must put an end to all dispute. (So all metaphysical disputes owe their origin to the difference of terminology. Such as, Kant regarded the mind under its true faculties of cognition, desire and moral feeling, called as Erkenntnißvermögen or Denkvermögen, Begehrungsvermögen, and Gefühlsvermögen. Instead of multiplying the synonyms of Mind here, I refer the reader to Roget's Thesaurus for them).

CHAPTER LXXXVII.

THE MAGNITUDE OF THE SPHERE OF THE INTELLECT.

Argument. The Intellectual, Mental and Material Spheres, and their representations in the Mind.

Rāma said:—I come to understand, O venerable sage! from all you have propounded, that this grandeur of the universe being the work of the Divine Mind, is all derived from the same. (Here the creation of the world by the Divine mind, is viewed in the pantheistic light of

Emanation).

2. Vasishtha answered:—The Mind as already said, having assumed a substantial form, manifested itself in the form of water in the mirage, raised by the shining blaze of its own light. (This passage embodies both theories, that light was the first work of God, and the Spirit of God moved on the surface of the waters. *O ruh Eloim marhapeth-fi pene al maim*. Genesis. *Apa eva Sasarjādan*. Manu).

3. The mind became amalgamated (identical), with the contents of the world, in the Spirit of Brahmā, now showing itself in the form of man, and now appearing as a God (*i. e.* the mind reflected on these images which were evolution of itself in itself; because the thought or product of the mind, was of the same substance with itself. This accords with the pantheistic doctrine, that God and Nature are one substance, and the one is a modification of the other).

4. Somewhere he showed himself as a demon and at another place like a *yaksha* (yakka); here he was as a *Gandharva*, and there in the form of a *Kinnarā*. (All these were the ideal manifestations of the Divine Mind).

5. The vast expanse of the Mind, was found to comprise in it the various tracts of land; and the pictures of many cities and habitable places. (Because the mind is the reservoir of all their images).

6. Such being the capacity of the mind, there is no reckoning of the millions of bodies, which are contained in it, like the woods and plants in a forest. All those are not worth our consideration in our inquiry about the mind. (They are as useless to the psychologist as botany is to the geologist).

7. It was this mind which spread out the world with all its contents, beside which there exists naught but the Supreme Spirit. (The mind is the container of the archetypes of the ectypal world, or the recording power of knowledge; but the Supreme Soul is the disembodied self-consciousness, having the principle of volition or Will; while the Spirit is the animating faculty of the soul).

8. The soul is beyond every category, it is omnipresent and the substratum of all existence, and it is by the power of this soul, that the mind doth move and manifest itself. (The mind is the soul incorporated with bodies; but the soul is quite apart from these).

9. The Mind is known as the cause of the body, which is work of the mind; it is born and becomes extinct with the body, which the soul does not, nor has it any such quality which belongs to the mind.

10. The mind is found by right reasoning to be a perishable object, and no sooner doth it perish, than the living soul succeeds to obtain its final liberation. For the desires of the mind are the bondage of its transmigration, but the dissolution of the mind with its desires, secures its liberation. (Volition and velleity, are the active and inactive acts of the mind for its eternal bondage).

11. After decadence of the mental desires there is no more any exertion for acts. This state is called the liberation of living souls, from their release from trouble and care; and the mind thus released, never comes to be born and die again. (Free from desire, is freedom from deadly sin).

12. Rāma said:—Sir! You have said before, that human nature is principally of three kinds viz:—the good, the gentle and the base (*Satva, rajas* and *tamas*); and it is owing to the good or bad nature of their minds, that men differ from one another.

13. Now please tell me, how could the wondrous mind originate from the pure intellect with its good or bad propensities, which are wanting in the Divine Intellect.

14. Vasishtha replied:—Know Rāma, that there are three spheres of the infinite vacuity, at immense distances from one another: and these are the intellectual, mental, and the physical spheres.

15. These spheres are common to all mankind, and are spread out everywhere; and they have all sprung and come to being from the essence of the *Chit* or Divine Intellect. (The first is the space of Divine Infinity, the second is the *spatium dunamia* or potential space and may be filled by bodies; and the third is the place *energeia* or actually occupied by bodies).

16. That space which is both in the inside and outside of everything, and denotes its occupation or otherwise by some substance or its absence, and pervades through all nature, is called the inane sphere of the Intellect.

17. That is called the sphere of the Intellect, which embraces all space and time which has spread out the other spheres, and which is the highest and best of all.

18. The physical sphere contains all created beings, and extends to the circuit of the ten sides, all about and above and below us. It is a continued space filled with air, which supports the clouds and waters above the firmament.

19. Then the vacuity of the mental sphere, which has also sprung from

the intellectual sphere, has likewise the intellect for its cause like the others, as the day is the source of all works and animal activities. (Here the word works has the double sense of the works of creation, which were made in the week days, and the daily works of men and their religious duties, all which are done in the day time. The night being the time to sleep).

20. The vitiated Intellect which views itself as a dull thing, amidst the gross material objects of the physical sphere, the same is termed the mind, which thinks of both spheres, whence it is born and where it is placed.

21. It is for the understanding of the unenlightened, that I have made use of the metaphor of the spheres; because figures are used for the instruction of the unenlightened and not to lighten the enlightened. (These serve for ocular demonstrations in mathematical and not in metaphysical sciences).

22. In the intellectual sphere, you will see one Supreme Brahma, filling its whole space, and being without parts or attributes, and intelligible only to the enlightened.

23. The ignorant require to be instructed in appropriate words and precise language, showing the demarkation between monotheism and ditheism, which is unnecessary for the instruction of the enlightened.

24. I have contrived to explain to you the nature of divine knowledge, by the parable of the three spheres, which will enlighten you as long as you are in dark on the subject.

25. The intellectual sphere being obscured by ignorance, we are led to look into the mental and physical spheres; not knowing that they are as delusive as the sunbeams in a mirage, and as destructive as the flames of a conflagration.

26. The pure intellect being changed to the state of the changeful mind, takes a debased figure; and then being confounded in itself, weaves the magic web of the world to entangle itself in the same.

27. The ignorant that are guided by the dictates of their perverted minds, know nothing concerning the nature of the Intellect, which is identic with the Supreme. So the witless that unwittingly take the white shells for bright silver, are seen to labour under their delusion, until they are freed from it, by the clear light of their understanding.[11]

[11] The allegory of the three spheres, means no more than the triple state of man, as a spiritual, an intellectual and a physical or corporeal being. The intellectual state in the text, is properly the

spiritual and highest state of a human being. The mental is next to the intellectual or midmost state of man, and the physical or corporeal state, is the lowest condition, in which the elevated nature of humanity is subjected like an inferior animal, to grovel upon the earth.

CHAPTER LXXXXVIII.

HISTORY OF THE HUMAN HEART.

Argument. The wide extent of the Heart and its ultimate Dissolution.

Whatever may be the origin and nature of the human heart (which some take for the mind), it should be always inquired into in seeking out one's own liberation. (The heart called *antahkarana*—an inner organ, is often supposed as the same with the mind; its cravings after worldliness, are to be suppressed under its longing for liberation from worldly cares).

2. The heart being fixed in the Supreme, becomes purified of its worldly desires and attachments; and then O Rāma! it perceives that soul in itself, which transcends all imaginations of the mind. (Kalpanās are imaginary attributes of God in the mind; who can only be seen in the heart).

3. It is the province of the heart, to secure the sedateness of the world in itself; and it lies in the power of the heart, either to make its bondage or get its freedom, from the desires and troubles of the world.

4. On this subject there hangs a curious tale relating the legend of the heart, which was revealed to me of yore by Brahmā himself; and which I will now relate to you Rāma, if you will listen to it with attention.

5. There is a long, open and dreary desert Rāmātavī by name; which was quite still and solitary and without an inhabitant, in it; and so vast in its extent, as to make a pace of a league of it. (Or rather to make a league of a pace of it).

6. There stood a man of a terrific and gigantic figure in it, with a sorrowful visage and troubled mind, and having a thousand arms and a thousand eyes.

7. He held many clubs and maces in all his manifold arms, with which he

was striking his own back and breast, and then running away in this direction and that (as if for fear of being caught by some one).

8. Then having struck himself fast and hard with his own hands, he fled afar a hundred leagues for fear of being laid hold by some body.

9. Thus striking and crying and flying afar on all sides, he became tired and spent, and lank in his legs and arms.

10. He fell flat with his languid limbs in a large blind pit, amidst the deep gloom of a dark night, and in the depth of a dire dark cave (from which he could not rise).

11. After the lapse of a long time, he scrambled out of the pit with difficulty; and again continued to run away, and strike himself with his own hands as before.

12. He ran again a great way, till at last he fell upon a thorny thicket of *Karanja* plants, which caught him as fast in its brambles, as a moth or grasshopper is caught in a flame.

13. He with much difficulty extricated himself from the prickles of the *Karanja* furze; and began again to beat himself as before, and run in his wonted course as usual.

14. Having then gone a great way off from that place, he got to a grove of plantain arbour under the cooling moonbeams, where he sat for a while with a smiling countenance.

15. Having then come out of the plantain grove, he went on running and beating himself in his usual way.

16. Going again a great way in his hurriness, he fell down again in a great and darksome ditch, by being exhausted in all his limbs and his whole body.

17. Rising from the ditch, he entered a plantain forest, and coming out from that spot, he fell into another ditch and then in another *Karanja* thicket.

18. Thus he was falling into one ditch after rising from a thorny furze, and repeatedly beating himself and crying in secret.

19. I beheld him going on in this way for a long time, and then I with all my force, rushed forward and stopped him in his way.

20. I asked him saying:—Who are you Sir, and why do you act in this manner? What business have you in this place, and why do you wail and

trouble yourself for nothing?

21. Being thus asked by me, O Rāma! he answered me saying:—I am no body, O sage! nor do I do any such thing as you are telling me about.

22. I am here stricken by you, and you are my greatest enemy; I am here beheld and persecuted by you, both to my great sorrow and delight.

23. Saying so, he looked sorrowfully into his bruised body and limbs, and then cried aloud and wept a flood of tears, which fell like a shower of rain on the forest ground.

24. After a short while he ceased from his weeping, and then looking at his limbs, he laughed and cried aloud in his mirth.

25. After his laughter and loud shouts were over, hear, O Rāma! what the man next did before me. He began to tear off and separate the members of his big body, and cast them away on all sides.

26. He first let fall his big head, and then his arms, and afterwards his breast and then his belly also.

27. Thus the man having severed the parts of his body one after another, was now ready to remove himself elsewhere with his legs only, by the decree of his destiny.

28. After he had gone, there appeared another man to my sight, of the same form and figure with the former one, and striking his body himself as the other.

29. He kept running with his big legs and outstretched stout arms, until he fell into the pit, whence he rose again, and betook to his flight as before.

30. He fell into a pond again, and then rose and ran with his body wringing with pain; falling again in hidden caves, and then resorting to the cooling shade of forest trees.

31. Now ailing and now regaling, and now torturing himself with his own hands; and in this way I saw him for sometime with horror and surprise in myself.

32. I stopped him in his course, and asked about what he was doing; to which he returned his crying and laughter for his answers by turns.

33. Finding at last his body and limbs decaying in their strength, he thought upon the power of destiny, and the state of human lot, and was prepared to depart.

34. I came again to see another succeeding him in the same desert path, who had been flying and torturing himself in the same way as the others gone before him.

35. He fell in the same dark pit in his flight, where I stood long to witness his sad and fearful plight.

36. Finding this wretched man not rising above the pit for a long time, I advanced to raise him up, when I saw another man following his footsteps.

37. Seeing him of the same form, and hastening to his impending fall in the doleful pit, I ran to stop his fate, by the same query I made to the others before.

38. But O lotus-eyed Rāma! the man paid no heed to my question and only said, you must be a fool to know nothing of me.

39. You wicked Brāhman! he said to me, and went on in his course; while I kept wandering in that dreadful desert in my own way.

40. I saw many such men coming one after the other to their unavoidable ruin, and though I addressed to all and every one of them, yet they softly glided away by me, like phantoms in a dream.

41. Some of them gave no heed to my saying, as a man pays no attention to a dead body; and some among the pit-fallen had the good fortune of rising again.

42. Some among these had no egress from the plantain grove for a long while, and some were lost forever, amidst the thorns and thistles of *Karanja* thickets.

43. There were some pious persons among them, that had no place for their abode; though that great desert was so very extensive as I have told you already (and capable of affording habitations for all and many more of them).

44. This vast desert is still in existence, together with these sorts of men therein; and that place is well known to you, Rāma, as the common range of mankind. Don't you remember it now, with all the culture of your mind from your early youth?

45. O that dreadful desert is this world, filled with thorns and dangers on all sides. It is a dark desert amidst a thick spread darkness, and no body that comes herein, finds the peace and quiet of his heart, except such as have acquired the divine knowledge, which makes it a rose garden

to them. (See the pit-falls in the bridge of Addison's The Vision of Mirza).

CHAPTER LXXXXIX.

HISTORY OF THE HEART CONTINUED.

Argument. Explanation of the preceding Allegory.

Rāma said:—What is that great desert, Sir, and when was it seen by me, and how came it to be known to me? What were those men there, and what were they about?

2. Vasishtha replied:—Attend O great-armed Rāma! and I will tell you all:—

That great desert is not distant nor different from this wilderness of the world.

3. That which bears the name of the world, is a deep and dark abyss in itself. Its hollowness is unfathomable and unfordable; and its unreality appearing as reality to the ignorant, is to be known as the great desert spoken of before.

4. The true reality is obtainable by the light of reason only, and by the knowledge of one object alone. This one is full without its union with any other, it is one and only by itself.

5. The big bodied men, that you beheld wandering therein, know them to be the minds of men, and bound to the miseries of the world.

6. Their observer was Reason personified in myself, and it was I only and no other person, that could discern the folly of their minds by my guiding reason.

7. It is my business to awaken those drowsy minds to the light of reason, as it is the work of the sun to open the lotus-buds to bloom, by his enlivening rays.

8. My counsels have prevailed on some minds and hearts, which have received them with attention; and have turned them away from earthly broils, to the way of true contentment and tranquillity.

9. But there were others that paid no attention to my lectures through

their great ignorance; but fell down into the pit, upon being chid by me with reproofs and rebukes.

10. Those deep and dark pits were no other than the pits of hell and the plantain groves of which I have told you, were the gardens of Paradise.

11. Know these to be the seats of those minds which long for heavenly joys, and the dark pits to be the abode of hellish hearts, which can never get their release from those darksome dungeons.

12. Those who having once entered the plantain grove, do not come out any more from it; know them to be the minds of the virtuous, and fraught with all their virtues.

13. Those which having fallen into the *Karanja* thickets, were unable to extricate themselves from the thorns; know them to be the minds of men, that are entangled in the snares of the world.

14. Some minds which were enlightened with the knowledge of truth, got released from the snares; but the unenlightened are bound to repeated transmigrations in different births.

15. The souls which are subjected to metempsychosis, have their rise and fall in repetition, from higher to lower births, and the *vice-versa* likewise.

16. The thick thicket of *Karanja* brambles, represents the bonds of conjugal and family relations; they are the source of various human desires, which are springs of all other woe, difficulty and dangers.

17. The minds that have been confined in the *Karanja* bushes are those, that are repeatedly born in human bodies, and are repeatedly entangled into domestic attachments from which all other animals are quite at large.

18. O support of Raghu's race! the plantain grove which I told you was cooling with moonbeams; know the same to be the refreshing arbour of heaven, which gives delight to the soul.

19. Those persons are placed here, who have their bodies fraught with virtuous deeds and edified by persevering devotion and austerities, and whose souls are elevated above others.

20. Those ignorant, thoughtless and unmindful men, that slighted my advice, were themselves slighted by their own minds, which were deprived of the knowledge of their own souls and of their reason.

21. Those who told me, "we are undone at your sight, and you are our

greatest enemy"; were demented fools, and melting away with their lamentations (for having disregarded my counsels).

22. Those who were loudly wailing, and let fall a flood of tears in their weeping; were men who bitterly deplored in their minds for being snatched from the snare of pleasures, to which they had been so fondly attached.

23. Those having a little sense and reason, but not arriving to the pure knowledge of God; were bitterly complaining in their hearts, for being obliged to forsake their fond enjoyments of life.

24. Those who came to their understanding, now wept over the pains which they had inflicted on their bodies, for the supportance of their families; and were grieved in their minds to leave behind the objects of their care, for whom they had taken such pains.

25. The minds that had some light of reason, and had not yet arrived to divine knowledge, were still sorrowing for having to leave behind their own bodies, wherein they had their late abode.

26. Those who smiled in the cheerfulness of their hearts, were men who had come to the light of reason; and it was their reason which gave consolation to their hearts.

27. The reasonable soul that is removed from its bondage of the world, exults with joy in its mind, to find itself liberated from the cares of life.

28. Those men who laughed to scorn their battered and shattered bodies, were glad to think in their minds, how they got rid of the confines of their bodies and limbs, the accomplices of their actions.

29. Those who laughed with scorn to see the falling members of their bodies, were glad to think in their minds, that they were no better than instruments to their various labours in the world.

30. Those who had come to the light of reason, and had found their rest in the supreme state of felicity, looked down with scorn upon the former abodes of their meanness from a distance.

31. The man who was stopped by me on his way and asked with concern (about what he was going to do); was made to understand how the power of wisdom could outbrave the desperate.

32. The weakened limbs, that gradually disappeared from sight, meant the subjection of the members of the body, under the control of the mind, that is freed from its venality of riches.

33. The man that is represented with a thousand arms and eyes, is a symbol of the covetous mind, which looks to and longs after everything, and wants to grasp all things, as with so many hands. (The ambition of Alexander is described to count the spheres, and grasp the earth and heaven in his arms).

34. The man that was striking himself with his blows, meant the torments which a man inflicts on his own mind, by the strokes of his anxieties and cares.

35. The man who had been running away with striking hard blows upon his body, signified how the mind runs all about, being lashed at every moment by the strokes of his insatiate desires.

36. The man that afflicts himself by his own desires, and then flies to this way and that, signifies his fool-heartedness to hunt after everything, and be a runaway from himself.

37. Thus every man being harassed by his ceaseless desires, pants in his mind to fly to his Maker, and set his heart to *yoga* meditation.

38. All these ceaseless woes are the making of one's own mind, which being worried at last by its incessant anxieties, strives to retire from them, to find its final repose in *yoga*.

39. The mind is entrapped in the net of its own wishes, as the silk worm is entwined in the cocoon by the thread of its own making.

40. The more is the mind of man afflicted by troubles, the more busily is it employed in its foibles; just as a boy indulges himself in his playfulness, unmindful of the evils waiting upon it.

41. The mind of man is in the same plight as that of the foolish ape, which in striving to pull out the peg of a half split timber, lost its life by the smashing of its testes in the crevice. (See the story of the ape and its pulling the peg in the Hitopadesa and its Persian version of the Anvarsoheli).

42. No flight can release the mind, unless it is practised to resignation, restrained from its other pursuits, and constrained to the continued practice of pious meditation, which can only relieve its sorrows.

43. It is the misjudgement of the mind, that is the cause of accumulated woes, which increase in height as the peak of a mount; so it is the government of the mind which melts our woes, like the hoarfrost under sunbeams.

44. Accustom your mind to the righteous ways pointed out by the s̄astras in all your life time. Restrain your appetites, and govern your passions, and observe the taciturnity of holy saints and sages. You will at last arrive to the holy state of holies, and rest under the cooling umbrage of holiness, and shall no more have to grieve under the calamities which betide all mankind.

CHAPTER C.

HEALING OF THE HEART.

Argument. Arguing the Omnipotence of the Deity from the powers of the mind; and showing ignorance and knowledge to be the different causes of Human bondage and liberation in life.

Vasishtha continued:—I have told you of the origination of the mind from the essence of the Supreme being; it is of the same kind, and yet not the same with its source, but like the waves and waters of the sea. (The mind being but an attribute of the Divine soul).

2. The minds of the enlightened are not different from the Divine Mind; as those that have the knowledge of the community of waters, do not regard the waves to differ from the waters of the sea.

3. The minds of the unenlightened are the causes of their error, as those not knowing the common property of water, find a difference in the waters of the waves and the sea.

4. It is requisite for the instruction of the unlearned, to acquaint them of the relation between the significant words and their significations (as the relation of water between the waves and the sea).

5. The Supreme Brahmā is omnipotent, and is full and perfect and undecaying for ever. The mind has not the properties that belong to the omnipresent soul.

6. The Lord is almighty and omnipresent, and distributes his all diffusive power, in proportion as he pleases to every one he likes.

7. Observe Rāma, how the intellectual powers are distributed in all animated bodies (in their due proportion); and how his moving force is spread in the air, and his immobility rests in the rocks and stones.

8. His power of fluidity is deposited in the water, and his power of inflammation is exhibited in fire; his vacuity is manifested in vacuum, and his substantiality in all solid substances.

9. The omnipotence of Brahmā, is seen to stretch itself to all the ten sides of the universe; his power of annihilation is seen in the extinction of beings; and his punishment is evident, in the sorrows of the miserable.

10. His felicity is felt in the hearts of the holy, and his prowess is seen in the persons of giants; his creative power is known in the works of his creation, and his power of destruction in the desolation of the world, at the end of the great Kalpa age.

11. Everything is situated in Brahmā, as the tree is contained in the seed of the same kind, and afterwards develops in its roots and sprouts, its leaves and branches, and finally in its flowers and fruits.

12. The power called the living principle, is a reflexion of God, and is of a nature between the thinking mind and dull matter, and is derived from Brahmā.

13. The nature of God is unchangeable, although it is usual to attribute many varieties to him; as we call the same vegetable by the different names of a germ, a sprout, a shrub, a plant and a tree at its different stages of growth.

14. Know Rāma, the whole world to be Brahmā, who is otherwise termed the Ego. He is the all pervading soul, and the everlasting stupendous fabric of the cosmos.

15. That property in him which has the power of thinking, is termed the mind; which appears to be something other than the Soul, thus we erroneously see peacock's feathers in the sky, and froths in the eddies of water (and suppose them as different things from the sky and water).

16. The principles of thought and animation—the mind and life, are but partial reflexions of the Divine Soul; and the form of mind is the faculty of thought, as that of life is the power of animation. (The one is called the rational and the other animating soul).

17. Thus the mind being but the thinking power of Brahmā, receives the appellation of Brahmā; and this power appearing as a part of the impersonal Brahma, is identified with Ego (the personal Brahmā).

18. It is our error which makes a difference between the soul and mind, and Brahma and Brahmā; because the properties which belong to the mind, are the same with those of the self-existent soul.

19. That which is variously named as the principle of mind or thought, is the same power of omnipotence which is settled in the mind (which is the repository of the thinking powers).

20. So are all the properties of the living soul, contained in and derived from the universal soul of Brahmā; as all the properties of vegetation, blossoming and fructification of trees, are contained in the season of spring, and are dispensed among the plants, agreeably to their respective soil and climate, and other circumstances (of their culture &c.).

21. As the earth yields its various fruits and flowers in their season, so the hearts and minds of men, entertain their thoughts and passions in their proper times: some appearing at one time and others at another: (like the paddies and other grains of particular seasons).

22. And as the earth produces its harvests, according to their particular soil and season; so the heart and mind exhibit their thoughts and feelings of their own accord, and not caused by another.

23. The numbers and forms which convey determinate ideas, as distinguished from others of the same kind (as the figures in arithmetic and geometry), are all expressed in words coined by the mind from the mint of the mind of Brahmā, the original source of ideas.

24. The mind adopts the same image as the reflexions which it receives from without, or the thoughts and imaginations it forms of itself, and as the instance of the Aindava brothers, serves to support this truth: (of the double power of intuition and perception of the mind, to see into its own inner operations, and receive the impressions from without).

25. The animating principle (jīva-zoa), which is the cause of this creation, resides in the Supreme Spirit, like the fluctuation which is seen in the unagitated waters of the oceans.

26. The intelligent soul sees these hosts of creation to be moving in the essence of Brahmā, as he beholds the innumerable waves, billows and surges of the sea, rolling on the surface of the waters.

27. There is no other reality that bears a name or form or figure or any action or motion except the supreme spirit; in which all things move about as the waves of the sea water (and which is the real source of the unrels).

28. As the rising and falling and continuation and disappearance of waves, occur on the surface of the sea by the fluctuation of its waters;

so the creation, sustentation and annihilation of the universe, take place in Brahmā, by the agency of Brahmā himself.

29. It is by the inward heat of his spirit, that Brahmā causes this world to appear as a mirage in himself; and whatever varieties it presents in its various scenes, they are all expansions and manifestations of the Divine Spirit.

30. All causality and instrumentality, and their resultants as well as the production, continuance and destruction of all things; take place in Brahmā himself; beside which there is no other cause whatever.

31. There is no appetite nor pleasure, nor any desire or error in him, who relies his dependence in the Supreme; for how can one have any desire or error in himself who lives in the Supreme self, who is devoid of them?

32. The whole is a form of the Supreme soul, and all things are but forms of the same; and the mind also is a form of it, as a golden ornament is but a form of the gold.

33. The mind which is ignorant of its Supreme origin, is called the living soul; which from its ignorance of the Supreme soul, resembles a friend who has alienated himself from his true friend.

34. The mind which is misled by its ignorance of the all-intelligent God, to imagine its own personality as a reality; is as one who believes his living soul to be the production of vacuum (or as something produced from nothing).

35. The living soul although it is a particle of the Supreme soul, shows itself in this world as no soul at all (but a form of mere physical vitality). So the purblind see two moons in the sky, and are unable to distinguish the true moon from the false one.

36. So the soul being the only real entity, it is improper to speak of its bondage and liberation; and the imputation of error to it, is quite absurd in the sight of lexicographers, who define it as infallible.

37. It is a wrong impression to speak of the bondage of the soul, which is ever free from bonds; and so it is untrue to seek the emancipation of the soul, which is always emancipated.

38. Rāma asked:—The mind is known sometimes to arrive at a certainty, which is changed to uncertainty at another; how then do you say that the mind is not under the bondage of error?

39. Vasishtha answered:—It is a false conceit of the ignorant to

imagine its bondage; and their imagination of its emancipation, is equally a false conception of theirs.

40. It is ignorance of the *smṛiti sāstra*, that causes one to believe in his bondage and emancipation; while in reality there are no such things as bondage and liberation.

41. Imagination represents an unreality as reality, even to men of enlightened understandings; as a rope presents the appearance of a snake even to the wise.

42. The wise man knows no bondage or liberation, nor any error of any kind: all these three are only in the conceptions of the ignorant.

43. At first the mind and then its bondage and liberation, and afterwards its creation of the unsubstantial material world, are all but fabulous inventions that have come into vogue among men, as the story of the boy of old (or as the old grand-mother's tale).

Note—The conclusion of this chapter concerning the negation of bondage and liberation of the soul, and its error and enlightenment &c., rests on the text of a Sruti; which negates everything in the sight of one who has come to the light of the universal soul. The passage is:—

[Sanskrit: na nirodho nacotpattih na [...] | [...] paramārthatāh]

CHAPTER CI.

STORY OF THE BOY AND THREE PRINCES.

(*An Allegory of the Hindu Triads*).

Argument. The old Nurse's tale of the three Princes or Powers of the Soul, in elucidation of the Fabrications of Imagination.

Rāma said:—Relate to me, O chief of sages! the tale of the boy, in illustration of the Mind (and the other principles of our intellectual nature).

2. Vasishtha replied:—Hear me Rāma, tell you the tale of a silly and jolt-headed boy, who once asked his nurse, to recite to him some pretty story for his amusement.

3. The Nurse then began to relate her fine wrought story for the pleasure of the boy, with a gladsome countenance, and in accents sweet as honey.

4. There were once on a time, some three highminded and fortunate young princes; in a desolate country, who were noted for their virtues and valour. (The three princes were the three hypostases of the holy trinity, dwelling in the land of inexistence or vacuity, *asat-pure*. *I. e.* these triple powers were in being in empty space, which is co-eternal with them).

5. They shone in that vast desolate land resembling the spacious sky, like stars in the expanse of the waters below. Two of them were unbegotten and increate, and third was not born of the mother's womb. (These three uncreated princes, were the principles of the soul and the mind, and the living soul—*jīva*, which is not procreated in the womb with the body).

6. It happened once on a time, that these three, started together from their dreary abode (of vacuum), for the purpose of finding a better habitation somewhere else. They had no other companion with them, and were sorrowful in their minds, and melancholic in their countenances; as if they were transported from their native country. (This means the emigration of these principles, from the eternal and inane sphere of *Brahmā*, to the mundane world of mortality, which was very painful to them).

7. Having come out of that desert land, they set forth with their faces looking forward; and proceeded onward like the three planets Mercury, Venus and Jupiter in their conjunction.

8. Their bodies which were as delicate as *Sirīsha* flowers, were scorched by the powerful sun shining on their backs; and they were dried like leaves of trees by the heat of the summer day on their way (*i. e.* their tender spiritual bodies melted under the heat of the solar world).

9. Their lotus like feet were singed by the burning sands of their desert path, and they cried aloud like some tender fawns, going astray from their herd saying:—"O Father save us". (The alienated soul and mind, which are doomed to rove about in this world are subjected to endless pains, causing them to cry out like the tormented spirit of our Lord:—*Eli Eli Lama Sabachthani*;—Lord, Lord, hast thou forsaken me?).

10. The soles of their feet were bruised by the blades of grass, and the joints of their bodies, were weakened by the heat of the sun; while their fair forms were covered with dust flying from the ground on their lonesome journey. (Their pilgrimage in the thorny and sunny paths of the world of woes).

11. They saw the clump of a leash of trees by the way side, which were braided with tufts of spikes upon them, and loaded with fruits and flowers hanging downward; while they formed a resort for flights of the fowls of air, and flocks of the fauna; of the desert, resting both above and around them. (The copse of the three trees, means the triple states of *dharma*, *artha* and *Kāma*, or virtue, wealth and their fruition, which are sought after by all).

12. The two first of these trees did not grow of themselves (but were reared by men); and the third which was easy of ascent, bore no seeds to produce other plants in future (*i. e.* virtue and wealth require to thrive by cultivation, and enjoyment which is delectable to taste, is not productive of any future good or reward).

13. They were refreshed from the fatigue of their journey, under the shade of these trees; and they halted there like the three Deities Indra, Vāya and Yama, under the umbrage of the Pārijāta arbour of Paradise. (The three gods—Jupiter, Eolus and Pluto, were the regents of the three regions of heaven, sky and the infernal world:—*swar*, *bhuvar* and *bhur*, composing the three spheres of their circuit).

14. They eat the ambrosial fruits of these trees; and drank their nectarious juice to their fill; and after decorating themselves with *guluncha* chaplets, they retook themselves to their journey (*i. e.* the intellectual powers are supported by the fruits of their acts in their journey through life).

15. Having gone a long way, they met at the mid-day a confluence of three rivers, running with its rapid currents and swelling waves. (The three streams are the three qualities of *satva*, *rajas* and *tamas* or of goodness, mediocrity and excess, which are commingled in all the acts of mankind).

16. One of these was a dry channel and the other two were shallow and with little water in them; and they looked like the eyes of blind men with their blinded eye-balls (*i. e.* the channel of *satva* or temperance was almost dried up, and that of *rajas* or mediocrity had become shallow for want of righteous deeds; but the stream of *tamas* or excess was in full force, owing to the unrighteous conduct of men).

17. The princes who were wet with perspiration, bathed joyfully in the almost dried up channel; as when the three gods Brahmā, Vishnu and Siva lave their sweating limbs, in the limpid stream of Ganges. (The three powers of the soul, like the three persons of the Purānic trinity, were respectively possessed of the three qualities of action; and yet their pure natures preferred to bathe in the pure stream of goodness—*satva*, as in the holy waters of heavenly Gangā—the hallowed Mandākinī).

18. They sported a long while in the water, and drank some draughts of the same, which was as sweet as milk, and cheered their spirits with full satisfaction of their hearts (meaning that *satwika* or good conduct is sweeter far to the soul, than any other done as unjust or showy—*rajas* or *tamas*).

19. They resumed their journey, and arrived at the end of the day and about sunset, to their future abode of a new-built city, standing afar as on the height of a hill. (This new-built city was the new-made earth; to which the spirits descended from their Empyrean).

20. There were rows of flags fluttering like lotuses, in the limpid lake of the azure sky; and the loud noise of the songs of the citizens was heard at a distance.

21. Here they saw three beautiful and goodly looking houses, with turrets of gold and gems shining afar, like peaks of mount Meru under the blazing sun. (These were the human bodies, standing and walking upright upon the earth, and decorated with crowns and coronets on their heads).

22. Two of these were not the works of art, and the third was without its foundation; and the three princes entered at last into the last of these. (The two first were the bodies of men in their states of sleep and deep sleep, called *swāpa sopor* or *swapnas-somnus* and *sushupti-hupnos* or *hypnotes*, which are inborn in the soul; but it is the *jāgrata* or waking body which is the unstable work of art).

23. They entered this house, and sat and walked about in it with joyous countenances; and chanced to get three pots as bright as gold therein.

(These pots were the three sheaths of the soul, mind and of the vital principle, called the *prānamāyā-kosha*).

24. The two first broke into pieces upon their lifting, and the third was reduced to dust at its touch. The far sighted princes however, took up the dust and made a new pot therewith? It means, that though these sheaths are as volatile as air, yet it is possible to employ the vital principle to action.

25. Then these gluttonous princes cooked in it a large quantity of corn for their food; amounting to a hundred *dronas* minus one, for subsistence of their whole life-time. (It means that the whole life-time of a hundred years, allotted to man in the present age of the world, is employed in consuming so many measures of food, except perhaps one *Drona*, which is saved by his occasional fasts during his long life).

26. The princes then invited three Brāhmans (childhood, youth and age) to the fare prepared by them, two of whom (childhood and youth) were bodiless; and the third (*i. e.* old age) had no mouth wherewith to eat.

27. The mouthless Brāhman took a hundred dronas of the rice and eat it up, because he devoured the child and youth, and the princes took the remainder of the Brāhman's food for their diet (which was nothing).

28. The three princes having refreshed themselves with the relics of the Brāhman's food; took their rest in the same house of their next abode, and then went out in their journey of hunting after new abodes (or repeated transmigrations).

29. Thus I have related to you, O Rāma! the whole of the story of the boy and princes; now consider well its purport in your mind, and you will become wise thereby.

30. After the nurse had finished her relation of the pretty parable, the boy seemed glad at what he had heard (though it is plain without understanding its import).

31. I have told you this story, O Rāma! in connection with my lecture on the subject of the mind; and it will serve to explain to you, the fabrication of the mind of this imaginary being of the world.

32. This air-built castle of the world, which has come to be taken for a reality, is like the story of the body, but a false fabrication of the old nurse's imagination. (Or old grand-mother's tale, and giving a name and form to an airy nothing).

33. It is the representation of the various thoughts and ideas of our minds, which exhibit themselves to view, according to the notions we have of them in our states of bondage and liberation (*i. e.* our bondage to gross bodies, exhibits them in their grosser form, and our liberation from the materialistic, shows them in their subtile and immaterial shapes).

34. Nothing is really existent except the creations of our imagination, and it is our fancy which fashions all the objects in their peculiar fantastic forms. (Everything appears to us as we fancy it to be; whereby the same thing is viewed in a different light, not only by different persons; but by the same person in a different state of mind).

35. The heavens, earth, sky and air, as also the rivers, mountains and the sides and quarters of the sky, are all creations of our fancy, like the visions in our dreams; which join and disjoin and fashion the views in their phantastic forms. (Imagination or phantasy, is a faculty representative of the phenomena of internal or external worlds. Sir

William Hamilton).

36. As the princes, the rivers and the future city, were mere creations of the nurse's imagination, so the existence of the visible world, is but a production of the imaginative power of man. (The nurse's representations of the princes &c., were rather the prosopopoeia or personifications of her abstract thoughts; as the material world is a manifestation of the ideal, and called by the sufis *suwari manavi* and *suwari zahiri*).

37. The imaginative power manifests all things all around, as the moving waters, show the rise and fall of the waves in the sea. "It gives a shape of airy nothing". "It is the power of apprehending ideas and combining them into new forms and assemblages".

38. It was this imaginative power of God, which raised the ideas of things in his omniscient and all comprehensive soul; and these ideals were afterwards manifested as real by his omnipotence; just as things lying in the dark are brought to view by the light of the day. (Imaginatio est rei corporae figuram contemplari. Descartes and Addison. It is a lively conception of the objects of sight. Reid. It recalls the ideas by its reproductive fancy, and combines them by its productive power).

39. Know hence, O Rāma! the whole universe to be the net-work of imagination, and your fancy to be the most active power of the mind. Therefore repress the thickening phantoms of your fleeting fancy, and obtain your tranquillity by your sole reliance on the certainty of the immutable soul of souls.

"Retire the world shut out, imagination's airy wings repress; call thy thoughts home &c." Young's Night thoughts.

THE CO-ORDINATE TRIADS.

	I.	II.	III.
	The Three Princes or Intellectual Powers.	The Three Stages or Vyahritis.	The Three Planets.
	1. The Soul. 2. The Mind. 3. The Living Spirit.	1. Swar--Heaven. 2. Bhuvar--Sky. 3. Bhūr--Earth.	1. Jupiter. 2. Mercury. 3. Venus.
IV.	V.	VI.	VII.
The Three Deities.	The Three Trees of Act.	The Three Rivers.	The Three Gods.
1. Indra of heaven. 2. Vāyu--Air ether. 3. Yama--Death or mortal state.	1. Dharma--Acts. 2. Artha--Gains. 3. Kama--Fruition.	1. Satya--Goodness. 2. Rajas--Righteousness. 3. Tamas--Vice.	1. Brahmā of creation. 2. Vishnu 3. Siva dissolution.
	VIII.	IX.	X.
	The Three Houses of Rest.	The Three Pots or Sheaths.	The Three Brāhman Guests.
	1. Sushupti--Sleep. 2. Swapna--Dream. 3. Jāgrata--Waking.	1. Of the Soul Neutral. 2. Of the Mind Action. 3. Of Life to operation.	1. Childhood Neutral 2. Youth Active. 3. Old age co-

CHAPTER CII.

ON THE INDIVISIBILITY AND IMMORTALITY OF THE SOUL.

Argument:—Fallacy of Egoism, and Rational Investigation into the nature of the Soul. The Means of curbing Egotism, and the flight of Fancy.

Vasishtha continued:—The ignorant are subject to errors caused by their false fancies, from which the wise are entirely free; and they by imagining and attributing perishable properties to the imperishable soul, beguile themselves like children, by taking their dolls for men. (It is the attributing of sensible properties to the conscious soul).

2. Rāma rejoined:—What is this perishable property, which is imagined of and imputed to the imperishable soul? Tell me, also O greatest of theologians! what is that misrepresentation, which misleads the mind to the erroneous conception, of the unreal world for a reality.

3. Vasishtha replied:—The soul by its continued association with unreal and perishable things, thinks itself as one of them, and takes upon it the title of an unreal and perishable egoism, as a boy by association of his thoughts imagines a false apparition to be a real ghost. (Egoism and tuism and suism, means the personality or personal reality of the three persons I, thou and this—aham, twam and sah, which in all systems of mystic philosophy, is denied of all finite beings. The absolute Ego is the supreme soul, and all other souls are but reflections of it).

4. All things being situated in one absolute reality, it is hard to account for one's personal egoism; and to say how and whence this conception came to be in vogue. (The impersonal and universal soul is the true Ego, and has no personal existence what ever).

5. In fact there is no egoism beside that of the supreme soul; and yet is the nature of the injudicious to make a difference of a finite and infinite Ego, and of a mortal and immortal soul; as we see two streams of water in the sun-beams in a sandy desert. (The human soul is no other, than a particle of the supreme).

6. The mind is a spacious mind (of richest gems) in this extensive creation, and depends for its support on the supreme soul; as the waves are dependent on the waters of the sea, for their rise and subsistence. (The mind is the individual soul, but the soul is the universal and undivided spirit and opposed to the European doctrine of the minds being a generic and the soul an individual name).

7. Therefore give up, O Rāma! your erroneous view of the reality of the world and your reliance on the baseless fabric of the universe, and rely with delight on your judicious view of the true substratum and support of all.

8. Inquire now into the nature of Truth, with a rational understanding; and being freed from all error and bias, discard all that is false and untrue.

The idea of Tritheism and faith in the mystic number three, is as deeply rooted in the Hindu mind, as we find it in the Alexandrine triad of old, and the Trinity of modern Christians. We have already given an ample exposition of the various triads in Hindu theology and other sciences in our introduction to this work (Vol. I. Sect XI. p. 61). Besides those we meet herewith some other triads which are conveyed in the allegorical story of the old nurse to her infant care for his early instruction,

though it is doubtful that the boy could either understand or derive any benefit thereby. It will be worth while to mention here the Alexandrian Triad of the three hypostases of the one Being in the *psyche*—eternal soul, *nous*—the mind, and *Zoa*—*Jīva*—life or activity. This last is the same with the *logos*—Word, the manifestation of Divine power in whom there was life also. Others formed their Triad of matter, soul and force, as the three *principia* in nature. The Christian Trinity, which some maintain as an imitation of the Alexandrians, presents many differences respecting some portion of this doctrine, which resulted in the heresies of Arianism, Sabellianism, Nestorianism &c. see further particulars on this head in Lewes' History of Philosophy, Vol. 1, p. 391.

9. Why do you think the unconfined soul to be confined in the body? It is vain to suppose the nature of the infinite soul, to be confined in any place.

10. To suppose the one as many, is to make a division of and create a variety in the nature of the Supreme Spirit. Again the Divine essence being diffused alike in all, it cannot be said to be confined in one thing and absent in another.

11. The body being hurt, the soul is supposed to be hurt likewise; but no pain or hurt or sickness of any kind, can appertain to the unchanging soul.

12. The body being hurt or weakened or destroyed, there is no injury done to the soul, as the bellows (of the blacksmith) being burnt, the wind with which it was filled, escapes unconsumed.

13. Whether the body lasts or falls, it is of no matter to us (since the soul survives its loss); as the flower being destroyed, deposits its fragrance in the air.

14. Let any pain or pleasure befall on the body, as dew-drops falling on lotus-leaves: it can affect us no more than it is for the fading lotus, to affect or afflict in any manner the flying and aerial bee.

15. Let the body rise or fall, or fly in smoke and mix with the air; these changing forms of it, can have no effect whatever on the soul.

16. The connection of the body with the soul, is like that between the cloud and the wind; and as that of the lotus with the bee. (The former is moved and alighted upon by the latter, and not that the latter is preserved by the former).

17. If the mind which forms a part of all living bodies, is not affected by bodily pain; how is it possible that the primary power of intellect

which resides in the soul, shall ever be subject to death?

18. If you know, O wise Rāma, the soul to be indestructible and inseparable (from any place or person), what cause then can you have to sorrow for the supposed separation or disappearance of the all pervading spirit?

19. After destruction of the body, the soul flies from it, to abide in the infinite space of empty air; like the wind mixing with the air after dispersion of the clouds, and the bee flying to it after the lotus has faded away.

20. The mind also is not relaxed with all its enjoyments of life, unless it is burnt down by the knowledge of truth; why then speak of the annihilation of the soul.

21. The connection of the perishable body and imperishable soul, is analogous to that of a vessel and the fruit it holds, and of a pot and the air in it (*i. e.* of the container and the contained; the frame-work is fragile, but its component is infrangible).

22. As a plum is held in the hand or it falls into a pit, so the vacuous soul is reposed in or deposed from the body.

23. As a pot being broken, its vacuous part mixes, with the air; so the body being dissolved, the soul remains unhurt in the empty space.

24. The mind and body of living beings, are apt to disappear at times from their habitations, and hide themselves under the shroud of death; why then should we sorrow for such renegades?

25. Seeing the death and disappearance of others at all times, no fool learns to think for himself, but fears to die like all ignorant fools.

26. Therefore renounce, O Rāma! Your selfish desires, and know the falsity of egoism. Forsake the bond of the body for flying upward, as a new fledged bird flies above, and leaves its nest behind.

27. It is an act of the mind, to lead us to good or evil; as it is another function of it, to fabricate the false fabric of the world like appearances in a dream.

28. It is our incorrigible ignorance, that stretches out these imageries for our misery only; and it is our imperfect knowledge, which shows these false-hoods as realities unto us.

29. It gives us a dim sight of things, as we view the sky obscured by a mist; and it is the nature of the mind, to have an erroneous view of

objects.

30. The dull and unreal world, appears as a reality to us; and the imaginary duration of the universe, is as a protracted dream in our sleep.

31. It is the thought or idea of the world, that is the cause of its formal existence, as it is the blinking of the eye, that shows a thousand disks of the sun and moon in the clear sky.

32. Now Rāma, employ your reason to annihilate the formal world from your mind, as the sun dissolves the snows by the heat of his beams.

33. As one wishing to overcome his cold, gets his object at sunrise; so he who wishes to demolish his mind (its errors), succeeds in it at the rise of his reason.

34. As ignorance increases, so it introduces a train of impervious errors and evils. It spreads a magic spell around it, as Samvara the sorcerer showered a flux of gold dust about him.

35. The mind makes the way to its own destruction by its worldliness, and acts the part of its own catastrophe or self destruction by all its acts.

36. The mind cares only for keeping itself from destruction; but it is a fool not to know beforehand its imminent death.

37. The mind by its restless desires, hastens itself to a painful death; which reasonable are trying to avoid; by their government of the mind. (It is not right to trouble the mind with worldly cares).

38. The mind that is purified by reason, is purged from its volitions and nolitions; and resigns itself to the will of the Divine soul, which is ever present before it.

39. The curbing of the mind, is the magnanimity of soul, and gives rise to liberation from pain, therefore try to restrain your mind, and not to give a loose rein to it.

40. The world is a vast wilderness, full of the forests of our weal and woe, and beset by the dragons of disease and death on all sides: the irrational mind is as the rampant lord of the desert land, and drives us anon to all sorts of dangers and difficulties.

41. As the sage ended his sermon, the day departed to its end; and the sun declined to the west to his evening service. The assembly broke after mutual salutations, and met again and greeted each other with the

parting night and rising sun. (This is the *Brahmā muhūrta* or dawning day break at 4 A.M.)

CHAPTER CIII.

ON THE NATURE OF THE MIND.

Argument. The sufferings of men of ungovernable minds, serving as a lesson towards the liberation of the wise.

Some minds are seen to break-forth in passions like the torrents of oceans, and to heave and overflow on earth on every side. (By the unrestrained rage of their appetites).

2. They reduce the great to lowness, and exalt the low also to greatness; they make strangers of their friends, as also friends to strangers. (Such is the changeful state of the human mind).
3. The mind makes a mountain of a mote by its thought, and thinks itself a lord with its little of a trifle. (These are those that are puffed up with vanity. *Falsus honor juvat, non sed mendosum and mendacem.* Horace).
4. The mind being elated by the prosperity, which attends upon it by the will of God, spreads a large establishment for a while, and is then reduced to poverty in a moment at its loss. (*Fortuna nunquam perpetuo est bona:—Good luck lasts not for ever. The highest spoke in fortune's wheel, may soon turn lowest. Fortuna transmutat incertos honores.* Fortune is ever shifting her uncertain favours).
5. Whatever things are seen in this world to be stationary or changeful, are all but accidents according to the state of viewing them in that light: Just as a passing vessel is thought stationary by its passenger on board, but as moving by the spectators on the shore.
6. The mind is so changeful by the influence of time, place, power and nature of acts and things, that it continually shuffles from one feeling to another, like an actor personating his many parts on the stage.
7. It takes the truth for untruth and its reverse for certainty: so it takes one thing for another, and its joy and grief are all of its own making (*i. e.* the creations of its imagination).
8. The fickle mind gets every thing according to its own doing, and all the actions of our hands, feet and other members of the body, are

regulated by the same. (The mind is the mover of bodily organs).

9. Hence it is the mind that reaps the rewards of good or evil according to its past acts; just as the tree bears its fruits, according as it is pruned and watered in time. (Reap as you sow).

10. As the child makes a variety of his toy dolls at home from clay, so the mind is the maker of all its good and bad chances, according to the merit or demerit of its past actions.

11. Therefore the mind which is situated in the earthen dolls of human bodies, can do nothing of its own will, unless it is destined so by virtue of its former acts. (The mind that moves the body, is itself moved by the destiny derived from its prior acts).

12. As the seasons cause the changes in trees, so the mind makes differences in the dispositions of living beings. (As many men so many minds, and hard to have two men of one mind).

13. The mind indulges in its sport of deeming a span as a league, and *vice-versa* of thinking a long as short, as in the case of the operations of our dreams and fancy.

14. A Kalpa age is shortened to a moment, and so is a moment prolonged to a Kalpa, by the different modes of the mind; which is the regulator both of the duration and distance of time and place.

15. The perceptions of the quickness and slowness of motion, and of much or little in quantity, as also of swiftness or tardiness of time, belong to the mind and not to the dull material body (though these sensations are derived by means of the bodily organs).

16. So the feelings of sickness and error and of dolor and danger, and the passing of time and distance of place, all rise in the mind like the leaves and branches of trees. (From its inborn perceptions of them).

17. The mind is the cause of all its feelings, as water is the cause of the sea, and the heat of fire. Hence the mind is the source of all things, and intimately connected with whatever is existent in the world.

18. The thoughts that we have of the agent, effect and instrument of things, as also of the viewer, view and the instrumentality of sight, all belong to the mind.

19. The mind alone is perceived to be in existence in the world; and its representations of the forests and all other things are but variations of itself! So the thinking man sees the substance of gold only, in all its various formations of bangles and bracelets, which are taken for

naught. (All objectivity is dependant on the subjective mind, as there is no perception of an object independent of the mind. See identity of the subjective and objective in the Pantheistic Idealism of Spinoza).

CHAPTER CIV.

STORY OF A MAGIC SCENE.

Argument. Story of king Lavana and his court, and the Advent of a Sorcerer there.

Vasishtha said:—Hear me relate to you Rāma a very pretty narrative, representing the world as an enchanted city, stretched out by magic of the magician Mind.

2. There lies on the surface of this earth a large and populous tract of land by name of Northern Pāndava, a country full of forests of various kinds. (We know the Northern Kuru the Uttara Kuru or Otterokoros of Ptolemy, to be the Trans-Himalayan Tartary, which is here termed the North-Pāndava, from the King Pandu's rambles and the wanderings of the Pāndava princes in it in their exile).

3. The forests were deep and dense, and there dwell in the fastness of these woods a number of holy hermits; while the Vidyādhara damsels had wrought there many a bower of swinging creepers (for their amusement).

4. Heaps of rubicund farina, wafted by the breeze from full blown lotuses, rose as high as crimson hills on the ground; which was decorated with wreaths and garlands by the loads of flowers, which had fallen thereon from the surrounding trees.

5. Groves of Karanja plants were decorated with bundles of blossoms, to the utmost boundaries of the jungle; and the firmament resounded with the rustling noise, emitted by the leafy date trees in the villages around.

6. There was a range of tawny rocks on one side, and fields brown with ripened corn on another; while the warbling of cerulean doves—reechoed in the resonant groves about.

7. The shrill cry of the stork resounded in the forest, and the branches of tamala and pātali flowers, hang down like earrings of the hills.

8. Flocks of various birds, were making a chorus with their vocal music;

and the blooming crimson blossoms of pāribhadra arbors, were hanging over the banks, all along the length of the running streams.

9. Damsels in the cornfields, were exciting the passion of love with their vocal music; and the breezes blowing amidst forests of fruits and flowers, dropped down the blossoms in copious showers.

10. The birds, Siddhas and seers were sitting and singing outside their homes of mountain caverns; and made the valley symphonious with their celestial strains of holy hymns.

11. The Kinnara and Gandharva concerts, were singing under their bowers of plantain trees; and the greyish and gaysome groves of flowers, were filled with the hum of the whistling breeze.

12. The lord of this romantic country, was the virtuous Lavana, a descendant of king Harish Chandra; and as glorious as his sire the sun upon earth. (This prince had descended of the solar race).

13. His fair fame formed a white diadem to crown his head, and adorn his shoulders with its brightness; it whitened the hills in the form of so many Sivas, besmeared with the hoary ashes upon his tufted head and person.

14. His sword had made an end of all his enemies; who trembled as in a fit of fever on the hearing of his august name.

15. His greatest exertion was devoted to the supportance to respectable men; and his name was uttered like that of Hari by all his people.

16. The Apsara fairies sang with glee the songs of his praise, sitting in the celestial seats of the gods on the tops of the Himalayan mountains.

17. The regent of the skies heard with attention, the songs of the heavenly maids, and the aerial swans and cranes of Brahmā, were responsive to their eulogies with their gabbling cries. (*Dhani* is the enharmonic diapason of Indian music).

18. His uncommonly magnanimous and wonderous acts, which were free from the fault of niggardliness; were unlike to any thing that was ever heard or seen by any body.

19. His nature knew no wiliness, and it was a perfect stranger to pride and arrogance; he kept himself steadfast to his magnanimity, as Brahmā held himself fast to his rudrāksha beads.

20. He used to take his seat in the royal throne amidst his courtiers,

as the lord of the day occupies his seat in the sky for the eight parts (watches) of the day. (The Ritual day is divided into eight *yamārdha* parts for particular rites and duties).

21. After he was seated there as gladly as the moon in the firmament, his chieftains and legions appeared before the throne with their salutations (and presenting of arms).

22. Then as the royal party was seated in the court hall, beautiful songstresses (that were in attendance), began to sing, and ravish the hearts of the hearers, with the music of lutes.

23. Then a set of handsome maids, waved the beautiful chouries which they held in their hands, over the person of the king: and the ministers and counsellors, as wise as the preceptors of the gods and demons (Brihaspati and Sukra), took their seats beside him.

24. The ministers were then employed in the public affairs pending before them; and the dextrous officers were engaged in relating the reports of the country to the king.

25. There were the learned pandits reciting the holy legends from their books, and the courteous panegyrists chaunting their sacred eulogies on one side.

26. There appeared at this time a magician in his fantastic attire, and with his blustering vauntings before the Court; in the manner of a roaring cloud, threatening to deluge the earth with his showers of rain.

27. He bowed down to the ruler of the earth, and lowly bent his capped head and neck before the court; as a tree hangs down its loads of fruits, at the foot of a mountain.

28. He approached before the king, as a monkey advances to a shady and lofty tree, loaded with fruits and flowers. (The artful sorcerer is compared with the cunning monkey prying into a fruitful arbour).

29. The flippant brat then conveyed the fragrance of his sense, with the breath of his mouth; and addressed the lofty headed king with his sweet voice, as the humble bee hums to the lotus.

30. Reign O lord! that sittest on the earthly throne like the moon enthroned on high, to mark one wonderful feat of my art, known as the trick of Kharolikikā.

31. Saying so, he began to twirl about his magic staff set with peacocks' feathers, which began to display many wonders like the wonderful works of creation.

32. The king beheld it describing a bright circlet, emitting the particles of its rays around; and viewed in the manner, that the god Indra views his variegated rainbow sparkling afar in the sky.

33. As this time a chieftain of Sinde (who was the master of horse), entered the court, as a cloud appears in the starry heaven.

34. He was followed by his swift and beautiful courser, as the *Uchcha Sravā* horse of Indra follows his master in the celestial regions. (This is the Pegasus of the Hindus).

35. The chieftain brought the horse before the king and said this horse my lord! is a match for the *Uchcha Sravā*, who was produced from the milky ocean, and flies with the swiftness of the mind.

36. This horse of mine, O king of the earth! is the best of his kind, and a compeer of *Uchcha Sravās*; he is a personification of the wind in the swiftness of his flight.

37. My master has made a present of this horse to you, my lord; because the best of things is a suitable present to the best of men. (Great gifts are for the great; or, a donum worthy of the donor and donee).

38. After he had ended his speech the magician spoke in a voice, as sweet as that of the swallow, after the roaring of the cloud is hushed to silence.

39. Do you my lord ride upon this horse, and wander at your pleasure with full lustre on earth; as the sun shines forth in splendour by his revolving round the heavens.

40. Hearing this the king looked at the horse, and ordered him to be brought before him, in a voice like that of the peacock answering the roaring cloud.

41. The king saw the horse brought before him as a figure drawn in painting, and gazed upon him with his fixed eyes and without closing his eye-lids, as he was himself turned to a painting. (A gift horse is looked in his gait, and not in his mouth).

42. Having looked upon him for a long time, he mounted on his back, and sat still with his closed eye-lids, as the sage Agastya was confounded at the sight of the sea and its rocks.

43. He continued for a couple of hours as if he was drowned in his meditation, and as insensible saints remain in the enjoyment of their internal and spiritual stupor.

44. He remained as spell-bound and overpowered by his own might, and could not be roused from his stupefaction by any body, but was absorbed in some thoughts of his own mind.

45. The flapping chouries ceased to wave about his person, and the holders of the flappers remained as still as the moon beams at night.

46. The Courtiers remained motionless at seeing his quiescence, as when the filaments of the lotus, remain unmoved, by their being besmeared in the mud.

47. The noise of the people in the Courtyard, was all hushed and quiet; as the roaring of the clouds is stopped at the end of the rains.

48. The ministers were drowned in their thoughtfulness and doubts at the state of their king, as the host of the gods were filled with anxiety on seeing the club bearing Vishnu fighting with the demons.

49. The people were struck with terror and dismay, at seeing this apoplexy of their prince who remained with his closed eyes, like closed lotuses shorn of their beauty.

CHAPTER CV.

THE BREAKING OF THE MAGIC SPELL.

Argument. Inquiry of the courtiers into the cause of the king's apoplexy, and his answer thereto.

Vasishtha continued:—After a couple of hours the king returned to his senses, like the lotus flower resuming its beauty, after the mists of the rainy weather are over.

2. He shook his body decorated with ornaments upon his seat; as a mountain shakes with its peaks and woods at an earthquake.

3. His seat also shook under him as he came to his sense and moved his body, just as the seat of Siva on the Kailāsa mountain, is shaken by the movement of the infernal elephant.

4. As he was about to fall down from the horseback, he was held up by and supported upon the arms of his attendants; as the mount Meru is kept from falling, by the hills at its feet and sides.

5. The attendants bore the prince, in the deranged state of his mind upon their arms; as the still waters of the sea bear the figure of the moon that is disturbed by the waves.
6. The king asked them softly saying, what place was it and whose court it was; as the bee shut up in the flower cup of the lotus, asked it when it is about to sink in the water saying:—Ah! where am I, and where am I going?
7. The Courtiers then respectfully asked the king, what was the matter with him; with a voice as sweet as the lotus utters to the sun when he is eclipsed by Rāhu.
8. The attendants also with all the ministerial officers, asked him about his case; as the gods terrified at the great deluge, asked the sage Mārkaṇḍeya concerning the occurrence.
9. Lord! we were greatly dismayed, said they, upon seeing you in that plight; because the stoutest hearts are broken by accidents proceeding from unknown causes.
10. What were those pleasant objects of your desire, that had so much bewitched your mind? Since you know that all the objects which appear pleasant for the present, prove to be bitter at the end. *Gaudia principium nostri sunt saepe doloris.* Ovid. Pleasure is often the introduction to pain, and amid the roses fierce Repentence rears her snaky crest. Thomson. So: Pleasure is pain, when drunk without a rein.
11. How could your clear understanding, which has been pacified by the grand doctrines and precepts of the wise, fall in to the false fascinations of the foolish? (*Falsum gaudium juvat, quem nisi mendosum.* False pleasure pleases, none but the base).
12. The minds of fools are fascinated by the trivial and tawdry trifles of common people; but they are of no value to the high minded as one like yourself. (The good and great are above the reach of the allurements of pleasure).
13. Those who are elated by the pride of their bodies, have their minds always excited by ungovernable passions, which take their lead through life. (Pride is innate in beauty).
14. Your mind is elevated above common things, it is calm and quiet and enlightened by truth; and fraught with excellent qualities; yet it is strange to find it out of its wits.
15. The mind unpracticed to reasoning, is led away by the currents of

time and place, but the noble-minded are not subject to the influence of incantations and enchanting spells.

16. It is impossible for the reasoning mind to be weakened or deranged, the high mind like the mount towering of Meru, is not to be shaken by the boisterous winds.

17. Thus consoled by his companions, the countenance of the king resumed its colour; as the face of the full moon collects its brightness, in the bright fortnight of the month.

18. The moon-like face of the king was brightened by his full open eyes, as the vernal season is beautified by the blooming blossoms, after the winter frost has passed away.

19. The king's face shone forth with astonishment, and it was mixed with fear, at the remembrance of the charm of the magician; as the moon shines pale in the sky, after her deliverance from the shadow of an eclipse.

20. He saw the magician and said to him with a smile, as the serpent *takshaka* addresses his enemy—the weasel.

21. You trickster, said he, what was this snare which thou didst entrap me in, and how was it that thou didst perturb my tranquil soul by thy wily trick, as a gale disturbs the calm of the sea.

22. How wonderful are the captivating powers of spells, which they have derived from the Lord, and whose influence had overpowered on the strongest sense of my mind.

23. What are these bodies of men, that are subject to death and disease and what are our minds that are so susceptible of errors, and lead us to continued dangers.

24. The mind residing in the body, may be fraught with the highest knowledge, and yet the minds of the wisest of men, are liable to errors and illusion. (*Hominis est errare*. To err is human).

25. Hear ye courtiers! the wonderful tale of the adventures, which I passed through under this sorcery, from the moment that I had met this magician at first.

26. I have seen so many passing scenes in one single moment under this wizard, as had been shown of old by Brahmā in his destruction of the theurgy of Indra. (The mighty Sakra spread his Indrajāla or the web of his sorcery, in order to frustrate the attempts of the valiant Bali against him, and was at last foiled himself by the Brahma vidyā of

Brahmā).

27. Having said so, the king began to relate smilingly to his courtiers, the strange wonders which he had beheld in his state of hallucination.

28. The king said:—I beheld a region full with objects of various kinds, such as rivers and lakes, cities and mountains, with many boundary hills, and the ocean girding the earth around.

CHAPTER CVI.

THE TALISMAN OF THE KING'S MARRIAGE WITH A CHANDĀLA MAIDEN.

(*An Allegory of Human Depravity*).

Argument. The king borne on horse-back to the habitation of a huntsman, and was there married to his maiden daughter. (This adventure resembles that of Tajul Maluk in Gule Bākavli.)

The king related:—This land of mine abounding in forests and rivulets, and appearing as the miniature of this orb of the earth. Literally:—as the younger twin sister of the earth:—

2. This land appearing as the paradise of Indra, of which I am the king, and where I am now sitting in my court-hall, amidst my courtiers and all these citizens.

3. There appeared here yonder sorcerer from a distant country, like a demon rising from the infernal region on the surface of the ground.

4. He turned round his magic-wand emitting its radiance around, as the tempest rends and scatters the rainbow of Indra in fragments in the air.

5. I was looking intently at the whirling wand, and the horse standing before me, and then mounted on the back of the steed in the dizziness of my mind.

6. I sat on the back of this unmoving horse and seemed to ride on a fleet steed, with the swiftness of the Pushkara and Āvartaka clouds, riding over the tops of immovable rocks.

7. I then went to a chase in full speed, a pass over an ownerless desert, howling as the surges of the boundless ocean.

8. I was borne afterwards with the horse in the air, as if we were wafted by the winds; and dashed onward like common people, who are carried afar by the current of the insatiable desires of their minds.

9. Being then fatigued with my journey, and moving slowly with my wearied horse, I reached to the skirt of the desert which was as vacant as the mind of a pauper, and as empty as the heart of a woman. (Cares hover over roofs of wealth, and secrets from female hearts fly by stealth. *Curae laqueata circum Tecta volantes*. Hor. Cares that flutter bat-like round fretted roofs. A woman is never so weak as in keeping her secrets).

10. It was as the wilderness of the world burnt down by a conflagration, and without even a bird flying over it. It was as a waste of sandy frost, and without a tree or any water in it. (A vast desert displayed its barren waste).

11. It appeared as another sky in its extent, and as the eighth ocean of the world. It was as a sea on earth with its bed entirely dried up. (There are in all only seven oceans in Indian Geography, the eighth is a myth).

12. It was as expanded as the mind of a wise man, and as furious as the rage of the ignorant. There was no trace of human feet, nor track with any grass or herb in it. (Immeasurable and fathomless as the sapient mind.)

13. My mind was bewildered in this boundless desert, like that of a woman fallen into adversity, and having no friend or food or fruit for her supportance. (Adversity is the canker of the woman's breast: *asaubhagyan jvarāstrīnām*).

14. The face of the sky was washed by the waters, appearing in the mirage of the sandy desert; and I passed panting in that dreary spot until it was sunset.

15. It was with great pain and sorrow, that I passed across that vast desert; like the wise man who goes across this world, which is all hollow and void within.

16. After passing this desert, I met a thick forest beyond it, when the sun was setting in his setting mountain with his horse, and tired with traversing through the hollow sphere of heaven.

17. Here the birds were warbling amidst the *jāmb* and *kadamba* trees, and were the only friends that the weary travellers could meet with, in their weary and lonesome journey.

18. Here detached plots of long grass, were seen waving their tops; like covetous men nodding their heads, on finding some riches to their heart's content. (The poor are pleased with a little, and bow down their heads at petty pittances).

19. This shady forest afforded me a little joy, after my pains in the dry and dreary desert; as a lingering disease seems more desirable to men, than the pains attending on death.

20. I then got under the shade of *Jambīra* tree, and felt myself as pleased, as when the sage Markandeya got upon the top of the mountain at the great deluge. (The Ararat of Noah?).

21. Then I took shelter under the creepers, descending from its branches, as the scorching top of a mount, finds a temporary shadow under the umbrage of a dark cloud.

22. As I was hanging down with holding the pendant roots in my hand, the horse slid away from underneath me, as the sins of a man glide under him, that puts his trust in the sacred Ganges streams. (The purificatory power of Ganges water, resides even in the belief of its holiness, and does not consist only in bathing in it).

23. Fatigued with my travel of the live-long day in the dreary waste, I took my refuge under this tree; as a traveller rests under the shelter of a kalpa tree at the setting of the sun.

24. All this business of the world was stopped, as the sun went down to rest in the western hills (The Hindu ritual prescribing no duty for the night consisting of three watches—*triyama rajanī*).

25. As the shade of night overspread the bosom of the universe, the whole forest below betook itself to its nightly rest and silence. (The vegetable creation was known to sleep at night by the Hindu sages).

26. I reposed myself in the grassy hollow of a branch of that tree, and rested my head on the mossy bed like a bird in its nest. (Primeval men slept in the hollow of trees like birds, for fear of rapacious animals in the caves of the earth below, as also in the caverns of upland hills and mountains).

27. I remained there as insensible as one bitten by a snake, and as a dead body that has lost its past remembrance. (Sleep and death are akin to each other—*hypnos kai thanatos didumo adelpho*). I was as impotent as a sold slave; and as helpless as one fallen in a dark ditch or blind pit. Bought slaves *kṛita-dāśas* and their loss of liberty, were in vogue from the earliest times in India. ([Sanskrit: andha ku [...]] = a blind pit).

28. I passed that one night as a long Kalpa in my senselessness; and I thought I was buffeting in the waves like the seer—Markandeya at the great deluge (*i. e.* the body was insensible in the state of sleep; but the mind was active as in a dream, which makes an age of a moment).

29. I passed the night under a train of dangers and difficulties, that invaded me as in the state of dreaming; and I had no thought about my bathing or eating or worshipping my Maker (the mind being wholly occupied by the objects of the dream).

30. I passed the night in restlessness and disquiet, shaking like the branch of a tree; and this single night of trouble was as long as it was tedious to me (like the time of a lingering disease).

31. A melancholy overspread my countenance, as darkness had veiled the face of the night, and my waking eyes kept watching for the day, like blue-lotuses expecting with their watchful eyes the rising moon.

32. The demoniac noise of wild beasts being hushed in the forest at the end of the night, there fell a shivering fit on me with the clattering of my teeth through excessive cold.

33. I then beheld the east, red with the flush of intoxication; as if it was laughing at seeing me drowned in my difficulties.

34. I saw the sun advancing afterwards towards the earth, and to mount on his Airavata the regent elephant of that quarter. He seemed to be so full of glee, as the ignorant man has in his folly, and the poor man in obtaining a treasure.

35. Having got up from my mossy bed, I shook off my bed cloth, like the god Siva tossing about his elephantine hide at his giddy dance in the evening. (See Magh. Book I).

36. I then began to wander in the wide forestland, as the god Rudra roves about the wide world, after its desolation by his demons at the end of kalpas.

37. There was no animal of any kind to be seen in the desolate desert, as the good qualities of good breeding, are never to be found in the persons of the illiterate.

38. I saw only the lively birds, perching and chirping all about the woods without intermission.

39. It was then at midday, when the sun had run his eighth hour, and the plants had dried up the dews of their morning baths.

40. That I beheld a damsel carrying some food and a goblet of water, on the way as Hari bore the poisonous liquor to the demons in his disguise in the shape of Mādhavī.

41. She was of a swarthy complexion, and dressed in sable black attire; and looked askance at me; when I advanced towards her as the bright moon appears towards the dark and sable night.

42. I asked her to give me some of her food in my great distress, because, I told her, one is enriched by relieving the distress of the needy.

43. O good maid; said I, increasing hunger is consuming my bowels and I would take any food, even as the female serpent devours her own brood and young, in the excess of her hunger. (Hunger beats down the stony wall, and impure food is pure to the hungry).

44. I begged of thee and yet thou gavest me nothing, but dost remain as inexorable as the goddess of fortune, who declines to favour the wretched, however they implore her aid. (Fortune turns a deaf ear to the supplications of the poor).

45. Then I kept a long time, following her closely from one wood to another, and clinging to her as her shadow, moving behind her in the afternoon.

46. She then turned to me and said:—Know me, to be a Chandāla girl and bearing the name of Harakeyuri; we are as cruel as Rākshasas, and feeders on human flesh as on those of horses and elephants.

47. You cannot, O King! get your food by merely your craving it of me; as it is hard to have the favour of men, without first meeting with their desires.

48. Saying so, she went on trippingly at every step, and then entered into an arbour on the wayside and spoke merrily unto me saying:—

49. Well, I will give you of this food, if you will consent to be my husband; for it is not the business of base and common people to do good to others, before securing their own good.

50. My Chandāla father is here ploughing in the field, with his sturdy yoke of bulls, and has the figure of a demon, standing in the cemetery with his haggardly hungry and dusky stature.

51. This food is for him, and may be given to you, if you will agree to espouse me; because the husband deserves to be served even at the peril

of one's life.

52. To this I replied, I agree to take thee to my wife, for what fool is there that will abide by the usage of his family, when his life is in danger?

53. She then gave me half of the food she had with her, as Mādhavī parted with half of her ambrosia to the hungry Indra of old.

54. I ate the Chandal's food, and drank the beverage of *Jambu* fruits which she gave me; and then rested at that place, and fell to a sleep caused by my fatigue and long walking.

55. Then she approached to me, as a black cloud advances before the sun; she held me in her arms, and led me onward with her guiding hand, and as fondly as her second self.

56. She took me to her father, a fat and ugly fellow of a repulsive appearance; as the tormenting agony of death, leads a person to the hideous cell of the devil.

57. My companion whispered to his ears the tidings of our case, as the black bee hums her tale softly to the ear of an elephant (in order to sip his frontal juice or ichor of *mada-bārī*).

58. This man, said she, is to be my husband, if you, my father, will give your consent. To this he expressed his approval by saying—"Vādham be it so" by the end of this day (when marriage rites usually take place and is called *godhuli*, or the dusty dusk of returning herds from their pasture grounds).

59. He loosened the bulls from their yoke, as the regent of death releases his hell hounds. And it was in the dusk of the day, when the sky was obscured by the evening mist, and rising dust of *godhuli*, that we were dismissed from the demons' presence, to take our own way.

60. We passed the great jungle in a short time, and reached the Chandāla's abode in the evening; as the demons pass amidst the funeral ground, to rest in their charnel vaults at night.

61. The dwelling had on one side, the slaughtered monkeys, cocks and crows; and swarms of flies flying over them, and sucking the blood sprinkled over the ground.

62. The moist entrails and arteries of the slaughtered beasts, that were hung up to be dried in the sun; were chased by the ravenous birds of the air, that kept hovering over them; while flocks of birds fluttered over the *Jambira* trees (to pick up the fruits for their food).

63. There were heaps of fat laid up to be dried in the portico, and ravenous birds flying over them; and the skins of the slain animals, which were besmeared with blood, lay in piles before their sight.

64. Little children had bits of flesh in their hands, beset by buzzing flies; and there were the veteran Chandālas, sitting by and rebuking the boys.

65. We then entered the house scattered with disgusting entrails and intestines about, and I thought myself as the ghost of a dead man standing beside the regent of death.

66. I had then a seat of a big plantain leaf, given to me with due respect, in order to be seated as a welcome guest, in the abominable abode of my new-earned father-in-law.

67. My squint eyed mother-in-law then eyed at me, with her blood-red eyeballs; and muttered with gladness in her look, "is this our would be son-in-law?"

68. Afterwards we sat on some seats of skin, and I partook of the repast which was served before me, as the reward of my sins (*i. e.* this fare was as unpalatable, as the requital of one's crimes).

69. I heard there many of those endearing words, which were the seeds of endless misery; as also many such speeches that were unpleasant to my mind, for their being of no benefit to me.

70. Afterwards, it came to pass on one day, when the sky was cloudless and the stars were shining; that they presented a dowry of cloths and other articles before me (as dānadravya).

71. With these they made over that frightful maiden to me, and we were joined together as black and white, and as sin and its torment together (*i. e.* she was given to torment me for my past sins).

72. The flesh-eating Chandālas, festivated the marriage ceremony with profusion of wine and loud shouts of joy; they beat their sounding tomtoms with merriment, as wicked men delight in carrying on the acts of their vileness. (The giddy mirth of the rabble, is compared with the revelry of the riotous).

CHAPTER CVII.

DESCRIPTION OF A TRAIN OF DANGERS.

Argument. The King's residence at the Chandāla's abode and his adventures during sixty years at that place.

The king continued:—What more shall I say of that festivity, which had quite subdued my soul? I was thenceforward named as Pushta-Pukkusha or cherished Chandāla by my fellows. (Beng-ghar-jāmāi or home-bred bridegroom).

2. After the festivity had lasted for a week, and I had passed full eight months at that place; my wife had her pubertal efflorescence, and afterwards her conception also (garbhādhāna and garbha).

3. She was delivered of a daughter which is the cause of woe, as a danger is the spring of calamities. (The parallel passage is well known *dārikā dukkhā dāyikā*, a daughter is the source of grief). This daughter grew up as soon as the growth of the cares and sorrows of the ignorant. (The wise neither care nor sorrow for any earthly matter).

4. She brought forth again a black boy in course of three years; as the fruit of folly raises the false expectation of fruition (*i. e.* We are often frustrated in our hopes in our boys).

5. She again gave birth to a daughter and then to another boy; and thus I became an old Chandāla, with a large family in that forest land.

6. In this manner passed many years with these shoots of my woe in that place; as a Brahmicide has to pass long years of torment in hell-fire. (Here is a piece of priestcraft in the augmented torment for killing a Brāhman as any other man).

7. I had to undergo all the pains of heat and cold, of chill-winds and frost, without any help to be had in that dreary forest; and as an old tortoise is constrained to move about in the mud of a pool for ever.

8. Being burthen with the cares of my family, and troubled by anxieties of my mind; I saw my increasing afflictions like a conflagration rising all about me.

9. Clad in bark and wrapt in old and ragged cloths, with a covering of grass and a straw hat on my head, I bore loads of logs from the woods; as we bear the burden of sins on our backs and heads. (See Bunyan's Pilgrim's Progress).

10. I had to pass full many a live-long year, under the shade of *dhavalī* trees; with no other cloth or covering on me than an old

tattered, dirty and stinking *Kaupina*, which was beset by flees and leeches. (*Kaupina* a piece of rag covering the lower secret parts of the body as that of Fakirs and Yogis).

11. I was exposed to the chill cold winds, in all my toils to support my family; and lay like a frog in some cave in the woods, under the keen blasts of winter.

12. The many quarrels and bickerings, and the sorrows and wailings, to which I was often exposed at home and abroad, made my blood to gush out in tears from my weeping eyes.

13. We passed the nights on marshy grounds in the jungle, and being deluged by the raining clouds, we took our shelter in the caverns of mountains, with no other food than the roasted flesh of bears.

14. Afterwards the rainy season of sowing being over, and the dark drizzling clouds having dispersed in air, I was driven from my abode, by the unkindness of my relations and continued contention with others.

15. Being thus in dread of every body in the neighbourhood, I removed myself to the house of another man, where I dwelt with my wife and prattling children for some years.

16. Then vexed by the scolding of the termagant Chandālī, and the threats of the villainous Chandālas; my face became as pale as the waning moon under the shadow of Rāhu (the ascending node).

17. I was bit and scratched by the teeth and nails of my wife, as if my flesh and muscles were torn and gnawed down under the grinders of a tigress; and I was as one caught by or sold to a hellish fiend, and thought myself as changed to an infernal being also.

18. I suffered under the torrents of snow thrown out of the caverns of the Himālaya, and was exposed to the showers of frost, that fell continually in the dewy season.

19. I felt on my naked body the iron shafts of rain, as darts let fly from the bow of death; and in my sickly and decrepit old age, I had to live upon the roots of withered vegetables.

20. I dug them out plentifully from the woodland grounds and eat them with a zest, as a fortunate man has in tasting his dainty dishes of well cooked meat.

21. I took my food apart and untouched by any body, for fear of being polluted by the touch of a vile and base born family; and because the pungency of my unsavoury diet, made my mouth wry at every morsel.

22. While I was famishing in this manner, I saw others had their venison and sheep's flesh bought from other places for their food; and who pampered their bodies also with the flesh they cut out from other living animals and devoured raw with great zest.

23. They bought animal flesh sold in iron pots and stuck in spits, for undergoing migrations into as many thousand bodies as they have killed and fed upon. (This is the Pythagorean doctrine of metempsychosis of the soul, as described in Goldsmith's Citizen of the world).

24. I often repaired to the garden grounds of the Chandālas, with my spade and basket in the cool of the evening, in order to collect the raw flesh, which had been cast about in the dirt, for making any food of them.

25. But the time seemed to turn favourable to me, when I was about to be cast into hell, by leading me to take refuge of the mountain caverns, and seek my supportance there by the roots and plants growing therein.

26. In this state, I was met by my good chance, on some Chandālas appearing in person before me, and driving away the village dogs with their clubs from before them (to the woods).

27. They gave my wife and children some bad rice as the villagers used to take, and we passed the night under the shade of a palm tree, whose withered leaves were rattling with the rain drops, that fell in showers upon them.

28. We passed the night in company with the sylvan apes, with our teeth clattering with cold; and the hairs of our bodies standing on their ends, like a thousand thorns through coldness.

29. The rain drops decorated our bodies with granules of vivid pearls, and our bellies were as lean and lank like an empty cloud through hunger and for want of food.

30. Then there rose a quarrel in this direful forest, between me and my wife; and we kept answering one another, with our clattering teeth and ruddy eyes by effect of the cold.

31. My foul and dirty person resembled that of a dark black demon, and we roved about the borders of rivers and brooks, to fish with a rod and hook in my hand.

32. I wandered also with a trap in my hand, like Yama with his noose at the desolation of the earth; and caught and killed and drank the heart blood of the deer in my hunger and thirst.

33. I sucked the warm heart blood, as the milk of my mother's breast, at the time of famishing; and being besmeared in blood, I stood as a blood sucking demon in the cemetery.

34. The Vetālas of the woods fled before me, as they do from the furies of the forests; and I set my snares and nets in the woods, for catching the deer and birds of the air.

35. As people spread the nets of their wives and children, only to be entangled in them in the false hope of happiness; so did I spread my net of thread, to beguile the birds to their destruction.

36. Though worried and worn out in the nets of worldly cares, and surrounded on every side by the miseries of our vicious lives; yet do our minds take their delight, in the perpetration of cruel and foul acts (to the injury of others).

37. Our wishes are stretched as far and wide, as a running river overflows its banks in the rainy season; but the objects of our desires fly afar from us, as snakes hide themselves from the snake eating *Karabhas* by their own sagacity. (The *Karabha* is a quadruped of the weasel kind, and is called *gohadgel*—in Bengali).

38. We have cast off kindness from our hearts, as the snake leaves off his slough; and take a delight to let fly the hissing arrows of our malice, as the thunder storm betides all animals.

39. Men are delighted at the sight of cooling clouds, at the end of the hot season; but they avoid at a distance the rough briny shore spreading wide before them. (So men hail their happiness, and avoid their troubles).

40. But I underwent many a difficulty, which multiplied as thickly upon me, as the weeds growing in dales; and I moved about all the corners of that hellish spot, during my destined time. (What is decreed, cannot be avoided).

41. I have sown the seeds of sin under the rain-water of my ignorance, to grow speedily as thorns on my way. I have laid hidden snares for the unwary innocent, to secure myself in the mountain caves.

42. I have caught and killed the innocent deer in the trap; to feed upon its flesh; and have killed the *chowry* kine, to lay my head on the hair hanging down their necks.

43. I slept unconscious of myself in my ignorance, as Vishnu lay on his huge hydra; I lay with my out-stretched legs and limbs in the brown

cell, resounding to the yell of wild beasts abroad.

44. I lay my body also, on the frost of a cave in the marshy ground of Vindhya; and wrapped my swarthy form in a tattered quilt, hanging down my neck and full of fleas.

45. I bore it on my back, as a bear bears the long bristles upon him even in the hot season; and suffered the heat of the wild fire, which burnt away many wild animals which perished in groups as in the last conflagration of the world.

46. My wife bore her young ones, both for our pleasure as well as pain: as the food of the glutton, is both for his satiety and sickness; and the influence of planets, is for our good and evil also.

47. Thus I the only son of a king, had to pass sixty painful years of my life, as so many kalpa ages of long duration.

48. I raved sometimes in my rage, and wept at others in my bitter grief; I fared on coarse meals, and dwelt, alas! in the abodes of vulgar Chandālas. Thus I passed so many years of my misery at that place, as one fastened to the fetters of his insatiable desires, is doomed to toil and moil for naught until his death. (Bound to our desires, we are dragged to the grave).

CHAPTER CVIII.

DESCRIPTION OF A DRAUGHT AND DEARTH.

Argument. The distress of Chandālas caused by famine and want of Rain.

The king continued to say:—Time passed away, and old age overtook me, and turned my beard to blades of grass covered with hoar frost.

2. My days glided away in alternate joy and grief, brought on by my fate and acts; just as a river flows on with the green and dried leaves, which the winds scatter over it.

3. Quarrels and broils, misfortunes and mischances, befell on me every moment; and beset me as thickly and as fastly as the arrows of woe flying in a warfare.

4. My foolish mind kept fluttering like a bird, in the maze of my wishes

and fancies; and my heart was perturbed by passions, like the sea by its raging waves.

5. My soul was revolving on the vehicle of my wandering thoughts; and I was borne away by them like a floating straw, to the whirlpool of the eventful ocean of time.

6. I that moved about like a worm amidst the woodlands of Vindhya, for my simple supportance, felt myself in the process of years, to be weakened and pulled down in my frame, like a biped beast of burthen.

7. I forgot my royalty like a dead man, in that state of my wretchedness, and was confirmed in my belief of a Chandāla, and bound to that hilly spot like a wingless bird.

8. The world appeared to me, as desolate as at its final desolation; and as a forest consumed by a conflagration; it seemed as the sea-shore lashed by huge surges; and as a withered tree struck by a lightning.

9. The marshy ground at the foot of Vindhya was all dried up, and left no corn nor vegetable, nor any water for food or drink; and the whole group of Chandālas, was about to die in dearth and dryness.

10. The clouds ceased to rain, and disappeared from sight; and the winds blew with sparks of fire in them. (The hot winds of the monsoon called agni-vrishti).

11. The forest trees were bare and leafless, and the withered leaves were strewn over the ground; wild fires were raging here and there, and the wood-lands became as desolate, as the abodes of austere ascetics (dwelling in the deserts).

12. There ensued a formidable famine, and a furious flame of wildfire spread all around; it burnt down the whole forest, and reduced the grass and gravels all to ashes.

13. The people were daubed with ashes all over their bodies, and were famishing for want of food and drink; because the land was without any article of food or even grass or water in it, and had turned to a dreary desert.

14. The mirage of the desert glistened as water, and deluded the dry buffaloes to roll in it (as in a pool); and there was no current of breeze to cool the desert air.

15. The call and cry for water, came only to the ears of men; who were parching under the burning rays of the torrid sun (in the Deccan).

16. The hungry mob, hurrying to browse the branches and herbs, yielded their lives in those acts; while others sharpened their teeth, in their acts of tearing and devouring one another.

17. Some ran to bite the gum of catechu, thinking it to be a bit of flesh; while others were swallowing the stones, as if they were cakes lying on the ground before them.

18. The ground was sprinkled with blood, by the mutual biting and tearing of men; as when blood is spilt in profusion, by the lion's killing a big and starving elephant.

19. Every one was as ferocious as a lion, in his attempt to devour another as his prey; and men mutually fought with one another, as wrestlers do in their contest.

20. The trees were leafless, and the hot winds were blowing as fire-brands on all sides; and wild cats were licking the human blood, that was spilt on the rocky ground.

21. The flame of the wild fire rose high in the air, with clouds of smoke whirling with the howling winds of the forest; it growled aloud in every place, and filled the forest-land with heaps of brown cinders and burning fire brands.

22. Huge serpents were burnt in their caves, and the fumes rising from these burning bodies, served to grow the poisonous plants on the spot; while the flame stretching aloft with the winds, gave the sky an appearance of the glory of the setting sun.

23. Heaps of ashes were lifted like dust, by the high howling winds, and stood as domes unsupported by pillars in the open sky; and the little children stood crying for fear of them, beside their weeping parents.

24. There were some men who tore a dead body with their teeth, and in their great haste to devour the flesh, bit their own hands and fingers, which were besmeared in their own blood.

25. The vultures flying in the air, darted upon the smoke, thinking it a turret of trees, and pounced upon the fire brands, taking them for bits of raw flesh.

26. Men biting and tearing one another, were flying in all directions; when the splitting of the burning wood hit upon their breasts and bellies, and made them gory with blood gushing out of them.

27. The winds were howling in the hollow caves, and the flames of the wild fire flashing with fury; the snakes were hissing for fear of these,

and the burnt woods were falling down with hideous noise.

28. Thus beset by dangers and horrors, with no other shelter than the rugged hollows of rocks, this place presented a picture of this world, with its circumambient flames, burning as the twelve zodiacal suns on high.

29. The winds were blowing hot amidst the burning woods and rocks, and drying up all things; and the heat of the fire below and the sunbeams above, together with the domestic calamities caused by influence of the planet Saturn, made this place a counterpart of this woeful world.

CHAPTER CIX.

MIGRATION OF THE CHANDĀLAS.

Argument. The perilous journey through the Delusive World.

The king continued:—As these calamities continued to rage in this place, by the displeasure of destiny; and the disasters of the last dissolution prematurely overtook the forest and mountaineers here:—

2. Some of these men went out from that place, with their wives and children, in search of some new abodes in foreign lands; as the clouds disperse and disappear from the sky, after the rainy season is over.

3. They were accompanied by their wives and children and close relatives, who clung to them as the members of their bodies; but the lean and infirm were left behind them, like the separated branches of trees.

4. Some of these emigrants were devoured by tigers, as they went out of their houses; as unfledged birds are caught by falcons, as they come out of their nests.

5. Some entered into the fire like moths, to put an end to their miserable lives; others fell into the pits, like fragments of rocks falling from the hills.

6. I separated myself from the connections of my father-in-law and others; and depending upon myself, I escaped narrowly from that distressed country, with my wife and children about me.

7. We passed the pit-falls and storms, and the wild beasts and snakes,

without any harm; and came out of that forest safe from all the deadly perils of the way.

8. Having then arrived at the border of that forest, we got to the shade of some palm trees, where I lay down my children from my shoulders as burdens of my sin and woes.[12]

[12] Compare the adventure of the prince Tājul Malur in Guli Bakāwalī, and his bearing the burthen of his children by the Negro wife on his shoulders.

9. I halted here after my tiresome journey and lengthened troubles, as one who had fled from the confines of hell; and took my rest like the withering lotus, from the scorching sunbeams and heat of summer.

10. My Chandāla wife also slept under the same tree, and my two boys lay fast asleep in each other's embrace, under the cooling shade.

11. Afterwards my younger son Prach'chhaka, who was as dear to us as he was the less intelligent, rose up and stood before me.

12. He said with a depressed spirit, and tears gushing out of his eyes, "Papa give me soon some meat-food and drink or else I die".

13. The little boy repeatedly made the same request, and said with tears in his eyes, that he was dying of hunger.

14. I told him I had no meat, and the more I said so, the more he repeated his foolish craving, which could neither be supplied with nor put down to silence.

15. I was then moved by paternal affection, and affliction of my heart, to tell him, "child, cut off a slice of my flesh, and roast and eat it."

16. He agreed to it, and said 'give it then'; because his hunger was so pressing and his vitality was so much exhausted, that he could not decline to crave my flesh for his food.

17. Being then overpowered by affection and compassion I thought of putting an end to all my grief with my life, which became so intolerable to me at his excessive distress.

18. Being unable to endure the pain of my affection, I despaired of my own life; and resolved to resort to death, as my only friend at this last extremity.

19. I collected some wood, and heaped them together for my funeral pile, and having put it on fire, I saw it blaze as I wished.

20. As I was hastening to throw myself on this pile, I was immediately roused from my reverie by the sound of music proceeding from this palace, hailing me as king, and shouting my victory *jaya*.

21. I understood this conjurer had wrought this enchantment on me, and put me to all these imaginable troubles for so long a period.

22. Like the ignorant, I was subject to a hundred changes of fortune (which can never approach the wise). As the great and mighty King—Lavana, had been recapitulating and expostulating on the vicissitudes of fortune:—

23. The sorcerer suddenly disappeared from his sight, at which the courtiers looked around them with their staring eyes; and then addressed the king, saying:—

24. This man was no sorcerer, our liege lord! who had no mercenary views of his own in this; but it was a divine magic (theurgy), that was displayed to our lord, to represent the lot of humanity and the state of the world.

25. This world is evidently a creation of the mind, and the imaginary world is only a display of the infinite power of the Almighty. (It was a coinage of the brain, a stretch of the imagination which gives images to ideals).

26. These hundreds of worldly systems, display the multifarious powers of Omnipotence; which delude even the minds of the most wise, to believe in the reality of unrealities, as it were by the spell of magic.

27. This delusion being so potent on the minds of wise, it is no wonder, that our king would be overpowered by it, when all common minds are labouring under the same error.

28. This delusive magic was not spread over the mind, by any trick or art of the conjurer; who aimed at nothing more than his own gain, by the act of his sorcery (it is the divine will, which spreads the illusion alike on all minds).

29. They that love money, never go away of themselves without getting something: therefore we are tossed on the waves of doubt (*i. e.* doubtful) to take him for a sorcerer.

30. Vasishtha said:—Rāma! though I am sitting here at this moment, before you and others of this assembly; yet I am quite sensible of the truth of this story, which is no fiction like the tale of the boy I have told you before, nor is it any coining or hearsay of mine.

31. Thus the mind is enlarged by the various inventions of its imagination, as a tree is extended by the expansion of its boughs and branches. The extended mind encompasses all things, as an outstretched arbour overspreads on the ground. It is the mind's comprehension of every thing, and its conversancy with the natures of all things, that serve to lead it to its state of perfection. (The amplitude of the mind, consists in the extent of its knowledge).

CHAPTER CX.

DESCRIPTION OF MIND.

Argument. The great Magnitude of mental powers, and government of the Mind.

Vasishtha said:—Since the subjective Intellect *chit*, has derived the power of knowing the objective Intelligibles *chetvas*, from the supreme cause in the beginning; it went on to multiply and diversify the objects of its intelligence, and thus fell from the knowledge of the one intelligent Universal *Ego*, to the delusion of the particular *non egos ad infinitum*. (The knowledge of the subjective universal soul being lost, the mind is left to be bewildered in the objective particulars to no end).

2. Thus Rāma, the faculties of the mind, being deluded by the unrealities of particulars, they continue to attribute specialities and differences to the general ones to their utter error. (Multiplication and differentiation of objects, mislead the mind from the universal unity of the only one).

3. The mental powers are ever busy to multiply the unrealities to infinity, as ignorant children are prone to create the false goblins of their fancy, only for their terror and trouble.

4. But the reality soon disperses the troublesome unrealities, and the unsullied understanding drives off the errors of imagination, as the sun-shine dispels the darkness.

5. The mind brings distant objects near it, and throws the nearer ones at a distance; it trots and flutters in living beings, as boys leap and jump in bushes after little birds.

6. The wistful mind is fearful, where there is nothing to fear; as the

affrighted traveller takes the stump of a tree for demon, standing on his way.

7. The suspicious mind suspects a friend for a foe, as a drunken sot thinks himself lying on the ground, while he is walking along.

8. The distracted mind, sees the fiery Saturn in the cooling moon; and the nectar being swallowed as poison, acts as poison itself.

9. The building of an aerial castle however untrue, is taken for truth for the time being; and the mind dwelling on hopes, is a dreamer in its waking state.

10. The disease of desire is the delusion of the mind; therefore it is to be rooted out at once with all diligence from the mind.

11. The minds of men being entangled in the net of avarice like poor stags, are rendered as helpless as these beasts of prey, in the forest of the world.

12. He who has removed by his reasoning, the vain anxieties of his mind, has displayed the light of his soul, like that of the unclouded sun to sight.

13. Know therefore that it is mind that make, the man and not his body that is called as such: the body is dull matter, but the mind is neither a material nor immaterial substance (as the spirit).

14. Whatever is done with the mind or voluntarily by any man, know Rāma, that act to be actually done by him (since an involuntary action is indifferent by itself); and whatsoever is shunned by it, know that to be kept out *in actu*.

15. The mind alone makes the whole world, to the utmost end of the spheres; the mind is the vacuum, and it is the air and earth in its greatness. (Since it comprehends them all in itself; and none of these is perceptible without the mind).

16. If the mind do not join a thing with its known properties and qualities; then the sun and the luminaries would appear to be without their light (as it is with the day-blind bats and owls, that take the day light for darkness, and the dark night for their bright day light).

17. The mind assumes the properties of knowledge and ignorance, whence it is called a knowing or unknowing thing; but these properties are not to be attributed to the body, for a living body is never known to be wise, nor a dead carcase an ignorant person.

18. The mind becomes the sight in its act of seeing, and it is hearing also when it hears any thing; it is the feeling of touch in connection with the skin, and it is smelling when connected with the nose.

19. So it becomes taste being connected with the tongue and palate, and takes many other names besides, according to its other faculties. Thus the mind is the chief actor on the stage of the living animal body.

20. It magnifies the minute and makes the true appear as untrue; it sweetens the bitter and sours the sweet, and turns a foe to a friend and *vice-versa*.

21. In whatever manner the mind represents itself in its various aspects, the same becomes evident to us both in our perceptions and conceptions of them (*i. e.* every body takes things in the same light, as his mind represents them unto him).

22. It was by virtue of such a representation, that the dreaming mind of king Haris chandra, took the course of one night for the long period of a dozen of years.

23. It was owing to a similar idea of the mind, that the whole city of Brahmā appeared to be situated within himself.

24. The presentation of a fair prospect before the imagination, turns the present pain to pleasure; as a man bound in chains forgets his painful state, in the hopes of his release or installation on the next morning.

25. The mind being well fortified and brought under the subjection of reason, brings all the members of the body and internal passions of the heart under our control; but the loose and ungoverned mind, gives a loose rein to them for their going astray; as the loosened thread of a string of pearls, scatters the precious grains at random over the ground.

26. The mind that preserves its clear sightedness, and its equanimity and unalterableness in all places, and under all conditions; retains its even temper and nice discernment at all times, under the testimony of its consciousness, and approbation of its good conscience.

27. With your mind acquainted with the states of all things, but undisturbed by the fluctuations of the objects that come under your cognizance, you must retain, O Rāma! your self-possession at all times, and remain like a dumb and dull body (without being moved by any thing).

28. The mind is restless of its own nature, with all its vain thoughts and desires within itself; but the man is carried abroad as by its

current; over hills and deserts and across rivers and seas, to far and remote cities and countries (in search of gain).

29. The waking mind deems the objects of its desire, to be as sweet as honey, and whatever it does not like, to be as bitter as gall; although they may be sweet to taste (*i. e.* the blindness of sensuous minds in their choice of evil for good, and slighting of good as evil).

30. Some minds with too much self reliance in themselves, and without considering the true nature of things; give them different forms and colours, according to their own conceptions and opinions, though they are far from truth. (Every man delights in his own hobby horse).

31. The mind is a pulsation of the power of the Divine Intellect, that ventilates in the breeze and glares in luminous bodies, melts in the liquids and hardens in solid substances. (Compare the lines of Pope: "Glow in the sun &c." The mind is dependent on the intellect, and the mental operations, are subordinate to the intellectual).

32. It vanishes in vacuity and extends in the space; it dwells in everything at its pleasure, and flies from everywhere at its will.

33. It whitens the black and blackens the white, and is confined to no place or time but extends through all. (The mind can make a heaven of hell, and a hell of heaven).

34. The mind being absent or settled elsewhere, we do not taste the sweet, which we suck or swallow or grind under the teeth or lick with the tongue.

35. What is seen by the mind, is seen with the eyes, and what is unseen by it, is never seen by the visual organs; as things lying in the dark are not perceptible to the sight.

36. The mind is embodied in the organic body, accompanied by the sensible organs; but it is the mind that actuates the senses and receives the sensations; the senses are the products of the mind, but the mind is not a production of sensations.

37. Those great souls (philosophers), who have investigated into the manner of the connection between the two quite different substances of the body and mind, and those learned men who show us their mutual relations (the psychologists), are truly worthy of our veneration.

38. A handsome woman decked with flowers in the braids of her hair, and looking loosely with her amorous glances, is like a log of wood, in contact with the body of one, whose mind is absent from himself. (The dalliance of a woman is dead and lost, to the unfeeling heart and

unmindful man).

39. The dispassionate *Yogi* that sits reclined in his abstract meditation in the forest, has no sense of his hands being bitten off by a voracious beast from his body; owing to the absence of his mind.

40. The mind of the sage, which is practised in mental abstraction, may with ease be inclined to convert his pleasures to pain, and his pains to pleasure.

41. The mind employed in some other thought and inattentive to the present discourse, finds it as a detached piece of wood dis severed by an axe. (The presence of the mind joins the parts of a lecture, as its inadvertence disjoins them from their consecutive order).

42. A man sitting at home, and thinking of his standing on the precipice of a mountain, or falling into the hollow cave below, shudders at the idea of his imminent danger: so also one is startled at the prospect of a dreary desert even in his dream, and is bewildered to imagine the vast deep under the clouds. (See Hume on the Association of Ideas).

43. The mind feels a delight at the sight of a lovely spot in its dream, and at seeing the hills, cities and houses stretching or the clusters of stars shining in the extended plain of the sky. (Objects which are pleasurable or painful to the sight, give pleasure and pain to the mind, when it is connected with that sense).

44. The restless mind is busy to stretch many a hill and dale and cities and houses in our dreams, as these are the billows in the vast ocean of the soul.

45. As the waters of the sea display themselves in huge surges, billows and waves, so the mind which is in the body, displays itself in the various sights exhibited in our dreams. (Meaning, the dreams to be transformations (*Vikāras*) of the mind, like the waves of the water).

46. As the leaves and branches, flowers and fruits are the products of the shooting seed; so every thing that is seen in our waking dreams, is the creations of our minds.

47. As a golden image is no other than the very gold, so the creatures of our living dreams, are not otherwise than the creations of our fanciful mind.

48. As a drop or shower of rain, and a foam or froth of the wave, are but different forms of water; so the varieties (*manatā*), of sensible objects are but formations of the same mind. (Lit. formations or transformations of the mind).

49. These are but the thoughts of our minds, that are seen in our waking dreams; like the various garbs which an actor puts on him, to represent different characters in a play.

50. As the king Lavana believed himself to be a chandāla for some time, so do we believe ourselves to be so and so, by the thoughts of our minds.

51. Whatever we think ourselves to be in our consciousness, the same soon comes to pass upon us; therefore mould the thoughts of your mind in any way you like (*i. e.* as one thinks himself to be, so will he find himself to become in his own conceit).

52. The embodied being beholds many cities and towns, hills and rivers before him; all which are but visions of waking dreams, and stretched out by the inward mind.

53. One sees a demon in a deity, and a snake where there is no snake; it is the idea that fosters the thought, as the king Lavana fostered the thoughts of his ideal forms.

54. As the idea of man includes that of a woman also, and the idea of father comprises that of the son likewise; so the mind includes the wish, and the wish is accompanied by its action with every person. (As when I say I have a mind to do so, I mean I have a wish to do it; and the same wish leads me to its execution. Or that the action is concomitant with the will so the phrase: "take will for the deed").

55. It is by its wish that the mind is subject to death, and to be born again in other bodies; and though it is a formless thing of its nature, yet it is by its constant habit of thinking, that it contracts the notion of its being a living substance (*jīva*).

56. The mind is busy with its thoughts of long drawn wishes, which cause its repeated births and deaths, and their concomitants of hopes and fears, and pleasure and pain. (The wish is father of thoughts, and these mould our acts and lives).

57. Pleasure and pain are situated in the mind like the oil in the sesamum seed, and these are thickened or thinned like the oil under particular circumstances of life. Prosperity thickens our pleasure, and adversity our pain; and these are thinned by their reverses again.

58. As it is the greater or lighter pressure of the oil-mill, that thickens or thins the oil, so it is the deeper or lighter attention of the mind, that aggravates or lightens its sense of pleasure or pain. (Loss or gain unfelt, is nothing lost or gained. The pleasure or pain of

which we are ignorant, is no pleasure or pain).

59. As our wishes are directed by the particular circumstances of time and place, so the measurements of time and place, are made according to the intensity or laxity of our thoughts (*i. e.* the intense application or inattention of the mind, prolongs and shortens the measure of time and place to us).

60. It is the mind that is satisfied and delighted at the fulfilment of our wishes, and not the body which is insensible of its enjoyments. (The commentary explains the participation of the enjoyment both by the body and mind, and not by one independently of the other).

61. The mind is delighted with its imaginary desires within the body, as a secluded woman takes her delight in the seraglio. (The pleasure of imagination pleases the inmost soul, when we have no external and bodily pleasure to enjoy).

62. He who does not give indulgence to levities and fickleness in his heart, is sure to subdue his mind; as one binds an elephant by its chain to the post.

63. He whose mind does not wave to and fro like a brandished sword, but remains fixed as a post or pillar to its best intent and object, is the best of men on earth; all others (with fickle minds), are as insects continually moving in the mind.

64. He whose mind is freed from fickleness, and is sedate in itself, is united with his best object in his meditation of the same. (The unflinching mind, is sure of success).

65. Steadiness of the mind is attended with the stillness of worldly commotions, as the suspension of the churning Mandara, was attended with the calmness of the ocean of milk.

66. The thoughts of the mind being embroiled in worldly cares (of gaining the objects of desire and enjoyments), become the sources of those turbulent passions in the breast, which like poisonous plants fill this baneful world (with their deadly breath).

67. Foolish men that are infatuated by their giddiness and ignorance, revolve round the centre of their hearts, as the giddy bees flutter about the lotus-flower of the lake; till at last grown weary in their giddy circles, they fall down in the encompassing whirlpools, which hurl them in irreparable ruin.

CHAPTER CXI.

HEALING OF THE HEART AND MIND.

Arguments. Prompt relinquishment of desires, and abandonment of Egoism, as the means of the subjection of the mind and intense application of the Intellect.

Vasishtha continued:—Now attend to the best remedy, that I will tell you to heal the disease of the heart; which is within one's own power and harmless, and a sweet potion to taste.

2. It is by the exertion of your own consciousness by yourself, and by diligent relinquishment of the best objects of your desire, that you can bring back your refractory mind under your subjection.

3. He who remains at rest by giving up the objects of his desire, is verily the conqueror of his mind; which is reduced under his subjection as an elephant wanting its tusks.

4. The mind is to be carefully treated as a patient by the prescriptions of reason, and by discriminating the truth from untruth, as we do good diet from what is injurious.

5. Mould your heated imagination by cool reasoning, by precepts of the Sāstras, and by association with the dispassionate, as they do the heated iron by a cold hammer.

6. As a boy has no pain to turn himself this way and that in his play; so it is not difficult to turn the mind, from one thing to another at pleasure.

7. Employ your mind to the acts of goodness by the light of your understanding; as you join your soul to the meditation of God by light of your spirit.

8. The renunciation of a highly desirable object, is in the power of one, who resigns himself to the divine will; it is a shame therefore to that worm of human being, who finds this precept difficult for his practice.

9. He who can take the unpleasant for the pleasurable in his understanding; may with ease subdue his mind, as a giant overcomes a boy by his might.

10. It is possible to govern the mind like a horse, by one's attention

and exertion; and the mind being brought to its quietness, it is easy to enter into divine knowledge.

11. Shame to that jackass (lit.: jackalish man), who has not the power to subdue his restless mind, which is entirely under his own subjection, and which he can easily govern.

12. No one can reach the best course of his life, without the tranquillity of his mind; which is to be acquired by means of his own exertion, in getting rid of the fond objects of his desire. (The best course of life, is to live free from care, which is unattainable without subjection of our desires).

13. It is by means of destroying the appetites of the mind, by means of reason and knowledge of truth; that one can have his absolute dominion over it, without any change or rival in it. (The rival powers in the kingdom of the mind (*manorājya*), are the passions and the train of ignorance—*moha*).

14. The precepts of a preceptor, the instructions of the *sāstras*, the efficacy of mantras, and the force of arguments, are all as trifles as straws, without that calmness of the mind, which can be gained by renunciation of our desires and by the knowledge of truth.

15. The One All and all-pervading quiescent Brahma can be known then only, when the desires of the mind are all cut off by the weapon of indifference to all worldly things.

16. All bodily pains of men are quite at an end, no sooner the mind is at rest, after the removal of mental anxieties by means of true knowledge.

17. Many persons turn their minds to unmindfulness, by too much trust in their exertions and imaginary expectations; and disregarding the power of destiny, which overrules all human efforts.

18. The mind being long practised in its highest duty, of the cultivation of divine knowledge, becomes extinct in the intellect, and is elevated to its higher state of intellectual form.

19. Join yourself to your intellectual or abstract thoughts at first, and then to your spiritual speculations. Being then master of your mind, contemplate on the nature of the Supreme soul.

20. Thus relying on your own exertion, and converting the sensible mind to its state of stoic insensibility, you can attain to that highest state of fixedness, which knows no decay nor destruction. (Spiritual bliss).

21. It is by your exertion and fixed attention, O Rāma! that you can correct the errors of your mind; as one gets over his wrong apprehension of taking one thing for another (such as his mistaking of the east for the west).

22. Calmness of mind, produces the want of anxiety; and the man that has been able to subdue his mind, cares a fig for his subjection of the world under him. (For, what is this world, without its perception in the mind?).

23. Worldly possessions are attended with strife and warfare, and the enjoyments of heaven also, have their rise and fall; but in the improvement of one's own mind and nature, there is no contention with anybody, nor any obstruction of any kind.

24. It is hard for them to manage their affairs well, who cannot manage to keep their minds under proper control. (Govern yourself ere you can govern others. Or:—Govern your mind, lest it govern you).

25. The thought of one's being dead, and being born again as a man, continually employ the minds of the ignorant with the idea of their egoism (which is a false one, since the soul has no birth or death, nor any personality of its own).

26. So no body is born here nor dies at any time; it is the mind that conceives its birth and death and migration in other bodies and worlds (*i. e.* its transmigration and apprehension of its rise or fall to heaven or hell).

27. It goes hence to another world, and there appears in another form (of the body and mind); or it is relieved from the encumbrance of flesh, which is called its liberation. Where then is this death and why fear to die (which is no more than progress to a new life?).

28. Whether the mind roves here; or goes to another world with its earthly thoughts, it continues in the same state as before unless it is changed to another form (of purity), by its attainment of liberation (from humanity).

29. It is in vain that we are overwhelmed in sorrow, upon the demise of our brethren and dependants; since we know it is the nature of the mind, to be thus deluded from its state of pure intelligence to that of error. (It is the deluded mind, and not the intelligent soul that is subject to sorrow).

30. It has been repeatedly mentioned both before and afterwards, and in many other places (of this work); that there is no other means of

obtaining the pure diet of true knowledge, without subduing the mind, (and bringing it under the control of reason).

31. I repeat the same lesson, that there is no other way, save by the government of the unruly mind, to come to the light of the truly real, clear and catholic knowledge of the Supreme. (By catholic knowledge is meant the universally received doctrines of divinity).

32. The mind being destroyed (*i. e.* all its function, being suspended); the soul attains its tranquillity, and the light of the intellect shines forth in the cavity of the heart.

33. Hold fast the discus of reason, and cut off the bias of your mind; be sure that no disease will have the power to molest you, if you can have the good sense to despise the objects of pleasure, which are attended by pain. (All pleasure is followed by pain. Or: Pleasure leads to pain, and pain succeeds pleasure).

34. By lopping the members of the mind, you cut it off altogether; and these being egoism and selfishness which compose the essence of the mind. Shun your sense that 'it is I' and 'these are mine.'

35. Want of these feelings, casts down the mind like a tree felled by the axe; and disperses it like a scattered cloud from the autumnal sky.

36. The mind is blown away by its destitution of egoism (*Ahantā*) and meitatism (*mamatā*), like a cloud by the winds. (Unconsciousness of one's egoism and personality, is the tantamount to his utter extinction, and unification with the one universal Soul).

37. It is dangerous to wage a war, against winds and weapons, and fire and water, in order to obtain the objects of worldly desire; but there is no danger whatever in destroying the growing soft and tender desires of the mind. (It is easier to govern one's self than to suppress his enemies).

38. What is good, and what is not so, is well known for certain even to boys (*i. e.* the immutability of good and evil is plain to common and simple understandings); therefore employ your mind to what is good, as they train up children in the paths of goodness. (Sow good betimes, to reap its reward in time. If good we plant not, vice will fill the place; and rankest weeds, the richest soils deface).

39. Our minds are as inveterate and indomitable, as ferocious lions of the forest; and they are true victors, who have conquered these, and are thereby entitled to salvation. (Govern your restless mind, and you govern the rest of your kind).

40. Our desires are as fierce lions, with their insatiable thirst after lucre: and they are as delusive as the mirage of the desert, by leading us to dangers.

41. The man that is devoid of desires, cares for nothing, whether the winds may howl with the fury of storms; or the seas break their bounds, or the twelve suns (of the Zodiac) rise at once to burn the universe.

42. The mind is the root, that grows the plants of our good and evil and all our weal and woe. The mind is the tree of the world, and all peoples are as its branches and leaves (which live by its sap and juice).

43. One prospers every where, who has freed his mind from its desires; and he that lives in the dominion of indifference, rests in his heavenly felicity.

44. The more we curb the desires of our minds, the greater we feel our inward happiness; as the fire being extinguished, we find ourselves cooled from its heat.

45. Should the mind long for millions of worldly mansions in its highest ambition; it is sure to have them spread out to view within the minute particle of its own essence. (The ambitious mind grasps the whole world within its small compass).

46. Opulence in expectancy, is full of anxiety to the mind, and the expected wealth when gained is no less troublesome to it; but the treasure of contentment is fraught with lasting peace of mind, therefore be victorious over your greedy mind by abandonment of all your desires.

47. With the highly holy virtue of your unmindfulness, and with the even-mindedness of those that have known the Divine spirit; as also with the subdued, moderated and defeated yearnings of your heart, make the state of the increate One as your own. (Sedateness of the mind, resembles the state of God).

CHAPTER CXII.

THE RESTLESSNESS OF THE MIND AND ITS CURE.

Argument. Means of weakening the mind and mental Desires.

Vasishtha continued:—Whatever be the nature of the object of any man's desire, his mind does not fail to run after it with great avidity in

every place.

2. This eagerness of the mind rises and sets by turns, with the view of the desired object, like the clear bubbles of water foaming and bursting of themselves with the breath of winds.

3. As coldness is the nature of frost, and blackness is that of ink; so is swiftness or momentum the nature of the mind, as stillness is that of the soul.

4. Rāma said:—Tell me sir, why the mind is identified with momentum, and what is the cause of its velocity; tell me also; if there is any other force to impede the motion of the mind.

5. Vasishtha replied:—We have never seen the motionless quiet of the mind; fleetness is the nature of the mind, as heat is that of fire.

6. This vacillating power of motion, which is implanted in the mind, is known to be of the same nature as that of the self-motive force of the Divine mind; which is the cause of the momentum and motion of those worlds.

7. As the essence of air is imperceptible without its vibration, so we can have no notion of the momentum of our minds, apart from the idea of their oscillation.

8. The mind which has no motion is said to be dead and defunct; and the suspension of mental agitation, is the condition of Yoga quietism and leading to our ultimate liberation.

9. The mortification of the mind, is attended with the subsidence of our woes; but the agitated thoughts in the mind, are causes of all our woes.

10. The monster of the mind, being roused from its rest, raises all our dangers and disasters; but its falling into rest and inaction, causes our happiness and perfect felicity.

11. The restlessness of the mind is the effect of its ignorance; therefore Rāma! exert your reason to destroy all its desires (for temporal possessions).

12. Destroy the internal desires of your mind, which are raised by ignorance alone; and attain your supreme felicity by your resignation to the divine will.

13. The mind is a thing that stands between the real and unreal and between intelligence and dull matter, and is moved to and fro by the contending powers on either side.

14. Impelled by dull material force, the mind is lost in the investigation of material objects; till at last by its habitual thought of materiality, it is converted to a material object, resembling dull matter itself. (Such is the materialistic mind).

15. But the mind being guided by its intellectual powers, to the investigation of abstract truths, becomes an intelligent and intellectual principle, by its continued practice of thinking itself as such. (This is immaterial mind).

16. It is by virtue of the exertion of your manly powers and activities, and by force of constant habit and continued practice; that you can succeed to attain any thing, to which, you employ your mind with diligence. (Diligence overcomes all difficulties).

17. You can also be free from fears, and find your rest in your reliance in the sorrowless Being; provided you exercise your manly activities therein, and curb the proclivities of your mind by your intelligence.

18. It must be by the force of your intelligent mind, that you must lift up your deluded mind, which is drowned in the cares of this world. There is no other means that will help you to do so.

19. The mind only is capable of subduing the mind; for who can subdue a king unless he is a king himself?

20. Our minds are the boats, to lift us from the ocean of this world; where we are carried too far by its beating waves, and thrown into the eddies of despair, and where we are caught by the sharks of our greediness.

21. Let your own mind cut the net of the mind, which is ensnared in this world; and extricate your soul, by this wise policy, which is the only means of your liberation (*i. e.* set your mind to correct your mind).

22. Let the wise destroy the desires of their minds, and this will set them free from the bonds of ignorance.

23. Shun your desire for earthly enjoyments and forsake your knowledge of dualism; then get rid of your impressions of entity and non-entity, and be happy with the knowledge of one unity.

24. The thought of the unknowable, will remove the thoughts of knowables; this is equivalent to the destruction of desires, of the mind and ignorance also.

25. The unknown one of which we are unconscious by our knowledge,

transcends all whatever is known to us by our consciousness. Our unconsciousness is our *nirvāna* or final extinction, while our consciousness is the cause of our woe.

26. It is by their own attention that men soon come to the knowledge of the knowables; but it is the unknowing or unconsciousness of these that is our *nirvāna*, while our consciousness is the cause of our woe. (Want of self consciousness, is want of pain. And perfect apathy is the perfection of solipsism).

27. Destroy O Rāma, whatever is desirable to your mind, and is the object of your affection; then knowing them as reduced to nothing, forsake your desires as seedless sprouts (which can never grow); and live content without the feelings of joy and grief.

CHAPTER CXIII.

DESCRIPTION OF IGNORANCE AND DELUSION (AVIDYĀ).

Argument. Extirpation of Evil Desires and duality by the true knowledge of unity called the Vidyā.

Vasishtha continued:—The false desires which continually rise in the breast; are as the appearances of false moons in the sky, and should be shunned by the wise.

2. They rise in the minds of the unwise amidst their ignorance; but every thing which is known only by its name and not in actuality, can not have its residence in the minds of wise people. (Nominalism as opposed to Realistic Platonism).

3. Be wise, O Rāma; and do not think like the ignorant; but consider well all that I tell you;—there is no second moon in the sky, but it appears so only by deception of our optical visions.

4. There exists nothing real or unreal any where, except the only true essence of God; as there is no substantiality in the continuity of the waves, besides the body of waters.

5. There is no reality in any thing, whether existent or non-existent, all which are mere creations of your shadowy ideality; do not therefore impute any shape or figure to the eternal, boundless and pure spirit of God.

6. You are no maker nor master of anything, then why deem any act or thing as your own (*mamatā—meity?*) You know not what these existences are, and by whom and wherefore they are made.

7. Neither think yourself as actor, because no actor can attempt to do anything. Discharge whatever is your duty, and remain at your ease with having done your part.

8. Though you are the actor of an action, yet think not yourself as such, minding your inability to do or undo any thing: for how can you boast yourself as the actor, when you know your inability for action.

9. If truth is delectable and untruth is odious, then remain firm to what is good; and be employed in your duties (in the path of truth and goodness).

10. But as the whole world is a gallery, a magic and an unreality; then say what reliance is there in it, and what signifies pleasurable or unpleasurable to any body.

11. Know Rāma, this ovum of the world to be a delusion, and being inexistent in itself, appears as a real existence to others.

12. Know this busy sphere of the world, which is so full with its inessence; to be an ideal phantasm presented for the delusion of our minds.

13. It is like the beautiful bamboo plant, all hollow within, and without pith and marrow in the inside; and like the curling waves of the sea, both of which are born to perish without being uprooted from the bottom. (It is impossible to root out the bamboo as well as the rising wave of the water).

14. This world is as volatile as the air and water flying in the air, and hardly to be tangible or held fast in the hand; and as precipitous as the water-fall in its course (hurling down and sweeping away everything before it).

15. It appears as a flowery garden, but never comes to any good use at all; so the billowy sea in the mirage, presents the form of water, without allaying our thirst.

16. Sometimes it seems to be straight, and at others a curve; now it is long and now short, and now it is moving and quiet again; and everything in it, though originally for our good, conspires to our evil only.

17. Though hollow in the inside, the world appears to be full with its apparent contents; and though all the worlds are continually in motion,

yet they seem to be standing still.

18. Whether they be dull matter or intelligences, their existence depends upon their motion; and these without stopping any where for a moment, present the sight of their being quite at rest.

19. Though they are as bright as light to sight, they are as opaque as the dark coal in their bowels; and though they are moved by a superior power, they appear to be moving of themselves.

20. They fade away before the brighter light of the sun, but brighten in the darkness of the night; their light is like that of the mirage, by reflection of sunbeams.

21. Human avarice is as a sable serpent, crooked and venomous, thin and soft in its form; but rough and dangerous in its nature, and ever unsteady as a woman.

22. Our love of the world, ceases soon without the objects of our affection; as the lamp is extinguished without its oil, and as the vermilion mark, which is soon effaced. (Here is a pun upon the world *sneha* meaning a fluid substance as well as affection; and that the world is a dreary waste, without the objects dear to us).

23. Our false hopes are as transient, as the evanescent flash of lightnings; they glare and flare for a moment, but they disappear in the air as these transitory flashes of light.

24. The objects of our desire are often had without our seeking; but they are as frail as the fire of heaven; they appear to vanish like the twinkling lightnings, and being held carefully in the hand, they burn it like the electric fire. (This passage shows the science of electricity and the catching of electric fire, to have been known to the ancients).

25. Many things come to us unasked, and though appearing delightsome at first, they prove troublesome to us at last. Hopes delayed, are as flowers growing out of season, which, neither bear their fruits, nor answer our purposes. (Unseasonal flowers are held as ominous and useless).

26. Every accident tends to our misery, as unpleasant dreams infest our sleep and disturb our rest.

27. It is our delusion (*avidyā*), that presents these many and big worlds before us; as our dreams produce, sustain and destroy all the appearances of vision in one minute.

28. It was delusion which made one minute, appear as many years to king

Lavana; and the space of one night, seem as the long period of a dozen of years to Haris chandra.

29. Such also is the case with separated lovers among rich people, that a single night seems as a live long year to them, in the absence of their beloved.

30. It is this delusive *avidyā*, that shortens the flight of time to the rich and happy; and prolongs its course, with the poor and miserable: all of whom are subject to the power of delusion *vipary'āsa*.

31. The power of this delusion is essentially spread over all the works of creation, as the light of a lamp, is spread over things in its effulgence and not in substance.

32. As a female form represented in a picture is no woman, and has not the power of doing any thing; so this *avidyā* which presents us the shapes of our desired objects in the picture of the mind, can produce nothing in reality.

33. The delusion consists in the building of aerial castles in the mind, without their substance; and though these appear in hundreds and thousands of shapes, they have no substantiality in them.

34. It deludes the ignorant, as a mirage misleads the deer in a desert; but it can not deceive the knowing man by its false appearances.

35. These appearances like the foaming waters, are as continuous as they are evanescent, they are as fleeting as the driving frost, which can not be held in the hand.

36. This delusion holds the world in its grasp, and flies aloft with it in the air; it blinds us by the flying dust, which is raised by its furious blasts. (This is delusion of ambitions).

37. Covered with dust and with heat and sweat of its body, it grasps the earth and flies all about the world. The deluded man ever toils and moils, and runs every where after his greed.

38. As the drops of rain water, falling from the clouds, form the great rivers and seas; and as the scattered straws being tied together, make the strong rope for the bondage of beasts; so the combination of all the delusive objects in the world, makes the great delusion of *Māyā* and *Moha*. ('*Gutta cum gutta facit lacum*'. Drop by drop, makes a lake. Or by drops the lake is drained. And many a little, makes a mickle).

39. The poets describe the fluctuations of the world as a series of

waves and the world itself, as a bed of lotuses: pleasant to sight, but floating on the unstable element. But I compare it with the porous stalk of the lotus, which is full of perforations and foramens inside; and as a pool of mud and mire, with the filth of our sins (the world is full of hidden traps and trapdoors and is a pit of sinfulness).

40. Men think much of their improvement, and of many other things on earth; but there is no improving in this decaying world; which is as a tempting cake with a coating of sweets, but full of deadly gall within.

41. It is as an extinguishing lamp, whose flame is lost and fled we know not where. It is visible as a mist, but try to lay hold on it, and it proves to be nothing.

42. This earth is a handful of ashes, which being flung aloft flies in particles of dust; and the upper sky which appears to be blue, has no blueness in it.

43. There is the same delusion here on earth, as in the appearance of couple of moons in the sky; and in the vision of things in a dream, as also in the motion of immovable things on the land, to the passenger in a boat. (Things taken to be true, prove to be false).

44. Men being long deluded by this error, which has fastly laid hold of their minds, imagine a long duration of the world, as they do of the scenes in their dreams.

45. The mind being thus deluded by this error, sees the wonderful productions of world, to rise and fall within itself like the waves of the sea.

46. Things which are real and good, appear as otherwise in our error; while those that are unreal and noxious, appear as real and good to our deluded understandings.

47. Our strong avarice riding on the vehicle of the desired object, chases the fleeting mind as bird-catchers do the flying birds in nets.

48. Delusion like a mother and wife often offers us fresh delights, with her tender looks and breasts distilling sweet milk.

49. But these delights serve only to poison us, while they seem to cool the worlds with their distillation; just as the crescent orb of the moon, injures us with too much of her moistening influence, while it appears to refresh us with her full bright beams.

50. Blind delusion turns the meek, mild and mute men, to giddy and vociferous fools; as the silent Vetālas become in their revelous

dancings, amidst the silent woods at night.

51. It is under the influence of delusion, that we see the shapes of snakes and serpents, in our brick-built and stone made houses at night falls (*i. e.* apprehensions of these in darkness).

52. It makes a single thing appear as double, as in the sight of two moons in the sky; and brings near to us whatever is at a distance, as in our dreams; and even causes us to dream ourselves as dead in sleep.

53. It causes the long to appear as short, as our nightly sleep shortens the duration of time; and makes a moment appear as a year, as in the case of separated lovers.

54. Look at the power of this unsubstantial ignorance, a negative thing, and still there is nothing which it can not alter to some thing else.

55. Therefore be diligent to stop the course of this delusion, by your right knowledge: as they dry up a channel by stopping the current of the stream.

56. Rāma said:—It is wonderful that a false conception, which has no real existence, and is so delicate as almost a nothing (but a name) should thus blind the understanding.

57. It is strange that something without form or figure, without sense or understanding, and which is unreal and vanishing, should so blindfold the world.

58. It is strange that a thing sparkling in darkness, and vanishing in day light, and mope-eyed as the moping owl, should thus keep the world in darkness.

59. It is strange that something prone to the doing of evil (deception), and unable to come to light and flying from sight, and having no bodily form whatever, should thus darken the world.

60. It is a wonder that one acting so miserly, and consorting with the mean and vile, and ever hiding herself in darkness, should thus domineer over the world.

61. It is wonderful that fallacy which is attended with incessant woe and peril, and which is devoid of sense and knowledge, should keep the world in darkness.

62. It is to be wondered that error arising from anger and avarice, creeping crookedly in darkness, and liable to instant death (by its detection), should yet keep the world in blindness.

63. It is surprising that error which is a blind, dull and stupid thing itself, and which is falsely talkative at all times, should yet mislead others in the world.

64. It is astonishing, that falsehood should betray a man, after attaching so close to him as his consort, and showing all her endearments to him; but flying at the approach of his reason.

65. It is strange that man should be blinded by the womanish attire of error, which beguiles the man but dares not to look at him face to face.

66. It is strange that man is blinded by his faithless consort of error, which has no sense nor intelligence, and which dies away without being killed.

67. Tell me Sir, how this error is to be dispelled, which has its seat in the desires, and is deeply rooted in the recesses of the heart and mind, and lead us to the channels of endless misery, by subjecting us to repeated births and deaths, and to the pains and pleasures of life.

CHAPTER CXIV.

DESCRIPTION OF ERROR.

Argument. Spiritual knowledge, the only means of dispelling worldly errors, temporal desires and cares.

Rāma repeated:—Tell me sir, how this stony blindness of man, is to be removed, which is caused by the train of ignorance or delusion called *avidyā*.

2. Vasishtha replied:—As the particles of snow, melt away at the sight of the sun, so is this ignorance dispelled in a moment, by a glance of the holy spirit.

3. Till then doth ignorance continue to hurl down the soul and spirit, as from a precipice to the depths of the world, and expose them to woes, as thick as thorny brambles.

4. As long as the desire of seeing the spirit, does not rise of itself in the human soul, so long there is no end of this ignorance (*avidyā*) and insensibility (*Moha*).

5. The sight of the supreme Spirit, destroys the knowledge of our self-existence, which is caused by our ignorance; as the light of the sun, destroys the shadows of things.
6. The sight of the all-pervading God, dispels our ignorance in the same manner, as the light of the twelve zodiacal suns (all shining at once), puts the shadows of night to flight from all sides of the horizon.
7. Our desires are the offspring of our ignorance, and the annihilation of these constitutes what we call our liberation; because the man that is devoid of desires, is reckoned the perfect and consummate Siddha.
8. As the night-shade of desires, is dissipated from the region of the mind; the darkness of ignorance is put to flight, by the rise of the intellectual sun (*Vivekodaya*).
9. As the dark night flies away before the advance of solar light, so does ignorance disappear, before the advancement of true knowledge—*Viveka*.
10. The stiffness of our desires, tends to bind the mind fast in its worldly chains; as the advance of night serves to increase the fear of goblins in children.
11. Rāma asked:—The knowledge of the phenomenals as true, makes what we call *avidyā* or ignorance, and it is said to be dispersed by spiritual knowledge. Now tell me sir, what is the nature of the Spirit.
12. Vasishtha replied:—That which is not the subject of thought, which is all-pervasive, and the thought of which is beyond expression and comprehension is the universal spirit (which we call our Lord and God).
13. That which reaches, to the highest empyrean of God, and stretches over the lowest plots of grass on earth, is the all-pervading spirit at all times, and unknown to the ignorant soul.
14. All this is verily Brahma, eternal and imperishable intelligence. To him no imagination of the mind can reach at any time.
15. That which is never born or dead, and which is ever existent in all worlds, and in which the conditions of being and change are altogether wanting.
16. Which is one and one alone, all and all-pervading, and imperishable Unity; which is incomprehensible in thought, and is only of the form of Intellect, is the universal Spirit.
17. It is accompanied with the ever-existent, all-extending, pure and

undisturbed Intellect, and is that calm, quiet, even and unchanging state of the soul, which is called the Divine Spirit.

18. There resides also the impure mind, which is in its nature beyond all physical objects, and runs after its own desire; it is conceivable by the Intellect as sullied by its own activity.

19. This ubiquitous, all-potent, great and godlike mind, separates itself in its imagination from the Supreme spirit, and rises from it as a wave on the surface of the sea. (So the Sruti:—*Etasmat Jayate pranahmanah* &c. The life and mind have their rise from Him).

20. There is no fluctuation (*Sansriti*) nor projection (*Vikshepa*) in the all-extending tranquil soul of God; but these take place in the mind owing to its desires, which cause its production of all things in the world. (Hence the world and all things in it, are creations of the divine and active mind, and not of the inactive Supreme Soul).

21. Therefore the world being the production of desire or will, has its extinction with the privation of desires; for that which causes the growth of a thing, causes its extinction also; as the wind which kindles the fire, extinguishes it likewise. (Here is a coincidence with the Homoeopathic maxim *Similes per similibus*).

22. The exertion of human efforts, gives rise to the expectation of fruition, but want of desire, causes the cessation of exertions; and consequently puts a stop to the desire of employment, together with our ignorance causing the desire.

23. The thought that 'I am distinct from Brahma', binds the mind to the world; but the belief that 'Brahma is all' releases the mind from its bondage.

24. Every thought about one's self, fastens his bondage in this world; but release from selfish thoughts, leads him to his liberation. Cease from thy selfish cares, and thou shalt cease to toil and moil for naught.

25. There is no lake of lotuses in the sky, nor is there a lotus growing in the gold mine, whose fragrance fills the air, and attracts the blue bees to suck its honey.

26. The goddess of ignorance—*Avidyā*, with her uplifted arms resembling the long stalks of lotus plants, laughs in exultation over her conquests, with the glaring light of shining moonbeams.

27. Such is the net of our wishes spread before us by our minds, which represent unrealities as real, and take a delight to dwell upon them,

like children in their toys.

28. So also is the snare spread out by our own ignorance, all over this world, that it ensnares the busy people to their misery in all places, as it binds fast the ignorant men and boys in its chains.

29. Men are busied in worldly affairs with such thoughts, as these that, 'I am poor and bound in this earth for my life; but I have my hands and feet wherewith I must work for myself'.

30. But they are freed from all affairs of this life, who know themselves as spiritual beings, and their spiritual part is neither subject to bondage nor labour. (They know themselves to be bodiless, in their embodied forms).

31. The thought that 'I am neither flesh nor bones, but some thing else than my body,' releases one from his bondage; and one having such assurance in him, is said to have weakened his *avidyā* or ignorance.

32. Ignorance (*avidyā*) is painted in the imagination of earthly men, to be as dark as the darkness which surrounds the highest pinnacle of Meru, blazing with the blue light of sapphire, or at the primeval darkness impenetrable by the solar light. (Hence ignorance and darkness are used as synonymous terms).

33. It is also represented by earth-born mortals, as the blackness which naturally covers the face of heaven by its own nature like the blue vault of the sky. (Thus *Avidyā* is represented as the black and the blue goddess *Kālī*).

34. Thus ignorance is pictured with a visible form, in the imagination of the unenlightened; but the enlightened never attribute sensible qualities to inanimate and imaginary objects.

35. Rāma said:—Tell me sir, what is the cause of the blueness of the sky, if it is not the reflexion of the blue gems on the Meru's peak, nor is it a collection of darkness by itself.

36. Vasishtha replied:—Rāma! the sky being but empty vacuum, cannot have the quality of blueness which is commonly attributed to it; nor is it the bluish lustre of the blue gems which are supposed to abound on the top of Meru.

37. There is neither the possibility of a body of darkness to abide in the sky, when the mundane egg is full of light (which has displaced the primeval darkness); and when the nature of light is the brightness which stretches over the extramundane regions. (This is the zodiacal light reaching to extramundane worlds).

38. O fortunate Rāma! the firmament (sunya) which is a vast vacuum, is open to a sister of ignorance (avidyā) with regard to its inward hollowness. (The sky and ignorance are twin sisters, both equally blank and hollow within, and of unlimited extent, enveloping the worlds within their unconscious wombs).

39. As one after losing his eyesight, beholds but darkness only all about him; so the want of the objects of sight in the womb of vacuity, gives the sky the appearance of a darksome scene.

40. By understanding this, as you come to the knowledge, that the apparent blackness of the sky, is no black colour of its own; so you come to learn the seeming darkness of ignorance to be no darkness in reality (but a figurative expression derived from its similitude to the other).

41. Want of desire or its indifference, is the destroyer of ignorance; and it is as easy to effect it, as to annihilate the lotus-lake in the sky (an Utopia or a castle built in the air, being but an airy nothing).

42. It is better, O good Rāma! to distrust the delusions of this world, and disbelieve the blueness of the sky, than to labour under the error of their reality.

43. The thought that 'I am dead,' makes one as sorrowful, as when he dreams of his death in sleep; so also the thought that 'I am living' makes one as cheerful, as when he wakes from the deadly dream of his death-like sleep.

44. Foolish imaginations make the mind as stolid as that of a fool; but reasonable reflexions lead it to wisdom and clearsightedness.

45. A moment's reflexion of the reality of the world and of his own essence, casts a man into the gloom of everlasting ignorance, while his forgetfulness of these, removes all mortal thoughts from his mind.

46. Ignorance is the producer of passions and tempter to all transient objects; it is busy in destroying the knowledge of the soul, and is destroyed by knowledge of the soul only. (Ignorance leads to materialism, but it is lost under spiritual knowledge).

47. Whatever is sought by the mind, is instantly supplied by the organs of action; which serve as ministers subservient to the orders of their king. (The body serves the mind).

48. Hence who so does not attend to the dictates of his mind, in the pursuit of sensible objects, entertains the tranquillity of his inmost

soul, by his diligent application to spirituality.

49. What did not exist at first, has no existence even now (i. e. material objects); and these that appear as existent, are no other than the quiescent and immaculate essence—Brahma himself. (The eternal is ever existent, and the instantaneous are but the phases and fluctuations of the everlasting).

50. Let no other thought of any person or thing, or of any place or object employ your mind at any time, except that of the immutable, everlasting and unlimited spirit of Brahma. (For what faith or reliance is there in things that are false and fleeting).

51. Rely in the superior powers of your understanding, and exert your sovran intellect (to know the truth); and root out at once all worldly desire by enjoyment of the pleasures of your mind.

52. The great ignorance that rises in the mind and raises the desires of thy heart, has spread the net of thy false hopes for thy ruin, causing thy death and decrepitude under them.

53. Thy wishes burst out in expressions as these that, "these are my sons and these my treasures; I am such a one, and these things are mine." All this is the effect of a magic spell of ignorance, that binds thee fast in it.

54. Thy body is a void, wherein thy desires have produced all thy selfish thoughts; as the empty winds raise the gliding waves on the surface of the sea (resembling the fleeting moments in the infinity of the Deity).

55. Learn ye that are seekers of truth, that the words: I, mine and this and that, are all meaningless in their true sense; and that there is nothing that may be called real at any time, except the knowledge of the true self and essence of Brahma.

56. The heavens above and the earth below, with all the ranges of hills and mountains on earth, and all the lines of its rivers and lakes, are but the dissolving views of our sight, and are seen in the same or different lights as they are represented by our ignorance. (This is a tenet of the *drishtisrishti* system of philosophy, which maintains Visual creations or existence of phenomenals, to be dependant upon sight or visual organs and are *deceptio visus* or fallacies of vision only).

57. The phenomenals rise to view from our ignorance, and disappear before the light of knowledge (as the dreams and spectres of the dark, are put to flight before the rising sun-light). They appear in various forms in the substratum of the soul, as the fallacy of a snake appearing

in the substance of a rope.

58. Know Rāma, that the ignorant only are liable to the error, of taking the earth and sun and the stars, for realities; but not so the learned, to whom the Great Brahma is present in all his majesty and full glory, in all places and things.

59. While the ignorant labour under the doubt of the two ideas, of a rope and a snake in the rope; the learned are firm in their belief, and sight of one true God in all things.

60. Do not therefore think as the ignorant do, but consider all things well like the wise and the learned. Forsake your earthly wishes, and do not grope like the vulgar by believing the unself as the self. (The second clause has the double sense of mistaking an alien as your own, and of taking an unreality for the true God).

61. Of what good is this dull and dumb body to you, Rāma? (in your future state), that you are so overcome by your alternate joy and grief at its pleasure and pain?

62. As the wood of a tree and its gum resin, and its fruit and seed, are not one and the same thing, though they are so closely akin to one another; so is this body and the embodied being, quite separate from one another, though they are so closely united with each other.

63. As the burning of a pair of bellows, does not blow out the fire, nor stop the air blown by another pair, so the vital air is not destroyed by destruction of the body, but finds its way into another form and frame elsewhere. (This is the doctrine of the transmigration of the soul and life in other bodies).

64. The thought that 'I am happy or miserable,' is as false as the conception of water in the mirage:—and knowing it as such, give up your misconceptions of pleasure and pain, and place your reliance in the sole truth.

65. O how wonderful is it, that men have so utterly forgotten the true Brahmā, and have placed their reliance in false ignorance (*avidyā*), the sole cause of errors.

66. Do not, O Rāma! give way to ignorance in your mind, which being overspread by its darkness, will render it difficult for you to pass over the errors of the world.

67. Know ignorance to be a false fiend and deluder of the strongest minds; it is the baneful cause of endless woes, and producer of the poisonous fruits of illusion.

68. It imagines hell fire, in the cooling beams of the watery orb of the moon; and conceives the torments of the infernal fires, proceeding from the refreshing beams of that celestial light. (This passage alludes to the poetical description of moon light as a flame of fire, in respect to a lover, who is impatient at the separation of his beloved, and is burning under the inextinguishable flame of ardent desire).

69. It views a dry desert in the wide waters, beating with billows and undulating with the fragrance of the aqueous *kalpa* flowers; and imagines a dry mirage in the empty clouds of autumn. (This alludes also to the wild imageries of poets, proceeding from their false imagination and ignorance).

70. Ignorance builds the imaginary castles in empty air, and causes the error of rising and falling towers in the clouds; it is the delusion of our fancy, that makes us feel the emotions of pleasure and pain in our dreams.

71. If the mind is not filled and led away by worldly desires, there is no fear then of our falling into the dangers, which the day-dreams of our earthly affairs incessantly present before us.

72. The more does our false knowledge (error) lay hold of our minds, the more we feel the torments of hell and its punishments in us, as one dreams of night-mares in his sleep.

73. The mind being pierced by error as by the thorny stalk of a lotus, sees the whole world revolving before it like the sea rolling with its waves.

74. Ignorance taking possession of the mind, converts the enthroned princes to peasants; and reduces them to a condition worse than that of beastly huntsmen. (All tyrants are the creatures of ignorance).

75. Therefore, Rāma! give up the earthly desires, that serve at best to bind down the (celestial) soul to this mortal earth and its mortifying cares; and remain as the pure and white crystal, with reflecting the hues of all things around in your stainless mind.

76. Employ thy mind to thy duties, without being tarnished by thy attachment to any; but remain as the unsullied crystal, receiving the reflections of outward objects, without being stained by any.

77. Knowing everything with avidity in thy watchful mind, and performing all thy duties with due submission, and keeping from the common track with thy exalted mind, thou wilt raise thyself above comparison with any other person.

CHAPTER CXV.

CAUSES OF HAPPINESS AND MISERY.

Argument. The Nature and Powers of the Mind elucidated in the moral of Prince Lavana's story.

Vālmīki relates:—Being thus admonished by the high minded Vasishtha, the lotus eyes of Rāma became unfolded as new blown flowers.

2. He with his expanded heart and blooming face, shone forth with a pure grace, like the fresh lotus reviving at the end of night, under the vivifying beams of the rising sun.

3. His smiling countenance shone forth as the shining moon, with his inward enlightenment and wonder; and then with the nectarious beams of his bright and white pearly teeth, he spoke out these words.

4. Rāma said:—O wonder! that the want of ignorance should subdue all things, as if it were to bind the huge hills with the thin threads of lotus stalks. (Wondrous achievements of science).

5. O! that this straw of the earth, which shows itself to be so compact a body in the world; is no more than the production of our ignorance, which shows the unreal as a reality.

6. Tell me further for my enlightenment regarding the true nature of this magical earth, which rolls as a ceaseless stream, running amidst the etherial worlds.

7. There is another great doubt that infests my breast, and it is with regard to the state which attended on the fortunate Lavana at last.

8. Tell me moreover regarding the embodied soul and the animated body, whether they are in concord or discord with one another, and which of them is the active agent and recipient of the rewards of acts in this earth.

9. Tell me also who was that sorcerer and where he fled, after putting the good prince Lavana to all his tribulation, and then restoring him to his former exalted position.

10. Vasishtha said:—The body is as a frame of woodwork, and contains

nothing (spiritual) in it; it receives the reflexion of an intelligence in it as in a dream, and this is called the mind.

11. This mind becomes the living principle (life), and is endued with the power of thinking also. It is as unstable as a boat on the current of world of affairs, and plays the part of a fickle monkey, amidst the busy castle of the world.

12. The active principle in the body, is known under the several appellations of the mind, life and egoism (or consciousness); and having a body for its abode, is employed in a variety of actions.

13. This principle is subject to endless pains and pleasures in its unenlightened or unawakened state, and the body bears no relation with them. (The mind is the perceptive and sensitive principle and not the body).

14. The unenlightened understanding again has received many fictitious names, according to the various faculties which it exhibits in its acts.

15. As long as the unawakened mind is in its sleeping state, it perceives the busy bustle of the world as it were in his dream, and which is unknown to the waking or enlightened mind.

16. As long as the living being is not awakened from its dormancy, so long it has to labour under the inseparable mist of worldly errors.

17. But the darkness over-hanging on the minds of the enlightened, is as soon put to flight as the shade of night overspreading the bed of lotuses, is dispersed at sun rise.

18. That which is called the heart, the mind, the living soul, ignorance and desire by the learned, and what is also styled the principle of action, is the same embodied being that is subject both to the feelings of pleasure and pain.

19. The body is dull matter and is insensible of pain and pleasure; it is the embodied being, which is said to be subject to these by men of right reason: and this by reason of its impervious ignorance and irrationality, is the cause of its own misery.

20. The living soul is the subject of its good and bad actions; but it becomes confined in its body by reason of its irrationality, and remains pent up there like the silkworm in its cocoon.

21. The mind being fast bound to its ignorance, exerts its faculties in various ways, and turns round like a wheel in its various pursuits and employments.

22. It is the mind dwelling in the body, that makes it to rise and set, to eat and drink, to walk and go, and to hurt and kill, all which are acts of the mind, and not of the body.

23. As the master of the house does his many acts in it, and not the house itself; so the mind acts its several parts in the body, and not the body by itself.

24. The mind is the active and passive agent of all the actions and passions, and of the pains and pleasures of the body; and it is the mind only that makes the man.

25. Hear me now tell you the useful moral of the story of Lavana; and how he was transformed to a Chandāla, by derangement of his mind.

26. The mind has to feel the effects of its actions whether good or evil; and in order that you may understand it well, hear attentively what I will now relate unto you.

27. Lavana who was born of the line of king Harischandra, thought within himself one day, as he was sitting apart from all others of his court.

28. My grand-father was a great king and performed the Rājasūya sacrifice in act; and I, being born of his line, must perform the same in my mind (*i. e.* mentally).

29. Having determined so, and getting the things ready for the sacrifice, he entered the sacrificial hall for his initiation in the sacred rites.

30. He called the sacrificial priests, and honoured the holy saints; he invited the gods to it, and kindled the sacrificial fire.

31. Having performed the sacrifice to his heart's content, and honoured the gods, sages and Brāhmans; he went to a forest to reside there for a year.

32. Having then made presents of all his wealth to Brāhmans and other men, he awoke from his slumber in the same forest by the evening of that day.

33. Thus the king Lavana attained the merit of the sacrifice, in his internal satisfaction of having attained the meritoriousness of the sacrifice.

34. Hence learn to know the mind to be the recipient of pleasure and pain; therefore employ your attention, Rāma! to the purification of your

mind.

35. Every man becomes perfect in his mind in its full time and proper place; but he is utterly lost who believes himself to be composed of his body only.

36. The mind being roused to transcendental reason, all miseries are removed from the rational understanding; just as the beams of the rising sun falling upon the lotus-bud, dispel the darkness that had closely contracted its folded petals.

CHAPTER CXVI.

BIRTH AND INCARNATION OF ADEPTS IN YOGA.

Argument. Production of the Body from the Mind.

Rāma asked:—What evidence is there sir, in proof of Lavana's obtaining the reward of his mental sacrifice of Rājasūya, in his transformation to the state of the Chandāla, as it was wrought upon him by the enchantment of the magician?

2. Vasishtha answered:—I was myself present in the court-house of king Lavana, at the time when the magician made his appearance there, and I saw all that took place there with my own eyes.

3. After the magician had gone and done his work, I with the other courtiers, was respectfully requested by the king Lavana, to explain to him the cause (of the dream and its circumstances).

4. After I had pondered the matter and clearly seen its cause, I expounded the meaning of the magician's spell, in the way as I shall now relate to you, my Rāma!

5. I remembered that all the performers of Rājasūya sacrifice, were subjected to various painful difficulties and dangers, under which they had to suffer for a full dozen of years.

6. It was then that Indra, the lord of heaven had compassion for Lavana, and sent his heavenly messenger in the form of the magician to avert his calamity.

7. He taxed the Rājasūya sacrificer with the inflictment of the very many hardships in his dream, and departed in his aerial journey to the

abode of the gods and Siddhas.

8. (Prose) Thus Rāma! it is quite evident and there is no doubt in it. The mind is the active and passive agent of all kinds of actions and their sequences.

(a). Therefore rub out the dirt of your heart, and polish the gem of your mind; and having melted it down like the particle of an icicle, by the fire of your reason, attain to your chief good *summum bonum* at last.

(b). Know the mind as self-same with ignorance (*avidyā*), which presents these multitudes of beings before you, and produces the endless varieties of things by its magical power.

(c). There is no difference in the meanings of the words ignorance, mind, understanding and living soul, as in the word tree and all its synonyms.

(d). Knowing this truth, keep a steady mind freed from all its desires; and as the orb of the clear sun of your intellect has its rise, so the darkness of your *nolens* and *volens* flies away from you.

(e). Know also this truth, that there is nothing in the world which is not to be seen by you, and which can not be made your own, or alienated from you. Nothing is there that does not die or what is not yours or others. All things become all at all times. (This dogma is based on a dictum of the Vedānta given in the Madhu Brāhmana. That nothing is confined in any place or person at all times, but passes from one to another in its turn and time).

9. The multitudes of existent bodies and their known properties, meet together in the substantiality (of the self-same Brahma); as the various kinds of unburnt clay vessels, are melted down in the same watery substance.

10. Rāma said:—You said sir, that it is by weakening the desires of our mind, that we can put an end to our pleasures and pains; but tell me now, how is it possible to stop the course of our naturally fickle minds.

11. Vasishtha replied:—Hear, O thou bright moon of Raghu's race! the proper course that I will tell thee for quieting the restless mind; by knowing this thou shalt obtain the peace of thy mind, and be freed from the actions of thy organs of sense.

12. I have told you before of the triple nature of the production of beings here below, which I believe, you well remember.

13. Of these the first is that power (Brahmā), who assumed to himself the shape of the Divine Will (Sankalpa), and saw in his presence whatever he wished to produce, and which brought the mundane system into existence.

14. He thought of many changes in his mind, as those of birth and death, of pleasure and pain, of the course of nature and effect of ignorance and the like; and then having ordained them as he willed, he disappeared of himself as snow before the solar light.

15. Thus this god, the personification of Will, rises and sets repeatedly, as he is prompted from time to time by his inward wish. (So does every living being come out of the mould of its internal desire. Or that:—it is the wish, that frames and fashions every body, or the will that moulds the mind).

16. So there are millions of Brahmās born in this mundane egg, and many that have gone by and are yet to come, whose number is innumerable (and who are incarnations of their desires only).

17. So are all living beings in the same predicament with Brahmā, proceeding continually from the entity of God. Now I will tell you the manner in which they live, and are liberated from the bond of life.

18. The mental power of Brahmā issuing from him, rests on the wide expanse of vacuum which is spread before it; then being joined with the essence of ether, becomes solidified in the shape of desire.

19. Then finding the miniature of matter spread out before it, it becomes the quintessence of the quintuple elements. Having assumed afterwards the inward senses, it becomes a suitable elementary body composed of the finest particles of the five elements. It enters into grains and vegetables, which re-enter into the bowels of animals in the form of food.

20. The essence of this food in the form of semen, gives birth to living beings to infinity.

21. The male child betakes himself in his boy-hood, to his tutor for the acquisition of knowledge.

22. The boy next assumes his wondrous form of youth, which next arrives to the state of manhood.

23. The man afterwards learns to choose something for himself, and reject others by the clear-sightedness of his internal faculties.

24. The man that is possessed of such right discrimination of good and evil, and of right and wrong, and who is confident of the purity of his own nature, and of his belonging to the best caste (of a Brāhman); attains by degrees the supernatural powers for his own good, as also for the enlightenment of his mind, by means of his knowledge of the seven essential grounds of Yoga meditation.

CHAPTER CXVII.

DIFFERENT STATES OF KNOWLEDGE AND IGNORANCE.[13]

[13] The Text uses the terms *jnāna* and *ajnāna*, which literally signify knowledge and ignorance, and mean to say that, we know the subjective ourselves only (as-ego-sum) and are ignorant of the true nature of the objective, as whether they are or not and what they are. Though it would be more appropriate to use the words *nischaya* and *anischaya* or certainty and uncertainty, because we are certain of our own existence, and are quite uncertain of every thing besides, which we perceive in our triple states of waking, dreaming and sound sleep, which incessantly produce and present before us a vast variety of objects, all of which lead us to error by their false appearances.

Argument. The septuple grounds of true and false Knowledge and their mixed modes. And firstly, of self-abstraction or abstract knowledge of one or *swarūpa*; and then of the different grounds of Ignorance.

Rāma said:—Please sir, tell me in brief, what are the grounds of yoga meditation, which produce the seven kinds of consummation, which are aimed at by the yogi adepts. You sir, who are best acquainted with all recondite truths, must know it better than all others.

2. Vasishtha replied:—They consist of the seven states of ignorance (*ajnāna-bhūmi*), and as many of knowledge also; and these again diverge into many others, by their mutual intermixture. (Participating the natures of one another, and forming the mixed modes of states of truth and error).

3. All these states (both of right and wrong cognitions), being deep rooted in the nature of man (*mahā-satta*), either by his habit or of training, made produce their respective fruits or results (tending to his elevation or degradation in this world and the next).

Note. Habit or natural disposition (*pravritti*) is the cause of leading

to ignorance and its resulting error; but good training—*sādhana* and better endeavours—*prayatna*, are the causes of right knowledge and elevation.

4. Attend now to the nature of the sevenfold states or grounds of ignorance; and you will come to know thereby, the nature of the septuple grounds of knowledge also.

5. Know this as the shortest lesson, that I will give thee of the definitions of true knowledge and ignorance; that, it is the remaining in one's own true nature (*swarūpa* or suiiform state), that constitutes his highest knowledge and liberation; and his divergence from it to the knowledge of his ego (egoism—*ahanta*), is the cause of his ignorance, and leads him to the error and bondage of this world.

6. Of these, they that do not deviate from their consciousness—*samvitti* of themselves—*swarūpa*, as composed of the pure *ens* or essence only (*suddha-san-mātra*), are not liable to ignorance; because of their want of passions and affections, and of the feelings of envy and enmity in them. (The highest intelligence of one's self, is the consciousness of his self-existence, or that "I am that I am" as a spiritual being; because the spirit or soul is the true self).

7. But falling off from the consciousness of self-entity—*swarūpa*, and diving into the intellect—*Chit*, in search of the thoughts of cognizable objects (*chetyārthas*), is the greatest ignorance and error of mankind. (No error is greater than to fall off from the subjective and run after the objective).

8. The truce that takes place in the mind, in the interim of a past and future thought of one object to another (*arthadar thāntara*); know that respite of the mind in thinking, to be the resting of the soul, in the consciousness of its self-entity *swarūpa*.

9. That state of the soul which is at calm after the setting of the thoughts and desires of the mind; and which is as cold and quiet as the bosom of a stone, and yet without the torpitude of slumber or dull drowsiness; is called the supineness of the soul in its recognition of itself.

10. That state of the soul, which is devoid of its sense of egoism and destitute of its knowledge of dualism, and its distinction from the state of the one universal soul, and shines forth with its unsleeping intelligence, is said to be at rest in itself or *swarūpa*.

11. But this state of the pure and self-intelligent soul, is obscured by the various states of ignorance, whose grounds you will now hear me relate unto you. These are the three states of wakefulness or *jāgrat*,

known as the embryonic waking (or *vijajāgrat*), the ordinary waking, and the intense waking called the *mahajāgrat* (i. e. the hypnotism or hybernation of the soul, being reckoned its intelligent state, its waking is deemed as the ground of its ignorance, and the more it is awake to the concerns of life, the more it is said to be liable to error).

12. Again the different states of its dreaming (swapnam or somnum), are also said to be the grounds of its ignorance and these are the waking dream, the sleeping dream, the sleepy waking and sound sleep or *sushupti*. These are the seven grounds of ignorance. (Meaning hereby, all the three states of waking, dreaming and sound steep (*jāgrat*, *swapna* and *sushupta*), to be the grounds fertile with our ignorance and error).

13. These are the seven-fold grounds, productive of sheer ignorance, and which when joined with one another, become many more and mixed ones, known under different denominations as you will hear by and by.

14. At first there was the intelligent Intellect (Chaitanya Chit), which gave rise to the nameless and pure intelligence Suddha-Chit; which became the source of the would-be mind and living soul.

15. This intellect remained as the ever waking embryonic seed of all, wherefore it is called the waking seed (Vijajāgrat); and as it is the first condition of cognition, it is said to be the primal waking state.

16. Now know the waking state to be next to the primal waking intelligence of God, and it consists of the belief of the individual personality of the *ego* and *meity*,—*aham* and *mama*; i. e. this am I and these are mine by chance—*prāg-abhāva*. (The first is the knowledge of the impersonal soul, and the second the knowledge of personal or individual souls).

17. The glaring or great waking—*mahajāgrat*, consists in the firm belief that I am such a one, and this thing is mine, by virtue of my merits in this or by-gone times or *Karman*. (This positive knowledge of one's self and his properties, is the greatest error of the waking man).

18. The cognition of the reality of any thing either by bias—*rudhādhyāsa* or mistake—*arudha*, is called the waking dream; as the sight of two moons in the halo, of silver in shells, and water in the mirage; as also the imaginary castle building of day dreamers.

19. Dreaming in sleep is of many kinds, as known to one on his waking, who doubts their truth owing to their short-lived duration (as it was in the dreaming of Lavana).

20. The reliance which is placed in things seen in a dream, after one wakes from his sleep, is called his waking dream, and lasting in its remembrance only in his mind. (Such is the reliance in divine inspirations and prophetic dreams which come to be fulfilled).

21. A thing long unseen and appearing dimly with a stalwart figure in the dream, if taken for a real thing of the waking state, is called also a waking dream. (As that of Brutus on his seeing the stalwart figure of Caesar).

22. A dream dreamt either in the whole body or dead body of the dreamer, appears as a phantom of the waking state (as a living old man remembers his past youthful person, and a departed soul viewing the body it has left behind).

23. Besides these six states, there is a torpid—*jada* state of the living soul, which is called his *sushupta*—hypnotism or sound sleep, and is capable of feeling its future pleasures and pains. (The soul retains even in this torpid state, the self-consciousness of its merit and demerit (as impressions—*sanskāras* in itself, and the sense of the consequent bliss or misery, which is to attend upon it)).

24. In this last state of the soul or mind, all outward objects from a straw up to a mountain, appear as mere atoms of dust in its presence; as the mind views the miniature of the world in profound meditation.

25. I have thus told you Rāma, the features of true knowledge and error in brief, but each of these states branches out into a hundred forms, with various traits of their own.

26. A long continued waking dream is accounted as the waking state—*jāgrat*, and it becomes diversified according to the diversity of its objects (*i. e.* waking is but a continued dreaming).

27. The waking state contains under it the conditions of the wakeful soul of God; also there are many things under these conditions which mislead men from one error to another; as a storm casts the boats into whirlpools and eddies.

28. Some of the lengthened dreams in sleep, appear as the waking sight of day light; while others though seen in the broad day-light of the waking state, are no better than night-dreams seen in the day time, and are thence called our day dreams.

29. I have thus far related to you the seven grades of the grounds of ignorance, which with all their varieties, are to be carefully avoided by the right use of our reason, and by the sight of the Supreme soul in our-selves.

CHAPTER CXVIII.

DIRECTIONS TO THE STAGES OF KNOWLEDGE.

Argument. Definitions of the seven Grounds of Knowledge, together with that of Adepts—*ārūḍhasin* in Yoga, and also of Liberation.

Vasishtha continued:—O sinless Rāma, attend now to the sevenfold stages of cognoscence, by the knowledge of which you will no more plunge into the mire of ignorance.

2. Disputants are apt to hold out many more stages of Yoga meditation; but in my opinion these (septuple stages) are sufficient for the attainment of the chief good on ultimate liberation. (The disputants are the Patānjala Yoga philosophers, who maintain various modes of discipline, for attaining to particular perfections of consummation—Siddhi; but the main object of this Sāstra is the *summum bonum* (parama-purushārtha), which is obtainable by means of the seven stages—Bhūmikas which are expounded herein below).

3. Knowledge is understanding, which consists in knowing these seven stages only; but liberation—mukti, which is the object of knowledge (jnāna), transcends the acquaintance of these septuple stages.

4. Knowledge of truth is liberation (moksha), and all these three are used as synonymous terms; because the living being that has known the truth, is freed from transmigration as by his liberation also. (The three words *mukti*, *moksha* and *jnāna* imply the same thing).

5. The grounds of knowledge comprise the desire of becoming good—subhechhā, and this good will is the first step. Then comes discretion or reasoning (vichāranā) the second, followed by purity of mind (tanu-manasa), which is the third grade to the gaining of knowledge.

6. The fourth is self reliance as the true refuge—Sattā-patti, then *asansakti* or worldly apathy as the fifth. The sixth is *padārthabhāva* or the power of abstraction, and the seventh or the last stage of knowledge is *turya-gati* or generalization of all in one.

7. Liberation is placed at the end of these, and is attained without difficulty after them. Attend now to the definitions of these steps as I

shall explain them unto you.

8. First of all is the desire of goodness, springing from dispassionateness to worldly matters, and consisting in the thought, "why do I sit idle, I must know the Sāstras in the company of good men".

9. The second is discretion, which arises from association with wise and good men, study of the Sāstras, habitual aversion to worldliness, and consists in an inclination to good conduct, and the doing of all sorts of good acts.

10. The third is the subduing of the mind, and restraining it from sensual enjoyments; and these are produced by the two former qualities of good will and discretion.

11. The fourth is self-reliance, and dependence upon the Divine spirit as the true refuge of this soul. This is attainable by means of the three qualities described above.

12. The fifth is worldly apathy, as it is shown by one's detachment from all earthly concerns and society of men, by means of the former quadruple internal delight (which comes from above).

13. By practice of the said fivefold virtues, as also by the feeling of self-satisfaction and inward delight (spiritual joy); man is freed from his thoughts and cares, about all internal and external objects.

14. Then comes the powers of cogitation into the abstract meanings of things, as the sixth step to the attainment of true knowledge. It is fostered either by one's own exertion, or guidance of others in search of truth.

15. Continued habitude of these six qualifications and incognition of differences in religion, and the reducing of them all to the knowledge of one true God of nature, is called generalization. (Because all things in general, proceed from the one and are finally reduced in to the same).

16. This universal generalization appertains to the nature of the living liberation of the man, who beholds all things in one and in the same light. Above this is the state of that glorious light, which is arrived by the disembodied soul.

17. Those fortunate men, O Rāma, who have arrived to the seventh stage of their knowledge, are those great minds that delight in the light of their souls, and have reached to their highest state of humanity.

18. The living liberated are not plunged in the waters of pleasure and

sorrow, but remain sedate and unmoved in both states; they are at liberty either to do or slight to discharge the duties of their conditions and positions in society.

19. These men being roused from their deep meditation by intruders, betake themselves to their secular duties, like men awakened from their slumber (at their own option).

20. Being ravished by the inward delight of their souls, they feel no pleasure in the delights of the world; just as men immersed in sound sleep, can feel no delight at the dalliance of beauties about them.

21. These seven stages of knowledge are known only to the wise and thinking men, and not to beasts and brutes and immovable things all around us. They are unknown to the barbarians and those that are barbarous in their minds and dispositions.

22. But any one that has attained to these states of knowledge, whether it be a beast or barbarian, an embodied being or disembodied spirit, has undoubtedly obtained its liberation.

23. Knowledge severs the bonds of ignorance, and by loosening them, produces the liberation of our souls: it is the sole cause of removing the fallacy of the appearance of water in the mirage, and the like errors.

24. Those who being freed from ignorance, have not arrived at their ultimate perfection of disembodied liberation; have yet secured the salvation of their souls, by being placed in these stages of knowledge in their embodied state during their life time.

25. Some have passed all these stages, and others over two or three of them; some have passed the six grades, while a few have attained to their seventh state all at once (as the sage Sanaka, Nārada and other holy saints have done from their very birth).

26. Some have gone over three stages, and others have attained the last; some have passed four stages, and some no more than one or two of them.

27. There are some that have advanced only a quarter or half or three fourths of a stage. Some have passed over four quarters and a half, and some six and a half.

28. Common people walking upon this earth, know nothing regarding these passengers in the paths of knowledge; but remain as blind as their eyes were dazzled by some planetary light or eclipsed by its shadow.

29. Those wise men are compared to victorious kings, who stand

victorious on these seven grounds of knowledge. The celestial elephants are nothing before them; and mighty warriors must bend their heads before them.

30. Those great minds that are victors on these grounds of knowledge, are worthy of veneration, as they are conquerors of their enemies of their hearts and senses; and they are entitled to a station above that of an emperor and an autocrat, samrat and virat, both in this world and in the next in their embodied and disembodied liberations—*sadeha* and *videha muktis*.

NOTES:—These terms called the grades of knowledge may be better understood in their appropriate English expressions, as: 1. Desire of improvement. 2. Habit of reasoning. 3. Fixity of attention. 4. Self-dependence—Intuition (?) 5. Freedom from bias or onesidedness. 6. Abstraction or abstract knowledge. 7. Generalization of all in the universal unity. 8. Liberation is anaesthesia or cessation of action, sensation and thoughts.

CHAPTER CXIX.

ILLUSTRATION OF THE GOLD-RING.

Argument. Ascertaining the True Unity by rejecting the illusory forms and on the said Grounds of Knowledge.

Vasishtha said:—The human soul reflecting on its *egoism*, forgets its essence of the Supreme soul; as the gold-ring thinking on its formal rotundity, loses its thought of the substantial gold whereof it is made.

2. Rāma said:—Please tell me sir, how the gold can have its consciousness of its form of the ring, as the soul is conscious of its transformation to egoism.

3. Vasishtha said:—The questions of sensible men, relate only to the substances of things, and not to the production and dissolution of the existent formal parts of things, and neither to those of the non-existent; so you should ask of the substances of the soul and gold, and not of the ego and the ring, which are unsubstantial nullities in nature. (So men appraise the value of the gold of which the ring is made, and not by the form of the ring).

4. When the jeweller sells his gold-ring for the price of gold, he undoubtedly delivers the gold which is the substance of the ring and not

the ring without its substance. (So the shapes of things are nothing at all, but the essential substance—Brahma underlying all things, is all in all).

5. Rāma asked:—If such is the case that you take the gold for the ring, then what becomes of the ring as we commonly take it to be? Explain this to me, that I may thereby know the substance of Brahma (underlying all appearances).

6. Vasishtha said:—All form, O Rāma, is formless and accidental quality, and no essential property of things. So if you would ascertain the nature of a nullity, then tell me the shape and qualities of a barren woman's son (which are null and nothing).

7. Do not fall into the error of taking the circularity of the ring, as an essential property of it; the form of a thing is only apparent and not prominent to the sight. (In European philosophy, form is defined as the essence of a thing, for without it nothing is conceivable. But matter being the recipient of form, it does form any part of its essence. Vasishtha speaking of matter as void of form, means the *materia prima* of Aristotle, or the elementary sorts of it).

8. The water in the mirage, the two moons in the sky, the egoism of men and the forms of things, though appearing as real ones to sight and thought, cannot be proved as separate existences apart from their subjects. (All these therefore are fallacies vanishing before *vichārana* or reasoning, the second ground of true knowledge).

9. Again the likeness of silver that appears in pearl-shells, can not be realized in the substance of the pearl-mother, or even a particle of it at any time or any place. (The Sanskrit alliterations of *kanam*, *kshanam*, *kvanu*, cannot be preserved in translation).

10. It is the incircumspect view of a thing that makes a nullity appear as a reality, as the appearance of silver in the shell and the water in the mirage (all which are but deceptions of sight and other senses, and are therefore never trustworthy).

11. The nullity of a *nil* appears as an *ens* to sight, as also the fallacy of a thing as something where there is nothing of the kind (as of silver in the pearl-mother and water in the mirage).

12. Sometimes an unreal shadow acts the part of a real substance, as the false apprehension of a ghost kills a lad with the fear of being killed by it. (Fright of goblins and bogies of mormos and ogres, have killed many men in the dark).

13. There remains nothing in the gold-jewel except gold, after its form

of jewellery is destroyed; therefore the forms of the ring and bracelet are no more, than drops of oil or water on a heap of sand. The forms are absorbed in the substance, as the fluids in dust or sand.

14. There is nothing real or unreal on earth, except the false creations of our brain (as appearances in our dreams); and these whether known as real or unreal, are equally productive of their consequences, as the sights and fears of spectres in children. (We are equally encouraged by actual rewards and flattering hopes, as we are depressed at real degradation and its threatening fear).

15. A thing whether it is so or not, proves yet as such as it is believed to be, by different kinds and minds of men; as poison becomes as effective as elixir to the sick, and ambrosia proves as heinous as hemlock with the intemperate. (So is false faith thought to be as efficacious by the vulgar as the true belief of the wise).

16. Belief in the only essence of the soul, constitutes true knowledge, and not in its likeness of the ego and mind, as it is generally believed in this world. Therefore abandon the thought of your false and unfounded egoism or individual existence. (This is said to be self-reliance or dependance on the universal soul of God).

17. As there is no rotundity of the ring inherent in gold; so there is no individuality of *egoism* in the all-pervading universal soul.

18. There is nothing everlasting beside Brahma, and no personality of Him as a Brahmā, Vishnu or any other. There is no substantive existence as the world, but off spring of Brahmā called the patriarchs. (All these are said to be negative terms in many passages of the srutis as the following:—

There is no substantiality except that of Brahma. There is no personality (*ādesa*) of him. He is Brahma the supreme soul and no other. He is neither the outward nor inward nor is he nothing).

19. There are no other worlds beside Brahma, nor is the heaven without Him. The hills, the demons, the mind and body all rest in that spirit which is no one of these.

20. He is no elementary principle, nor is he any cause as the material or efficient. He is none of the three times of past, present and future but all; nor is he anything in being or not-being (*in esse* or *posse* or in *nubibus*).

21. He is beyond your *egoism* or *tuism*, *ipseism* and *suism*, and all your entities and non-entities. There is no attribution nor particularity in Him, who is above all your ideas, and is none of the

ideal personifications of your notions (*i. e.* He is none of the mythic persons of abstract ideas as Love and the like).

22. He is the *plenum* of the world, supporting and moving all, being unmoved and unsupported by any. He is everlasting and undecaying bliss; having no name or symbol or cause of his own. (He is the being that pervades through and presides over all—*sanmātram*).

23. He is no *sat* or *est* or a being that is born and existent, nor an *asat—non est* (*i. e.* extinct); he is neither the beginning, middle or end of anything, but is all in all. He is unthinkable in the mind, and unutterable by speech. He is vacuum about the vacuity, and a bliss above all felicity.

24. Rāma said:—I understand now Brahma to be self-same in all things, yet I want to know what is this creation, that we see all about us (*i. e.* are they the same with Brahma or distinct from him?)

25. Vasishtha replied: The supreme spirit being perfectly tranquil, and all things being situated in Him, it is wrong to speak of this creation or that, when there is no such thing as a creation at any time.

26. All things exist in the all containing spirit of God, as the whole body of water is contained in the universal ocean; but there is fluctuation in the waters owing to their fluidity, whereas there is no motion in the quiet and motionless spirit of God.

27. The light of the luminaries shines of itself, but not so the Divine light; it is the nature of all lights to shine of themselves, but the light of Brahma is not visible to sight.

28. As the waves of the ocean rise and fall in the body of its waters, so do these phenomena appear as the noumena in the mind of God (as his ever-varying thoughts).

29. To men of little understandings, these thoughts of the Divine mind appear as realities; and they think this sort of ideal creation, will be lasting for ages.

30. Creation is ascertained to be a cognition (a thought) of the Divine Mind; it is not a thing different from the mind of God, as the visible sky is no other than a part of Infinity.

31. The production and extinction of the world, are mere thoughts of the Divine mind; as the formation and dissolution of ornaments take place in the self-same substance of gold.

32. The mind that has obtained its calm composure, views the creation as

full with the presence of God; but those that are led by their own convictions, take the inexistent for reality, as children believe the ghosts as real existences.

33. The consciousness of ego (or the subjective self-existence), is the cause of the error of the objective knowledge of creation; but the tranquil unconsciousness of ourselves, brings us to the knowledge of the supreme, who is above the objective and inert creation.

34. These different created things appear in a different light to the sapient, who views them all in the unity of God, as the toy puppets of a militia, are well known to the intelligent to be made and composed of mud and clay.

35. This plenitude of the world is without its beginning and end, and appears as a faultless or perfect peace of workmanship. It is full with the fullness of the supreme Being, and remains full in the fullness of God.

36. This plenum which appears as the created world, is essentially the Great Brahma, and situated in his greatness; just as the sky is situated in the sky, tranquillity in tranquillity, and felicity in felicity. (These are absolute and identic terms, as the whole is the whole &c.).

37. Look at the reflexion of a longsome landscape in a mirror, and the picture of a far stretching city in the miniature; and you will find the distances of the objects lost in their closeness. So the distances of worlds are lost in their propinquity to one another in the spirit of God.

38. The world is thought as a nonentity by some, and as an entity by others; by their taking it in the different lights of its being a thing beside God, and its being but a reflection of Brahma. (In the former case it is a nonentity as there can be nothing without God; in the latter sense it is real entity being identic with God).

39. After all, it can have no real entity, being like the picture of a city and not as the city itself. It is as false as the appearance of limpid water in the desert mirage, and that of the double moon in the sky.

40. As it is the practice of magicians, to show magic cities in the air, by sprinkling handfuls of dust before our eyes; so doth our erroneous consciousness represent the unreal world, as a reality unto us.

41. Unless our inborn ignorance (error) like an arbour of noxious plants, is burnt down to the very root by the flame of right reasoning, it will not cease to spread out its branches, and grow the rankest weeds

of our imaginary pleasures and sorrows.

CHAPTER CXX.

LAMENTATION OF THE CHANDĀLA WOMAN.

Argument. Lavana goes to the Vindhyan region, and sees his consort and relatives of the dreaming state.

Vasishtha continued:—Now Rāma, attend to the wonderful power of the said Avidyā or error, in displaying the changeful phenomenals, like the changing forms of ornaments in the substance of the self-same gold.

2. The king Lavana, having at the end of his dream, perceived the falsehood of his vision, resolved on the following day to visit that great forest himself.

3. He said to himself: ah! when shall I revisit the Vindhyan region, which is inscribed in my mind; and where I remember to have undergone a great many hardships in my forester's life.

4. So saying, he took to his southward journey, accompanied by his ministers and attendants, as if he was going to make a conquest of that quarter, where he arrived at the foot of the mount in a few days.

5. There he wandered about the southern, and eastern and western shores of the sea (*i. e.* all round the Eastern and Western Ghats). He was as delighted with his curvilinear course, as the luminary of the day, in his diurnal journey from east to west.

6. He saw there in a certain region, a deep and doleful forest stretching wide along his path, and likening the dark and dismal realms of death (Yama or Pluto).

7. Roving in this region he beheld everything, he had seen before in his dream; he then inquired into the former circumstances, and wandered to learn their conformity with the occurrences of his vision.

8. He recognised there the Chandāla hunters of his dream, and being curious to know the rest of the events, he continued in his peregrination about the forest.

9. He then beheld a hamlet at the skirt of the wilderness, foggy with smoke, and appearing as the spot where he bore the name of Pushta

Pukkasa or fostered Chandāla.

10. He beheld there the same huts and hovels, and the various kinds of human habitations, fields and plains, with the same men and women that dwelt their before.

11. He beheld the same landscapes and leafless branches of trees, shorn of their foliage by the all devouring famine; he saw the same hunters pursuing their chase, and the same helpless orphans lying thereabouts.

12. He saw the old lady (his mother-in-law), wailing at the misfortunes of other matrons; who were lamenting like herself with their eyes suffused in tears, at the untimely deaths and innumerable miseries of their fellow brethren.

13. The old matrons with their eyes flowing with brilliant drops of tears, and with their bodies and bosoms emaciated under the pressure of their afflictions; were mourning with loud acclamations of woe in that dreary district, stricken by drought and dearth.

14. They cried, O ye sons and daughters, that lie dead with your emaciated bodies for want of food for these three days; say where fled your dear lives, stricken as they were by the steel of famine from the armour of your bodies.

15. We remember your sweet smiles, showing your coral teeth resembling the red gunjaphalas to our lords, as they descended from the towering *tāla* (palm trees), with their red-ripe fruits held by their teeth, and growing on the cloud-capt mountains.

16. When shall we see again the fierce leap of our boys, springing on the wolves crouching amidst the groves of Kadamba and Jamb and Lavanga and Gunja trees.

17. We do not see those graces even in the face of Kāma the god of love, that we were wont to observe in the blue and black countenances of our children, resembling the dark hue of Tamāla leaves, when feasting on their dainty food of fish and flesh.

Lamentation of the mother-in-law.

18. My nigrescent daughter, says one, has been snatched away from me with my dear husband like the dark Yamunā by the fierce Yama. O they have been carried away from me like the *Tamāla* branch with its clustering flowers, by a tremendous gale from this sylvan scene.

19. O my daughter, with thy necklace of the strings of red *gunja*

seeds, gracing the protuberant breast of thy youthful person; and with thy swarthy complexion, seeming as the sea of ink was gently shaken by the breeze. Ah! whither hast thou fled with thy raiment of woven withered leaves, and thy teeth as black as the jet-jambu fruits (when fully ripe).

20. O young prince! that wast as fair as the full moon, and that didst forsake the fairies of thy harem, and didst take so much delight in my daughter, where hast thou fled from us? Ah my daughter! she too is dead in thy absence, and fled from my presence.

21. Being cast on the waves of this earthly ocean, and joined to the daughter of a Chandāla, thou wast, O prince! subjected to mean and vile employments, that disgraced thy princely character. (This is a taunt to all human beings that disgrace their heavenly nature, and grovel as beasts while living on earth).

22. Ah! that daughter of mine with her tremulous eyes, like those of the timorous fawn, and Oh! that husband valiant as the royal tiger; you are both gone together, as the high hopes and great efforts of men are fled with the loss of their wealth.

23. Now grown husbandless, and having of late lost my daughter also, and being thrown in a distant and barren land, I am become the most miserable and wretched of beings. Born of a low caste, I am cast out of all prospect in life, and have become a personification of terror to myself, and a sight of horror to others.

24. O! that the Lord has made me a widowed woman, and subjected me to the insult of the vulgar, and the hauteur of the affluent. Prostrated by hunger and mourning at the loss of a husband and child, I rove incessantly from door to door to beg alms for my supportance (as it is the case of most female beggars).

25. It is better that one who is unfortunate and friendless, or subject to passion and diseases, should rather die sooner than live in misery. The dead and inanimate beings are far better than the living miserable.

26. Those that are friendless, and have to toil and moil in unfriendly places, are like the grass of the earth, trampled under the feet, and overwhelmed under a flood of calamities.

27. The king seeing his aged mother-in-law mourning in this manner, offered her some consolation through the medium of her female companions, and then asked that lady to tell him, "who she was, what she did there, who was her daughter and who is his son."

28. She answered him with tears in her eyes:—This village is called

Pukkasa-Ghosha, here I had a Pukkasa for my husband, who had a daughter as gentle as the moon.

29. She happened to have here a husband as beautiful as the moon, who was a king and chanced to pass by this way. By this accident they were matched together, in the manner that an ass finds by chance a pot of honey lying on her way in the forest.

30. She lived long with him in connubial bliss, and produced to him both sons and daughters, who grew up in the covert of this forest, as the gourd plant grows on a tree serving as its support.

CHAPTER CXXI.

PROOF OF THE FUTILITY OF MIND.

Argument. Lavana's return to his Palace and the interpretation of his dream by Vasishtha.

The Chandāla continued:—O lord of men! After lapse of sometime, there occurred a dearth in this place owing to the drought of rain, which broke down all men under its dire pressure.

2. Pressed by extreme scarcity, all our village people were scattered far abroad, and they perished in famine and never returned.

3. Thence forward O lord! we are exposed to utmost misery, and sit lamenting here in our helpless poverty. Behold us lord, all bathed in tears falling profusely from our undrying eyelids.

4. The King was lost in wonder, at hearing these words from the mouth of the elderly lady; and looking at the face of his follower the faithful minister, remained in dumb amazement as the figure in a picture.

5. He reflected repeatedly on this strange occurrence, and its curious concurrence with his adventures in the dream. He made repeated queries relating to other circumstances, and the more he heard and learned of them, the more he found their coincidence with the occurrences of his vision.

6. He sympathised with their woes, and saw them in the same state, as he had seen them before in his dream. And then he gave suitable gifts and presents to relieve their wants and woes.

7. He tarried there a long while, and pondered on the decrees of destiny; when the wheel of fortune brought him back to his house, wherein he entered amidst the loud cheers and low salutations of the citizens.

8. In the morning the King appeared in his court hall, and sitting there amidst his courtiers, asked me saying:—"How is it, O sage, that my dream has come to be verified in my presence to each item and to my great surprise?"

9. "They answered me exactly and to the very point all what I asked of them, and have removed my doubt of their truth from the mind, as the winds disperse the clouds of heaven."

10. Know thus, O Rāma! it is the illusion of Avidyā, that is the cause of a great many errors, by making the untruth appear as truth, and representing the sober reality as unreality.

11. Rāma said: Tell me sir, how the dream came to be verified; it is a mysterious account that cannot find a place in my heart.

12. Vasishtha replied:—All this is possible, O Rāma! to the illusion of ignorance (Avidyā); which shows the fallacy of a picture (pata) in a pot (ghata); and represents the actual occurrences of life as dreams, and dreams as realities.

13. Distance appears to be nigh, as a distant mountain seen in the mirror; and a long time seems a short interval, as a night of undisturbed repose.

14. What is untrue seems to be a truth as in dreaming one's own death in sleep; and that which is impossible appears possible, as in one's aerial journey in a dream.

15. The stable seems unsteady, as in the erroneous notion of the motion of fixed objects to one passing in a vehicle; and the unmoving seem to be moving to one, as under the influence of his inebriation.

16. The mind infatuated by one's hobby, sees exposed to its view, all what it thinks upon within itself. It sees things in the same light, as they are painted in his fancy, whether they be in existence or not, or real or unreal.

17. No sooner does the mind contract its ignorance, by its false notions of egoism and tuism, than it is subjected to endless errors, which have no beginning, middle or end and are of incessant occurrence in their course.

18. It is the notion that gives a shape to all things; it makes a kalpa age appear as a moment, and also prolongs a moment of time to a whole Kalpa.

19. A man deprived of understanding, believes himself as he is said, to have become a sheep; so a fighting ram thinks himself to be a lion in his ideal bravery. (The word sheep is a term of derision, as the lion is that of applause).

20. Ignorance causes the blunder of taking things for what they are not, and falling into the errors of egoism and tuism: so all errors in the mind produce errors in actions also.

21. It is by mere accident, that men come in possession of the objects of their desire; and it is custom that determines the mode of mutual dealings. (The gain is accidental and the dealing is conventional).

22. Lavana's remembrance of the dream of his having lived in the habitation of the Pukkasa, was the internal cause, that represented to him the external picture of that abode, as it was a reality. (The mind shows what we think upon, whether they are real or unreal ones).

23. As the human mind is liable to forget many things which are actually done by some, so it is susceptible to remember those acts as true which were never done, but had been merely thought upon in the mind. (The forgetfulness of actualities as well as the thoughts of inactualities, belong both to the province of the mind. Here Lavana did not remember what he had not done, but recollected the thoughts that passed in his mind).

24. In this manner is the thought of my having eaten something while I am really fasting; and that of my having sojourned in a distant country in a dream, appears true to me while I think of them.

25. It was thence that the king came to find the same conduct in the habitation of the Chandālas at the side of Vindhyā, as he had been impressed with its notion in his dream as said before.

26. Again the false dream that Lavana had dreamt of the Vindhyan people, the same took possession of their minds also. (The same thought striking in the minds of different persons at the same time (as we see in men of the same mind)).

27. The notion of Lavana as settled in the minds of the Vindhyan, as the thoughts of these people rose in the mind of the king. (If it is possible for us to transfer our thoughts to one another, how much easier must it be for the superior instrumentality of dreams and revelations to do the same also. This is the yoga, whereby one man reads the mind of

another). Again the same error taking possession of many minds all at once, proves the futility of common sense and universal belief being taken for certainty, hence the common belief of the reality of things, is the effect of universal delusion and error.

28. As the same sentiments and figures of speech, occur in different poets of distant ages and countries, so it is not striking that the same thoughts and ideas should rise simultaneously in the minds of different men also. (We have a striking instance of the coincidence of the same thought in the titles of *Venisanhāra* and *Rape of the Lock*, in the minds of *Vhattanarayn* and *Pope*).

29. In common experience, we find the notions and ideas to stand for the things themselves, otherwise nothing is known to exist at all without our notion or idea of it in the mind. (All that we know of, are our ideas and nothing besides. *Locke* and *Berkeley*).

30. One idea embraces many others also under it, as those of the waves and current, are contained under that of water. And so one thought is associated by others relating its past, present and future conditions of being; as the thought of a seed accompanies the thoughts of its past and future states and its fruits and flowers of the tree. (So the word *man*, comprises almost every idea relating to humanity).

31. Nothing has its entity or non-entity, nor can anything be said to exist or not to be, unless we have a positive idea of the existent, and a negative notion of the in-existent.

32. All that we see in our error, is as in-existent as oiliness in sands; and so the bracelet is nothing in reality, but a formal appearance of the substance of gold.

33. A fallacy can have no connection with the reality, as the fallacy of the world with the reality of God, and so the fallacy of the ring with the substance of gold and of the serpent with the rope. The connection or mutual relation of things of the same kind, is quite evident in our minds.

34. The relation of gum resin and the tree, is one of dissimilar union, and affords no distinct ideas of them except that of the tree which contains the other. (So the idea of the false world, is lost in that of its main *substratum* of the Divine Spirit).

35. As all things are full of the Spirit, so we have distinct ideas of them in our minds, which are also spiritual substances; and are not as dull material stones which have no feelings.[14]

[14] All things existent in the Divine mind in their eternally ideal

state, present the same ideas to our minds also, which are of the similar nature and substance with the Divine.

36. Because all things in the world are intellectually true and real, we have therefore their ideas impressed in our minds also.

37. There can not be a relation or connection of two dissimilar things, which may be lasting, but are never united together. For without such mutual relation of things, no idea of both can be formed together.

38. Similar things being joined with similar form together their wholes of the same kind, presenting one form and differing in nothing.

39. The intellect being joined with an abstract idea, produces an invisible, inward and uniform thought: so dull matter joined to another dull object, forms a denser material object to view. But the intellectual and material can never unite together owing to their different natures.

40. The intellectual and material parts of a person, can never be drawn together in any picture; because the intellectual part having the intellect, has the power of knowledge, which is wanting in the material picture.

41. Intellectual beings do not take into account the difference of material things as wood and stone; which combine together for some useful purpose (as the building of a house and the like).

42. The relation between the tongue and taste is also homogeneous; because *rasa* taste and *rasand* the instrument of tasting, are both watery substances, and there is no heterogeneous relation between them. (And so of the other organs of sense and their respective objects).

43. But there is no relation between intellect and matter; as there is between the stone and the wood; the intellect cannot combine with wood and stone to form anything. (The mind and matter have no relation with one another, nor can they unite together in any way).

44. Spiritually considered, all things are alike, because they are full with the same spirit; otherwise the error of distinction between the viewer and the view, creates endless differences as betwixt wood and stones and other things.

45. The relation of combination though unseen in spirits, yet it is easily conceived that spirits can assume any form *ad libitum* and *ad infinitum* (but they must be spiritual and never material. So also a material thing can be converted to another material object, but never to a spiritual form).

46. Know ye seekers of truth, all things to be identic with the entity of God. Renounce your knowledge of nonentities and the various kinds of errors and fallacies and know the One as *All to pan*. (The omnipotent spirit of God, is joined with all material things, in its spiritual form only; and it is knowable to the mind and spirit of man, and never by their material organs of sense).

47. The Intellect being full with its knowledge, there is nothing wanting to us; it presents us everything in its circumference, as the imagination having its wide range, shews us the sights of its air-built castles and every thing beside. (The difference consists in the intellect's shewing us the natures of things in their true light, and the imagination's portraying them in false shapes and colours to our minds).

48. To Him there is no limit of time or place, but his presence extends over all his creation. It is ignorance that separates the creator from creation, and raises the errors of egoism and tuism (*i. e.* of the subjective and objective. The union of these into One is the ground-work of pantheism).

49. Leaving the knowledge of the substantive gold, man contracts the error of taking it for the formal ornament. The mistake of the jewel for gold, is as taking one thing for another, and the production for the producer.

50. The error of the phenomenon vanishes upon loss of the eyesight, and the difference of the jewel (or visible shape), is lost in the substance of gold.

51. The knowledge of unity removes that of a distinct creation, as the knowledge of the clay takes off the sense of puppet soldiers made of it. (So the detection of Aesop's ass in the lion's skin, and that of the daw with the peacock's feathers, removed the false appearance of their exteriors).

52. The same Brahma causes the error of the reality of the exterior worlds, as the underlying sea causes the error of the waves on its surface. The same wood is mistaken for the carved figure, and the common clay is taken for the pot which is made of it. (The truth is that, which underlies the appearance).

53. Between the sight and its object, there lieth the eye of the beholder, which is beyond the sight of its viewer, and is neither the view nor the viewer. (Such is the supreme Being hidden alike from the view and the viewer).

54. The mind traversing from one place to another, leaves the body in the interim, which is neither moving nor quite unmoved; since its mental part only is in its moving state. (So should you remain sedate with your body, but be ever active in your mind).

55. Remain always in that quiet state, which is neither one of waking, dreaming nor of sleeping; and which is neither the state of sensibility or insensibility; but one of everlasting tranquillity and rest.

56. Drive your dullness, and remain always in the company of your sound intellect as a solid rock; and whether in joy or grief, commit your soul to your Maker.

57. There is nothing which one has to lose or earn in this world; therefore remain in uniform joy and bliss, whether you think yourself to be blest or unblest in life. ("Naked came I, and naked must I return; blessed be the name of the Lord").

58. The soul residing in thy body, neither loves nor hates aught at any time; therefore rest in quiet, and fear naught for what betides thy body, and engage not thy mind to the actions of thy body.

59. Remain free from anxiety about the present, as you are unconcerned about the future. Never be impelled by the impulses of your mind; but remain steadfast in your trust in the true God.

60. Be unconcerned with all, and remain as an absent man. Let thy heart remain callous to everything like a block of stone or toy of wood; and look upon your mind as an inanimate thing, by the spiritual light of your soul.

61. As there is no water in the stone nor fire in water, so the spiritual man has no mental action, nor the Divine spirit hath any. (There is no mutability of mental actions in the immutable mind of God).

62. If that which is unseen, should ever come to do anything or any action; that action is not attributed to the unseen agent, but to something else in the mind. (But the mind being ignored, its actions are ignored also).

63. The unselfpossessed (unspiritual) man, that follows the dictates of his fickle and wilful mind, resembles a man of the border land, following the customs of the outcast Mlechchās or barbarians.

64. Having disregarded the dictates of your vile mind, you may remain at ease and as fearless, as an insensible statue made of clay.

65. He who understands that there is no such thing as the mind, or that

he had one before but it is dead in him to-day; becomes as immovable as a marble statue with this assurance in himself.

66. There being no appearance of the mind in any wise, and you having no such thing in you in reality except your soul; say, why do you in vain infer its existence for your own error and harm?

67. Those who vainly subject themselves to the false apparition of the mind, are mostly men of unsound understandings, and bring fulminations on themselves from the full-moon of the pure soul.

68. Remain firm as thou art with thyself (soul), by casting afar thy fancied and fanciful mind from thee; and be freed from the thoughts of the world, by being settled in the thought of the Supreme Soul.

69. They who follow a nullity as the unreal mind, are like those fools who shoot at the inane air, and are cast into the shade.

70. He that has purged off his mind, is indeed a man of great understanding; he has gone across the error of the existence of the world, and become purified in his soul. We have considered long, and never found anything as the impure mind in the pure soul.

CHAPTER CXXII.

ASCERTAINMENT OF THE SELF OR SOUL.

Argument. Description of the grounds of knowledge, vanity of fears and sorrows, and the natures of the intellect and soul.

Vasishtha said (prose): After the birth of a man and a slight development of his understanding, he should associate the company of good and wise men.

2. There is no other way except by the light of Sāstras and association with the good and wise, to ford over the river of ignorance, which runs in its incessant course flowing in a thousand streams.

3. It is by means of reasoning that man is enabled to discern what is good for him, and what he must avoid to do.

4. He then arrives to that ground of reason which is known as good will, or a desire to do what is good and keep from what is bad and evil.

5. Then he is led by his reason to the power of reasoning, and discerning the truth from untruth, and the right from wrong.
6. As he improves in knowledge, he gets rid of his improper desires, and purifies his mind from all worldly cares.
7. Then he is said to have gained that stage of knowledge, which is called the purity of his soul and mind and of his heart and conduct.
8. When the *yogi* or adept attains to his full knowledge, he is said to have arrived at his state of goodness—*satva*.
9. By this means and the curtailing of his desires, he arrives to the state called unattachment or indifference to all worldly matters (*anāsakta*), and is no more subjected to the consequence of his actions.
10. From the curtailment of desires, the *yogi* learns to abstract his mind from the unrealities of the world.
11. And whether sitting inactive in his posture of *Samādhi* meditation, or doing anything for himself or others, he must fix his mind to whatever is productive of real good to the world. His soul being cool by the tenuity of his desires, is habituated to do its duties, without the knowledge of what it is doing. (He neither fondly pursues anything nor thinks with ardour of any. His want of desire makes him indifferent to all, and like a man waking from his sleep, he takes himself to the discharge of his duties).
12. Verily, he who has subdued his mind, has reached to the contemplative stage of *yoga* meditation.
13. Thus one having his mind dead in himself, learns by practice of years, to perform his duties, by refraining from his thoughts of external objects. Such a one is said to have attained the *turya* or fourth stage of his spiritual elevation, and to have become liberated in his life-time.
14. He is not glad to get anything, nor sorry to miss it. He lives without fear of accidents, and is content with whatever he gets.
15. Thou hast O Rāma! known whatever is to be known by man; and thou hast certainly extirpated thy desire in all thy actions through life.
16. Thy thoughts are all spiritual, and transcend the actions of the corporeal body, though thou art in thy embodied state. Do not give up thy self to joy or grief, but know thyself to be free from decay and defect.

17. Spiritually thou art a pure and bright substance, which is ubiquitous and ever in its ascendancy. It is devoid of pleasure and pain, and of death and disease.

18. Why dost thou lament at the grief or loss of a friend, when thou art so friendless in thyself. Being thrown alone in this world, whom dost thou claim as a friend of thy soul?

19. We see only the particles of matter of which this body is composed; it exists and passes away in its time from its place; but there is no rising or falling of the soul.

20. Being imperishable in thyself, why dost thou fear to fall into naught? And why think of the destruction of thy soul, which is never subject to death?

21. When a jar is broken in twain from its upper part, its vacuity is not lost, but mixes with the air; so the body being destroyed, the indestructible soul is not lost with it (but unites with its original source).

22. As the sunlight causing the appearance of a river in the mirage, is not lost at the disappearance of the phenomenal river; so the immortal soul does not perish upon dissolution of the frail body.

23. There is a certain illusion, which raises the false appetites within us; otherwise the unity of the soul requires the help of no duality or secondary substance, in order to be united with the sole unity.

24. There is no sensible object, whether visible, tangible, audible or of taste or smelling (which relate to the particular senses and brain), that can affect the unconnected soul.

25. All things and their powers, are contained in the all-powerful and all-comprehensive soul; these powers are displayed throughout the world, but the soul is as void as the empty air.

26. It is the mental deception, O Rāghava, that presents before it the phenomena of the triple world, representing diverse forms according to the triplicate nature of man (the *satva*, *rajas* and *tamas*).

27. There are threefold methods of dispelling this delusion of the mind, namely: by the tranquillity of the mind, by destroying its desires, and by abandonment of acts (which lead only to errors in our repeated regenerations).

28. The world is a crushing mill, with its lower and upper stones of the earth and heaven; our desires are the cords that incessantly drag us

under it: therefore Rāma, break off these ropes (and you will escape the danger of being crushed by it).

29. Our unacquaintance with spiritual knowledge, is the cause of all our errors; but our acquaintance of it, leads us to endless joy and ultimately to Brahma himself.

30. The living being having proceeded from Brahma, and travelled over the earth at pleasure, turns at last to Brahma by means of his knowledge of Him.

31. Rāma! all things have sprung from one Being, who is perfect felicity itself, inconceivable and undecaying in its nature; and all these are as the rays of that light, or as the light of that everlasting fire.

32. These are as lines on the leaves of trees, and as the curls and waves on the surface of waters. They are as ornaments made of that gold, and as the heat and cold of that fire and water.

33. Thus the triple world subsists in the thought of the Divine mind. It has thus sprung from the mind of God, and rests in its self-same state with the all-comprehending mind.

34. This Mind is called Brahma, who is the soul of all existence. He being known the world is known also (*i. e.*, the world is known through him); and as he is the knower of all, he gives us the knowledge of all things. (Thus the Sruti:—There is no knowing of anything but by the knowledge that He imparts to us).

35. This all pervasive Being is explained to us by the learned, by the coined epithets of the soul, intellect and Brahma, used both in the sāstras as in the popular language.

36. The pure notion that we have of an everlasting Being, apart from all sensible ideas and impressions, is called the Intellect and soul.

37. This Intellect or Intelligent soul, is much more transparent than the etherial sky; and it is the plenum, that contains the plenitude of the world, as a disjoined and distinct reflexion of itself.

38. The knowledge of the separate existence of the unreal reflexion of the world, apart from that real reflector, is the cause of all our ignorance and error; but the view of their subsistence in the mirror of the supreme soul, blends them all to myself also (who am the same soul).

39. Now Rāma, that hast a bodiless soul of the form of pure intellect, thou canst have no cause to fall into the error, of being sorry for or afraid of the vanities of the world.

40. How can the unembodied soul be affected by the passions and feelings of the body? It is the ignorant and unintelligent only, that are subject to vain suspicions about unrealities.

41. The indestructible intellect of the unintelligent even, is not destroyed by the destruction of their bodies, how then should the intelligent be afraid of their dissolution?

42. The intellect is irresistible in its course, and roves about the solar path (ecliptic); it is the intellectual part that makes the man, and not the outward body. (Puri sete purushah; it is the inner soul that is called man).

43. The soul called the *purusha* or inner person, whether it abideth in the body or not, and whether it is intelligent or otherwise (rational or irrational), never dies upon the death of the body.

44. Whatever miseries you meet with, Rāma! in this transient world, all appertain to the body, and not to the intangible soul or intellect.

45. The intellectual soul being removed from the region of the mind (which is but an inward sense, and of the nature of vacuity, and not the grains of the brain composing the mind), is not to be approached by the pleasures and pains affecting the body and mind.

46. The soul that has curbed its earthly desires, flies to its seat in the spirit of Brahma, after the dissolution of its prison house of the body; in the same manner as the bee lying hid under the coverlet of the lotus petals in the darkness of the night, takes to its heavenward flight by the dawning light of the day.

47. If life is known to be frail, and the living state to be a transient scene, then say, O Rāma! what it is that is lost by loss of this prison-house of the body, and what is it that you mourn for?

48. Think therefore, O Rāma! on the nature of truth; and mind not about the errors of ignorance. Be freed from your earthly desires, and know the sinless soul to be void of all desires.

49. The intellectual soul being tranquil and transparent, and a mere witness of our doings, without any doing or desire of its own, receives the reflexion of the undesirous God, as a mirror reflects the images of things.

50. The soul being, as said before, a translucent particle, reflects the images of all worlds in itself; as a polished gem reflects the rays of light in its bosom.

51. The relation of the indifferent soul with the world, is like that of the mirror and its reflexions; the difference and identity of the soul and the world, are of the same kind.

52. As the activities of living beings, have a free play with the rising sun; so the duties of the world, are fully discharged by the rising of the intellect.

53. No sooner you get rid of your error of the substantiality of the world, than you shall come to the consciousness of its being a vacuum, resting in the spirit of God (which is the receptacle of infinite space, and whatever there appears in it).

54. As it is the nature of a lighted lamp to spread its lustre all around, so it is the nature of mental philosophy, to enlighten us with the real state of the soul.

55. The essence of the supreme soul gave rise to the mind (will) at first, which spread out the universe with its net work of endless varieties. It was as the sky issuing out of the infinite vacuity, and assuming the shape of the blue atmosphere which is also a nullity.

56. Privation of desires melts down the mind, and dissolves the mist of ignorance from the face of the intellect. Then appears the bright light of the one infinite and increate God, like the clear firmament of autumn after the dispersion of clouds.

57. The mind sprouts out at first from the supreme soul with all its activities, and takes upon it the nature of the lotus-born Brahmā by its desire of creation. It stretches out a variety of worlds by its creative will, which are also as the fancied apparitions, appearing before the imaginations of deluded boys.

58. Non-entity appears as an entity before us, it dies away at death, and reappears with our new birth. The mind itself takes its rise from the divine intellect, and displays itself in the substance of the Divine Soul, as the waves play about on the surface of the waters of the deep.

Transcriber's Notes.

Inconsistent punctuation has been silently corrected.

Spelling of Sanskrit words normalized to some extent. The accented characters ā, ī and ū are used by the translator to denote long vowels. 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).

Another case of 'puzzling' accents: "Vasishtha" when it occurs alone (as in "Vasishtha said:") has no accent (long vowel), whereas "Yoga Vāsishtha" (the work) does have a long vowel.

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). Here '[...]' means 'illegible'. (In the HTML version of this text the Devanagari script has been preserved).

Latin and Greek phrases and quotations have been corrected when obviously wrong.

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 only 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).

The title page has been slightly edited, to reflect that this is Part 1 of 2 (of volume 2).

===== END OF VOLUME 2, PART 1 =====

===== VOLUME 2, PART 2 =====

THE

YOGA-VĀSISHTHA MAHĀRĀMĀYANA.

OF

VĀLMĪKI

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YOGA VASISHTHA

BOOK IV.
STHITI PRAKARANĀ
ON ONTOLOGY OR EXISTENCE.

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OF
STHITI PRAKARANA .

(ON ONTOLOGY OR EXISTENCE) .

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YOGA VASISHTHA

BOOK IV.—STHITI PRAKARANA

ON ONTOLOGY OR EXISTENCE.

CHAPTER I.—*Janya-Jani-Nirūpana.*

On Genesis and Epigenesis.

Argument. The variety of creation is described as the working of the mind, and the existence of one Brahma only, is established in refutation of the Atomic and Materialistic doctrines of Nyāya and Sāṅkhya philosophy.

Vasishtha said:—Attend now Rāma, to the subject of Existence, which follows that of Production: a knowledge of this, is productive of *nirvāna* or utter annihilation of the self or soul.

2. Know then the phenomenal world which is existent before you, and your knowledge of egoism or self-existence, to be but erroneous conceptions of the formless inexistence or inanity.

3. You see the tints of various hues painting the vacuous sky, without any paint (colouring substance), or their cause (the painter). This is but a conception of the mind without its visual perception, and like the vision in a dream of one, who is not in a state of sound sleep. (The world is a dream).

4. It is like an aerial city built and present in your mind; or like the

warming of shivering apes beside the red clay, thinking it as red hot fire; and as one's pursuing an unreality or (grasping a shadow).

5. It is but a different aspect of the self same Brahma, like that of a whirlpool in water, and as the unsubstantial sunlight, appearing as a real substance in the sky.

6. It is like the baseless fabric of gold of the celestials on high; and like the air-built castle of Gandharvas in the midway sky. (The gods and Gandharvas are believed to dwell in their golden abodes in heaven).

7. It is as the false sea in the mirage, appearing true at the time; and like the Elysian and Utopian cities of imagination in empty air, and taken for truth.

8. It is like the romantic realms with their picturesque scenes in the fancies of poets, which are nowhere in nature but it seems to be solid and thick within, without any pith or solidity in it, as a thing in an empty dream.

9. It is as the ethereal sphere, full of light all around, but all hollow within; and like the blue autumnal sky, with its light and flimsy clouds without any rain-water in them.

10. It is as the unsubstantial vacuum, with the cerulean blue of solid sapphire; and like the domes and dames appearing in dreams, fleeting as air and untangible to touch.

11. It is as a flower garden in a picture, painted with blooming blossoms; and appearing as fragrant without any fragrance in them. It is lightsome to sight, without the inherent heat of light, and resembles the orb of the sun or a flaming fire represented in a picture.

12. It is as an ideal domain—the coinage of the brain, and an unreal reality or a seeming something; and likens a lotus-bed in painting, without its essence or fragrance.

13. It is as the variegated sky, painted with hues which it does not possess; and is as unsolid as empty air, and as many-hued as the rain-bow without any hue of its own.

14. All its various colourings of materiality, fade away under the right discrimination of reason; and it is found in the end to be as unsolid a substance as the stem of a plantain tree (all coated without, and nothing solid in the inside).

15. It is like the rotation of black spots, before the eyes of a purblind man; and as the shape of a shadowy inexistence, presented as something existent before the naked eye.

16. Like the bubble of water, it seems as something substantial to sight; but in reality all hollow within; and though appearing as juicy, it is without any moisture at all.

17. The bubbling worlds are as wide spread as the morning dews or frost; but take them up, and you will find them as nothing, it is thought as gross matter by some, and as vacuum by others. It is believed as a fluctuation of thought or false vision by some, and as a mere compound of atoms by many. (It is the dull matter of Sāṅkhyas; mere vacuity of Vedāntists; fluctuation of error—*avidyā spanda* of the Sāṅkaras; empty air of Mādhyamikas; fortuitous union of atoms of Achāryas; different atomisms of Sautrāntas, and Vaibhāshikas; and so likewise of Kanāda, Gotama and Arhatas; and so many more according to the theories of others). (Gloss).

18. I am partly of a material frame, on my body and mind, but spiritually I am an empty immaterial substance; and though felt by the touch of the hand, I am yet as intangible as a nocturnal fiend:—(an empty shadow only).

19. Rāma said:—It is said Sir, that at the end of a great Kalpa age, the visible world remains in its seed; after which it develops again in its present form, which I require to be fully explained to me.

20. Are they ignorant or knowing men, who think in these various ways? Please Sir, tell me the truth for removal of my doubts, and relate to me the process of the development.

21. Vasishtha replied:—Those who say that the mundane world existed in the form of a seed at the final sleep (of Brahmā), are altogether ignorant of the truth, and talk as children and boys (from what they think themselves, or hear from others).

22. Hear me tell you, how unaccordant it is to right reason and how far removed from truth. It is a false supposition, and leading both the preacher and hearer of such a doctrine to great error and egregious mistake.

23. Those who attempt to show the existence of the world, in the form of a germ in the mundane seed; maintain a very silly position, as I shall now explain unto you.

24. A seed is in itself a visible thing, and is more an object of sense than that of the mind; as the seeds of paddy and barley, are seen to sprout forth in their germs and leaves.

25. The mind which is beyond the six organs of sense, is a very minute particle; and it cannot possibly be born of itself, nor become the seed of the universe.

26. The Supreme Spirit also, being more rarefied than the subtile ether, and undefinable by words, cannot be of the form of a seed.

27. That which is as minute as a nil and a zero, is equivalent to nothing; and could never be the mundane seed, without which there could be no germ nor sprout.

28. That which is more rare and transparent than the vacuous and clear firmament; cannot possibly contain the world with all its mountains and seas; and the heavens with all their hosts, in its transcendent substratum.

29. There is nothing, that is in any way situated as a substance, in the substantiality of that Being; or if there is anything there, why is it not visible to us?

30. There is nothing that comes of itself, and nothing material that comes but of the immaterial spirit; for who can believe a hill to proceed from the hollowness of an earthen pot?

31. How can a thing remain with another, which is opposed to it in its nature? How can there be any shadow where there is light, and how does darkness reside in the disc of the sun, or even coldness in fire?

32. How can an atom contain a hill, or anything subsist in nothing? The union of a similar with its dissimilar, is as impossible as that of shadow with the light of the sun.

33. It is reasonable to suppose that the material seeds of the fig and paddy, should bring forth their shoots in time; but it is unreasonable to believe the big material world to be contained in an immaterial atom.

34. We see the same organs of sense and their sensations, in all men in every country; but there is not the same uniformity in the understandings of men in every place, nor can there be any reason assigned to this difference.

35. Those who assign a certain cause to some effect or event, betray their ignorance of the true cause; for what is it that produces the effect, except the very thing by some of its accessory powers. (Every production is but a transformation of itself, by some of its inherent powers and properties).

36. Throw off at a distance, the doctrine of cause and effect invented by the ignorant; and know that to be true, which is without beginning and end, and the same appearing as the world. (An increate everlasting prototype in the mind of God).

CHAPTER II.—*The Receptacle of the Mundane Egg.*

Argument.—Refutation of the doctrine of the separate Existence of the world, and establishment of the tenet of the "One God as All in All."

Vasishtha said:—Now Rāma! that best knowest the knowable, I will tell thee in disparagement of thy belief in the separate existence of the world; that there is one pure and vacuous principle of the Intellect only, above all the false fabrications of men.

2. If it is granted, that there was the germ of the world in the

beginning; still it is a question, what were the accompanying causes of its development.

3. Without co-operation of the necessary causes, there can be no vegetation of the seed, as no barren woman is ever known or seen to bring forth an offspring, notwithstanding the seed is contained in the womb.

4. If it was possible for the seed to grow without the aid of its accompanying causes, then it is useless to believe in the primary cause, when it is possessed of such power in its own nature.

5. It is Brahmā himself who abides in his self, in the form of creation at the beginning of the world. This creation is as formless as the creator himself, and there is no relation of cause and effect between them.

6. To say the earth and other elements, to be the accompanying causes of production, is also wrong; since it is impossible for these elements to exist prior to their creation.

7. To say the world remained quiescent in its own nature, together with the accompanying causes, is the talk proceeding from the minds (mouths) of boys and not of the wise.

8. Therefore Rāma! there neither is or was or ever will be a separate world in existence. It is the one intelligence of the Divinity, that displays the creation in itself.

9. So Rāma! there being an absolute privation of this visible world, it is certain that Brahma himself is All, throughout the endless space.

10. The knowledge of the visible world, is destroyed by the destruction of all its causalities; but the causes continuing in the mind, will cause the visibles to appear to the view even after their outward extinction (like objects in the dream).

11. The absolute privation of the phenomenal, is only effected by the privation of its causes (*i.e.* the suppression of our acts and desires); but if they are not suppressed in the mind, how can you effect to suppress the sight?

12. There is no other means of destroying our erroneous conception of the world, except by a total extirpation of the visibles from our view.

13. It is certain that the appearance of the visible world, is no more than our inward conception of it, in the vacuity of the intellect; and the knowledge of I, thou and he, are false impressions on our minds like figures in paintings.

14. As these mountains and hills, these lands and seas and these revolutions of days and nights, and months and years and the knowledge that this is a Kalpa age, and this is a minute and moment, and this is life and this is death, are all mere conceptions of the mind.

15. So is the knowledge of the duration and termination of a *Kalpa* and *Mahākalpa* (millenniums &c.) and that of the creation and its beginning and end, are mere misconceptions of our minds.

16. It is the mind that conceives millions of Kalpas and billions of worlds, most of which are gone by and many as yet to come. (Or else there is but an everlasting eternity, which is self-same with the infinity of the Deity).

17. So the fourteen regions of the planetary spheres, and all the divisions of time and place, are contained in the infinite space of the Supreme Intellect.

18. The universe continues and displays itself as serenely in the Divine mind, as it did from before and throughout all eternity; and it shines with particles of the light of that Intellect, as the firmament is as full with the radiance of solar light.

19. The ineffable light, which is thrown into the mind by the Divine Intellect, shows itself as the creation, which in reality is a baseless fabric by itself.

20. It does not come to existence nor dissolves into nothing, nor appears or sets at any time; but resembles a crystal glass with certain marks in it, which can never be effaced.

21. The creations display of themselves in the clear Intellect of God,

as the variegated skies form portions of the indivisible space of endless vacuum.

22. These are but properties of the Divine Intellect, as fluidity is that of water, motion of the wind, the eddies of the sea, and the qualities of all things. (Creation is coeternal with the Eternal Mind).

23. This creation is but a compact body of Divine wisdom, and is contained in the Divinity as its component part. Its rising and setting and continuance, are exhibited alike in the tranquil soul.

24. The world is inane owing to its want of the accompaniment of secondary (*i.e.* material and instrumental) causes and is selfborn: and to call it as born or produced, is to breathe the breath (of life) like a madman (*i.e.*, it is foolish to say so).

25. Rāma! purify your mind from the dross of false representations, and rise from the bed of your doubts and desires; drive away your protracted sleep of ignorance (*avidyā*), and be freed from the fears of death and disease with every one of your friends in this Court.

CHAPTER III.—*Eternity of the World.*

Rāma said:—But it is related, that Brahmā—the lord of creatures, springs up by his reminiscence at the end of a kalpa, and stretches out the world from his remembrance of it, in the beginning of creation.

2. Vasishtha answered:—So it is said, O support of Raghu's race! that the lord of creatures rises at first by his predestination, after the universal dissolution, and at the commencement of a new creation.

3. It is by his will, that the world is stretched out from his recollection, and is manifested like an ideal city, in the presence of Brahmā—the creative power.

4. The supreme being can have no remembrance of the past at the beginning of a new creation, owing to his want of a prior birth or death. Therefore this aerial arbour of reminiscence has no relation to

Brahma. (Who being an ever living being, his cognizance of all things is also everlasting).

5. Rāma asked:—Does not the reminiscence of the past, continue in Brahmā at his recreation of the world; and so the former remembrance of men upon their being reborn on earth? Or are all past remembrances effaced from the minds of men by the delirium of death in their past life?

6. Vasishtha replied:—All intelligent beings, including Brahmā and all others of the past age, that obtain their *nirvāna* or extinction, are of course absorbed in One Brahma (and have lost their remembrance of every thing concerning their past lives).

7. Now tell me, my good Rāma, where do these past remembrances and remembrancers abide any more, when they are wholly lost, at the final liberation (or extinction) of the rememberers?

8. It is certain that all beings are liberated, and become extinct in Brahma at the great dissolution; hence there cannot be remembrance of anything in the absence of the persons that remember the same.

9. The remembrance that lives impressed of itself in the empty space of individual Intellects, is verily the reservoir of the perceptible and imperceptible worlds. This reminiscence is eternally present before the sight of God, as a reflexion of his own Intellect.

10. It shines with the lustre of his self-consciousness, from time without beginning and end, and is identic with this world, which is therefore called to be self-born (because it is immanent in the mind of God).

11. The spiritual body which is the attribute of God from time without beginning (that God is a spirit); is the same with Virāja or manifestation of himself, and exhibits the form of the world or the microcosm (*i.e.* God-spirit-Virāj or cosmos).

12. But the world is said to be composed of atoms, which compose the land and woods, the clouds and the firmament. But there are no atoms to form time and space, actions and motions and revolutions of days and nights. (All which are shaped by the spirit and not by atoms).

13. Again the atoms (of matter) which fill the world, have other incipient atoms (of spirit), which are inherent in them, and cause them to take and appear in the forms of mountains and the like.

14. But these forms seeming to be conglomerations of atomic particles, and showing themselves to our vision as lightsome objects, are in reality no substantial things.

15. Thus there is no end of the real and unreal sights of things; the one presenting itself to the view of the learned, and the other to that of the unlearned. (*i.e.* All things are viewed in their spiritual light by the learned, and in their material aspect by the ignorant).

16. The cosmos appears as the immutable Brahma only to the intelligent, and as the mutable visible world to the unintelligent.

17. As these bright worlds appear to roll about as eggs in their spheres, so there are multitudes of other orbs, shining in every atom in the universe.

18. As we see curved pillars, consisting of figures under figures, and those again under others; so is the grand pillar of the universe, composed of systems under systems to no end.

19. As the sands on a rock, are separably attached to it, and are countless in their number; so the orbs in the three worlds, are as particles of dust in the mountainous body of Brahmā.

20. It may be possible to count the particles of a ray scattered in the sun-beams; but it is impossible to number the atoms of light, which are emanating from the great sun of Brahmā.

21. As the sun scatters the particles of his light, on the sparkling waters and sands of the sea; so does the Intellect of God, disperse the atoms of its light all over the vacuity of the universe.

22. As the notion of vacuity fills the mind, with the idea of the visible firmament; so the thought of creation, as self-same with Brahmā, gives us the notion of his intellectual sphere.

23. To understand the creation as something different from Brahma, leads man apart from Him; but to take it as synonymous with Brahma, leads him to his felicity.

24. The enlightened soul, freed from its knowledge of the mundane seed, and knowing Brahma alone as the plenum filling the vacuum of intellect; knows the knowable (God) in his inward understanding, as the same with what has proceeded from him.

CHAPTER IV.—*Treating of the Germ of Existence.*

Argument. Sensations and Perceptions, as the Roots of the knowledge of Existence: suppression of these annuls all existence, and removes the visibles from view.

Vasishtha said:—It is the overthrow of the battery of the senses, that supplies us with a bridge over the ocean of the world; there is no other act, whereby we may cross over it (to the other shore of truth).

2. Acquaintance with the s̄āstras, association with the good and wise, and practice of the virtues, are the means whereby the rational and self-controlled man, may come to know the absolute negation of the visibles.

3. I have thus told you, O handsome Rāma! of the causes of the appearance and disappearance of the creation, resembling the heaving and resting of the waves of the sea of the world.

4. There is no need of a long discourse to tell you that, the mind is the germ of the arbour of acts, and this germ being nipped in the beginning, prevents the growth of the tree, and frustrates the doing of acts, which are the fruits thereof.

5. The mind is all (*i.e.* the agent of all actions); therefore it is, that by the healing of your heart and mind, you can cure all the troubles and diseases, you may incur in the world.

6. The minds of men are ever troubled, with their thoughts of the world and bodily actions; but these being deadened and defunct, we see neither the body nor the outer world.

7. The negation of the outer world, and the suppression of the inner thoughts, serve to curb the demon of the mind, by practice of self-abnegation for a long period of time.

8. It is possible to heal the inward disease of the internal mind, by administration of this best and only medicine of negation of the external world. (Ignoring the outer world, is the only way to restore the peace of the mind).

9. It is because of its thoughts, that the mind is subjected to the errors of its birth and death; and to those of its being bound to or liberated from, the bonds of the body and this world.

10. The mind being deluded by its thoughts, sees the worlds shining before it; as a man sees in his delusion, the imaginary city of the Gandharvas, drawn before him in empty air.

11. All these visible worlds consist in the mind, wherein they seem to exist as the fragrance of the air, consists in the cluster of flowers containing the essence.

12. The little particle of the mind contains the world, as a small grain of sesamum contains the oil, and as an attribute is contained in its subject, and a property abiding in the substance.

13. The world abides in the mind in the same manner, as the sun-beams abide in the sun, and as brightness consists in the light, and as the heat is contained in fire.

14. The mind is the reservoir of the worlds, as the snow is the receptacle of coldness. It is the substratum of all existence, as the sky is that of emptiness, and as velocity is inherent in the wind.

15. Therefore the mind is the same with the world, and the world is identic with the mind; owing to their intimate and inseparable connection with one another. The world however is lost by the loss of the mind; but the mind is not lost by destruction of the world. (Because

the thoughts thereof are imprinted in the mind).

CHAPTER V.—*Story of Bhārgava.*

Argument. Meditation of Bhrigu, Ramblings of Sukra. His sight of and amour for an aerial nymph.

Rāma said:—Tell me sir, that knowest all truths, and art best acquainted with all that is past and is to come, how the form of the world is so vividly existed in the mind.

2. Please Sir, explain to me by some illustration, how this world, appears as a visible object to the inner mind.

3. Vasishtha replied:—The world is situated as truly in the minds of men, as it appeared in its firm and compact state to the bodiless son of Indu (I have related long before).

4. It is situated in the same manner in the minds of men, as the thought of king Lavana's transformation of himself to a chandāla, under the influence of sorcery.

5. It is in the same manner, as Bhārgava believed himself to be possessed of all worldly gratifications. Because true bliss has much more relation to the mind, than to earthly possessions.

6. Rāma said:—How is it Sir, that the son of Bhrigu came to the enjoyment of earthly pleasures, when he had been longing for the fruition of heavenly felicity.

7. Vasishtha replied:—Attend now Rāma, to my narration of the history of Bhrigu and Kāla, whereby you will know how he came to the possession of earthly enjoyments.

8. There is a table-land of the Mandara mountain, which is beset by rows of tamāla trees, with beautiful arbours of flowers under them.

9. Here the sage Bhrigu conducted his arduous devotion in olden times and it was in this place, that his high-minded and valiant son Sukra, also came to perform his devotion.

10. Sukra was as handsome as the moon, and radiant with his brilliant beams (like the sun). He took his seat in that happy grove of Bhrigu, for the purpose of his devotion.

11. Having long sat in that grove under the umbrage of a rock, Sukra removed himself to the flowery beds and fair plains below.

12. He roved freely about the bowers of Mandara in his youthful sport, and became revered among the wise and ignorant men of the place.

13. He roved there at random like Trisanku, between the earth and sky; sometimes playing about as a boy, and at others sitting in fixed meditation as his father.

14. He remained without any anxiety in his solitude, as a king who has subdued his enemy; until he happened to behold an Apsara fairy, traversing in her aerial journey.

15. He beheld her with the eyes of Hari, fixed upon his Lakshmī, as she skims over the watery plain, decked with her wreaths of Mandara flowers, and her tresses waving loosely with the playful air.

16. Her trinkets jingling with her movements, and the fragrance of her person perfuming the winds of the air; her fairy form was as beautiful as a creeping plant, and her eyeballs rolling as in the state of intoxication.

17. The moon-beams of her body, shed their ambrosial dews over the landscape, which bewitched the hard-heart of the young devotee, as he beheld the fairy form before him.

18. She also with her body shining as the fair full-moon, and shaking as the wave of the sea, became enamoured of Sukra as she looked at his face.

19. Sukra then checked the impulse of his mind, which the god of love had raised after her; but losing all his power over himself, he became

absorbed in the thought of his beloved object.

CHAPTER VI.—*Elysium of Bhārgava.*

Argument. Sukra's imaginary journey to heaven, and his reception by Indra.

Vasishtha said:—Henceforth Sukra continued to think of the nymph with his closed eye-lids, and indulge himself in his reverie of an imaginary kingdom.

2. He thought that the nymph was passing in the air, to the paradise of Indra—the god with a thousand eyes; and that he followed her closely, to the happy regions of the celestial gods.

3. He thought, he saw before him the gods, decorated with their chaplets of beautiful *mandara* blossoms on their heads, and with garlands of flowers pendant on their persons resplendent as liquid gold.

4. He seemed to see the heavenly damsels with their eyes as blue-lotuses, regaling the eyes of their spectators; and others with their eyes as beautiful as those of antelopes, sporting with their sweet smiles all about (the garden of paradise).

5. He saw also the Marutas or gods of winds, bearing the fragrance of flowers, and breathing their sweet scent on one another; and resembling the omnipresent Viswarūpa by their ubiquitous journey.

6. He heard the sweet hum of bees, giddy with the perfumed ichor, exuding from the proboscis of Indra's elephant; and listened to the sweet strains, sung by the chorus of the heavenly choir.

7. There were the swans and storks, gabbling in the lakes, with lotuses of golden hue in them; and there were the celestial gods reposing in the arbours, beside the holy stream of the heavenly Gangā (Mandākinī).

8. These were the gods Yama and Indra, and the sun and moon, and the

deities of fire and the winds; and there were the regents of the worlds, whose shining bodies shaded the lustre of vivid fire.

9. On one side was the warlike elephant of Indra—(Airāvata), with the scratches of the demoniac weapons on his face (proboscis), and tusks gory with the blood of the defeated hosts of demons.

10. Those who were translated from earth to heaven in the form of luminous stars, were roving in their aerial vehicles, blazing with aureate beams of the shining sun.

11. The gods were washed by the showers, falling from the peaks of Meru below, and the waves of the Ganges, rolled on with scattered *mandara* flowers floating on them.

12. The alleys of Indra's groves, were tinged with saffron, by heaps of the dust of *mandara* flowers; and were trodden by groups of Apsara lasses, sporting wantonly upon them.

13. There were the gentle breezes blowing among the *pārijāta* plants, brightening as moon-beams in the sacred bowers; and wafting the fragrant honey, from the cups of *Kunda* and *mandara* blossoms.

14. The pleasure garden of Indra, was crowded by heavenly damsels; who were besmeared with the frosty farina of *késara* flowers, mantling them like the creepers of the grove in their yellow robes.

15. Here were the heavenly nymphs dancing in their gaiety, at the tune of the songs of their lovers; and there were heavenly musicians Nārada and Tamburu, joining their vocal music in unison with the melody of the wired instruments of the lute and lyre (Vallakikākali).

16. Holy men and the pious and virtuous, were seen to soar high in their heavenly cars, and sitting there with their decorations of various kinds.

17. The amorous damsels of the gods, were clinging round their god Indra: as the tender creepers of the garden, twine about the trees beside them.

18. There were the fruit trees of *gulunchas*, studded with clusters of

their ripening fruits; and resembling the gemming sapphires and rubies, and set as rows of ivory teeth.

19. After all these sights, Sukra thought of making his obeisance to Indra, who was seated on his seat like another Brahmā—the creator of the three worlds.

20. Having thought so, Sukra bowed down to Indra in his own mind, as he was the second Bhrigu in heaven—(*i.e.* He bowed to him with a veneration equal to that he paid to his father).

21. Indra received him with respect, and having lifted him up with his hand, made him sit by himself.

22. Indra addressed him saying:—I am honoured, Sukra! by thy call, and this heaven of mine is graced by thy presence, may thou live long to enjoy the pleasure of this place.

23. Indra then sat in his seat with a graceful countenance, which shone with the lustre of the unspotted full-moon.

24. Sukra being thus seated by the side of Indra, was saluted by all the assembled gods of heaven; and he continued to enjoy every felicity there, by being received with paternal affection by the lord of gods and men.

CHAPTER VII.—*Re-union of the Lovers.*

Argument. Sukra sees his beloved in heaven, and is joined to her at that place.

Vasishtha said:—Thus Sukra being got among the gods in the celestial city, forgot his former nature, without his passing through the pangs of death.

2. Having halted awhile by the side of the Sachi's consort (Indra), he rose up to roam about the paradise, by being charmed with all its

various beauties.

3. He looked with rapture on the beauty of his own person, and longed to see the lovely beauties of heavenly beings, as the swan is eager to meet the lotuses of the lake.

4. He saw his beloved one among them in the garden of Indra's Eden (udyāna), with her eyes like those of a young fawn; and with a stature as delicate as that of a tender creeper of the *Amra* (amarynthus).

5. She also beheld the son of Bhrigu, and lost her government on herself; and was thus observed by him also in all her indications of amorous feelings.

6. His whole frame was dissolved in affection for her, like the moonstone melting under the moonbeams; so was hers likewise in tenderness for him.

7. He like the moonstone was soothed by her cooling beauty, beaming as moonlight in the sky; and she also being beheld by him, was entirely subdued by her love to him.

8. At night they bewailed as chakravākas (ruddy geese), at their separation from one another, and were filled with delight on their mutual sight at the break of the day (which unites the Chakravāka pair together).

9. They were both as beautiful to behold, as the sun and the opening blossom of the lotus at morn; and their presence added a charm to the garden of paradise, which promised to confer their desired bliss.

10. She committed her subdued-self to the mercy of the god of love, who in his turn darted his arrows relentless on her tender heart.

11. She was covered all over her person with the shafts of cupid, as when the lotus blossom is hid under a swarm of fleeting bees; and became as disordered as the leaves of the lotus, are disturbed under a shower of rain drops.

12. She fluttered at the gentle breath of the playful winds, like the tender filaments of flowers; and moved as graceful as the swan, with her

eyes as bluish as those of the leaflets of blue-lotuses.

13. She was deranged in her person by the god of love, as the lotus-bed is put into disorder by the mighty elephant; and was beheld in that plight by her lover (Sukra), in the flight of his fancy.

14. At last the shade of night overspread the landscape of the heavenly paradise, as if the god of destruction (Rudra) was advancing to bury the world under universal gloom.

15. A deep darkness overspread the face of the earth, and covered it in thick gloom; like the regions of the polar mountains; where the hot-blazing-sun is obscured by the dark shade of perpetual night, as if hiding his face in shame under the dark veil of Cimmerian gloom.

16. The loving pair met together in the midst of the grove, when the assembled crowds of the place, retired to their respective habitations in different directions.

17. Then the love-smitten dame approached her lover with her sidelong glances, as a bird of air alights from her aerial flight in the evening, to meet with her mate on the earth below.

18. She advanced towards the son of Bhrigu, as a peahen comes out to meet the rising cloud; and thought she beheld there a white-washed edifice, with a couch placed in the midst.

19. Bhārgava entered the white hall, as when Vishnu enters into hoary sea, accompanied by his beloved Lakshmī; who held him by the hand with her down-cast countenance.

20. She graced his person, as the lotus-stalk graces the bosom of the elephant; and then spoke to him sweetly with her words mixed with tender affection.

21. She told him in a sweet and delightful speech fraught with expressions of endearment: Behold, O my moon-faced lover! I see the curve of thy bow as a bow bent for my destruction.

22. Cupid is thence darting his arrows to destroy this lovelorn maid; therefore protect me from him, that am so helpless and have come under

thy protection from his rage.

23. Know my good friend, that it is the duty of good people, to relieve the wretched from their distress; and those that do not look upon them with a compassionate eye, are reckoned as the basest of men.

24. Love is never vilified by those, who are acquainted with erotics; because the true love of faithful lovers, have endured to the last without any fear of separation.

25. Know my dear, that the delightful draught of love, defies the dewy beams distilled by the moon; and the sovereignty of the three worlds, is never so pleasing to the soul, as the love of the beloved.

26. I derive the same bliss from the touch of thy feet, as it attends on mutual lovers on their first attachment to one another.

27. I live by the nectarious draught of thy touch, as the *kumuda* blooms by night, imbibing the ambrosial beams of the moon.

28. As the fluttering Chakora, is delighted with drinking the moonbeams, so is this suppliant at thy feet, blessed by the touch of the leaf-like palm of thy hand.

29. Embrace me now to thy bosom, which is filled with ambrosial bliss. Saying so, the damsel fell upon his bosom with her body soft as a flower, and her eyes turning as a leaflet at the gentle breeze.

30. The loving pair fell into their trance of love in that happy grove, as a couple of playful bees creeps into the lotus cup, under the fair filaments of the flower, shaking by the gentle breeze.

CHAPTER VIII.—*Transmigrations of Sukra.*

Argument. Sukra fancies his fall from heaven, and passing through many imaginary births.

Vasishtha related:—Thus the son of Bhrigu, believed himself to be in the enjoyment of heavenly pleasures, in his ideal reveries.

2. He thought of enjoying the company of his beloved, bedecked with garlands of *mandara* flowers, and inebriated with the drink of ambrosial draughts, like the full-moon accompanied by the evening star.

3. He roved about the ideal lake of heaven (Mānas Sarovara), filled with golden lotuses, and frequented by the giddy swans and gabbling geese or hansas of heaven; and roamed beside the bank of the celestial river (Mandākinī), in company with the choristers (chāranas, and Kinnaras of paradise).

4. He drank the sweet nectarious juice beaming as moonbeams in company with the gods; and reposed under the arbours of the groves, formed by the shaking branches of *pārijāta* plants.

5. He amused himself with his favourite Vidyādhārīs, in swinging himself in the hanging cradles, formed by the shady creepers of the arbour, and screening him from the vernal sunbeams.

6. The parterres of Nandana gardens were trodden down under the feet of the fellow followers of Siva, as when the ocean was churned by the *Mandara* mountain.

7. The tender weeds and willows growing as golden shrubberies, and tangled bushes in the beach of the river, were trampled under the legs of heated elephants, as when they infest the lotus lakes on Meru. (*i. e.* lotuses growing in the lakes of mountainous regions).

8. Associated by his sweet-heart, he passed the moonlight nights in the forest groves of Kailāsa, attending to the songs and music of heavenly choristers.

9. Roaming on the table-lands of Gandhamādana mountain, he decorated his beloved with lotus-garlands from her head to foot.

10. He roved with her to the polar mountain which is full of wonders, as having darkness on one side and lighted on the other. Here they sported together with their tender smiles and fond caresses and embrace.

11. He thought he remained in a celestial abode beside the marshy lands of Mandara, for a period of full sixty years; and passed his time in the company of the fawns of the place.

12. He believed he passed half a *yuga* with his helpmate, on the border of the milky ocean, and associated with the maritime people and islanders of that ocean.

13. He next thought to live in a garden at the city of the Gandharvas, where he believed to have lived for an immeasurable period like the genius of Time himself, who is the producer of an infinity of worlds.

14. He was again translated to the celestial seat of Indra, where he believed to have resided for many cycles of the quadruple *yuga* ages with his mistress.

15. It was at the end of the merit of their acts that they were doomed to return on earth, shorn of their heavenly beauty and the fine features of their persons.

16. Being deprived of his heavenly seat and vehicle, and bereft of his godlike form and features; Sukra was overcome by deep sorrow, like a hero falling in the field of warfare.

17. His great grief at his fall from heaven to earth, broke his frame as it were into a hundred fragments; like a waterfall falling on the stony ground, and breaking into a hundred rills below.

18. They with their emaciated bodies and sorrowful minds, wandered about in the air, like birds without their nest.

19. Afterwards their disembodied minds entered into the network of lunar beams, and then in the form of molten frost or rain water, they grew the vegetables on earth.

20. Some of these vegetables were concocted, and then eaten by a Brāhman in the land of Dasārna or confluence of the ten streams. The substance of Sukra was changed to the semen of the Brāhman, and then conceived as a son by his wife.

21. The boy was trained up in the society of the munis to the practice

of rigorous austerities, and he dwelt in the forests of Meru for a whole *manwantara*, observant of his holy rites.

22. There he gave birth to a male child of human figure in a doe (to which his mistress was transformed in her next birth), and became exceedingly fond of the boy, to the neglect of his sacred duties.

23. He constantly prayed for the long life, wealth and learning of his darling, and thus forsook the constancy of his faith and reliance in Providence. (Longevity, prosperity and capacity for learning, are the triple blessings of civil life, instead of austerity, purity and self-resignation of painful asceticism).

24. Thus his falling off from the thought of heaven, to those of the earthly aggrandizement of his son, made his shortened life an easy prey to death, as the inhaling of air by the serpent. (It is said that the serpent lives upon air, which it takes in freely in want of any other food).

25. His worldly thoughts having vitiated his understanding, caused him to be reborn as the son of the Madra king, and succeed to him in the kingdom of the Madras (Madura-Madras).

26. Having long reigned in his kingdom of Madras by extirpation of all his enemies, he was overtaken at last by old age, as the lotus-flower is stunted by the frost.

27. The king of Madras, was released of his kingly person by his desire of asceticism; whereby he became the son of an anchorite in next-birth, in order to perform his austerities.

28. He retired to the bank of the meandering river of the Ganges, and there betook himself to his devotion; being devoid of all his worldly anxieties and cares.

29. Thus the son of Bhrigu, having passed in various forms in his successive births, according to the desires of his heart; remained at last as a fixed abour on the bank of a running stream.

CHAPTER IX.—*Description of Sukra's Body.*

Argument. The departed spirit of Sukra, remembers the state of its former body.

Vasishtha related:—As Sukra was indulging his reveries in this manner, he passed insensibly under the flight of a series of years, which glided upon him in the presence of his father.

2. At last his arboraceous body withered away with age, under the inclement sun and winds and rain; and it fell down on the ground as a tree torn from its roots.

3. In all his former births, his mind thirsted after fresh pleasures and enjoyments; as a stag hunts after fresh verdure from forest to forest.

4. He underwent repeated births and deaths, in his wanderings in the world in search of its enjoyments; and seemed as some thing whirled about in a turning mill or wheel; till at last he found his rest in the cooling beach of the rivulet.

5. Now the disembodied spirit of Sukra, remained to reflect on his past transmigrations, in all the real and ideal forms of his imagination.

6. It thought of its former body on the Mandara mountain, and how it was reduced to a skeleton of mere bones and skin by the heat of the sun and his austerities. (*i.e.* of the five fires *pancha-tapas* of his penance).

7. It remembered how the wind instrument of its lungs, breathed out the joyous music of its exemption from the pain of action (to which all other men were subjected). (It refers to the breathing of *so-ham hamsah* in yoga, which is the sweet music of salvation).

8. Seeing how the mind is plunged in the pit of worldly cares, the body seems to laugh at it, by showing the white teeth of the mouth in derision.

9. The cavity of the mouth, the sockets of the eyes, the nostrils and

ear-holes in the open face, are all expressive of the hollowness of human and heavenly bodies (*i.e.* they are all hollow within, though they seem to be solid without).

10. The body sheds the tears of its eyes in sorrow for its past pains and austerities, as the sky rains after its excessive heat to cool the earth.

11. The body was refreshed by the breeze and moon-beams, as the woodlands are renovated by cooling showers in the rainy season.

12. It remembered how its body was washed on the banks of mountain rills, by the water-falls from above, and how it was daubed by the flying dust and the dirt of sin.

13. It was as naked as a withered tree, and rustling to the air with the breeze; yet it withstood the keen blasts of winter as unshaken devotion in person.

14. The faded face, the withered lungs and arteries, and the skinny belly, resembled those of the goddess of famine, that cried aloud in the forest, in the howlings of the wild beasts.

15. Yet the holy person of the hermit was unhurt by envious animals, owing to its freedom from passions and feelings, and its fervent devotion; and was not devoured by rapacious beasts and birds.

16. The body of Bhrigu's son was thus weakened by his abstinence and self-denial, and his mind was employed in holy devotion, as his body lay prostrate on the bed of stones.

CHAPTER X.—*Bhrigu's Conference with Kāla or Death.*

Argument. Bhrigu's grief at seeing the death-like body of his son.

Vasishtha continued:—After the lapse of a thousand years, the great

Bhrigu rose from his holy trance (anaesthesia); and was disengaged in his mind from its meditation of God, as in a state of suspension or syncope of his holy meditations.

2. He did not find his son lowly bending down his head before him, the son who was the leader of the army of virtues, and who was the personified figure of all merits.

3. He only beheld his body, lying as a skeleton before him, as it was wretchedness or poverty personified in that shape.

4. The skin of his body was dried by the sun, and his nostrils snoring as a hooping bird; and the inner entrails of his belly, were sounding as dry leather-pipes with the croaking of frogs.

5. The sockets of his eyes, were filled with new-born worms grown in them; and the bones of his ribs had become as bars of a cage, with the thin skin over them resembling the spider's web.

6. The dry and white skeleton of the body, resembled the desire of fruition, which bends it to the earth, to undergo all the favourable and unfavourable accidents of life.

7. The crown of the head had become as white and smooth (by its baldness or grey hairs), as the phallus of Siva anointed with camphor, at the *Indu-varcha* ceremony in honor of the moon.

8. The withered head erected on the bony neckbone, likened the soul supported by the body:—(either to lead or be led by it).

9. The nose was shriveled to a dry stalk, for want of its flesh; and the nose-bone stood as a post, dividing the two halves of the face.

10. The face standing erect on the protruded shoulders on both sides, was looking forward in the womb of the vacuous sky, whither the vital breath had fled from the body.

11. The two legs, thighs, knees and the two arms (forming the eight *angas* or members of the body), had been doubled in their length (for their long ethereal course); and lay slackened with fatigue of the long journey.

12. The leanness of the belly like a *lath*, showed by its shriveled flesh and skin, the empty inside of the ignorant (*i.e.* they may be puffed up with pride on the outside, but are all hollow in the inside).

13. Bhrigu seeing the withered skeleton of his son, lying as the worn-out post (to which the elephant was tied by its feet), made his reflections as said before, and rose from his seat.

14. He then began to dubitate in his mind, at the sight of the dead body, as to whether it could be the lifeless carcass of his son or any other.

15. Thinking it no other than the dead body of his son, he became sore angry upon the god of death (that had untimely taken him away).

16. He was prepared to pronounce his imprecation against the god of fate, in vengeance of his snatching his son so prematurely from him.

17. At this *Yama*—the regent of death, and devourer of living beings, assumed his figurative form of a material body, and appeared in an instant before the enraged father.

18. He appeared in armour with six arms and as many faces, accompanied by the army of his adherents, and holding the noose and sword and other weapons in his hands. (The commentary ascribes a dozen of arms to *Yama*, by the number of the twelve months of the year, and having half of the number on either side, according to the six signs of the zodiac in either hemisphere. The six faces are representative of the six seasons of Hindu astronomy instead of four of other nations).

19. The rays of light radiating from his body, gave it the appearance of a hill, filled with heaps of the crimson *kinsuka* flowers, growing in mountain forests.

20. The rays of the living fire flashing from his trident, gave it the glare of golden ringlets, fastened to the ears of all the sides of the sky.

21. The breath of his host, hurled down the ridges of mountains, which hung about them, like swinging cradles on earth.

22. His sable sword flashing with sombre light, darkened the disk of the sun; as it were by the smoke of the final conflagration of the earth.

23. Having appeared before the great sage, who was enraged as the raging sea, he soothed him to calmness as after a storm, by the gentle breath of his speech.

24. "The sages" said he, "are acquainted with the laws of nature, and know the past and future as present before them. They are never moved even with a motive to anything, and are far from being moved without a cause."

25. "You sages are observers of the multifarious rules of religions austerities, and we are observant of the endless and immutable laws of destiny; we honour you therefore for your holiness, and not from any other desire (of being blessed by you or exempted from your curse)."

26. Do not belie your righteousness by your rage, nor think to do us any harm, who are spared unhurt by the flames of final dissolution, and cannot be consumed by your curses.

27. We have destroyed the spheres of the universe and devoured legions of Rudras, millions of Brahmās and myriads of Vishnus (in the repeated revolutions of creation); what is it therefore that we cannot do?

28. We are appointed as devourers of all beings; and you are destined to be devoured by us. This is ordained by destiny herself, and not by any act of our own will.

29. It is the nature of flame to ascend upwards, and that of fluids to flow downward; it is destined for the food to be fed upon by its eaters, and that creation must come under its destruction by us.

30. Know this form of mine to be that of the Supreme Being, whose universal spirit acts in various forms, all over the universe.

31. To the unstained (clear) sight, there is no other agent or object here, except the supreme; but the stained sight (of the clear eyed), views many agents and objects (beside the one in all).

32. Agency and objectivity are terms, coined only by the short sighted; but they disappear before the enlarged view of the wise.

33. As flowers grow upon trees, so are animals born on earth; their growth and birth, as also their fall and death, are of their own spontaneity, and miscalled as their causality.

34. As the motion of the moon is caused by no casual cause, though they falsely attribute a causality to it; such is the course of death in the world of its own spontaneous nature.

35. The mind is falsely said to be the agent of all its enjoyments in life; though it is no agent of itself. It is a misbelief like the false conception of a serpent in the rope, where there is no serpent at all.

36. Therefore, O sage! allow not yourself to be so angry for your sorrow; but consider in its true light, the course of events that befall on humankind.

37. We were not actuated by desire of fame, nor influenced by pride or passion to any act; but are ourselves subject to the destiny, which predominates over all our actions.

38. Knowing that the course of our conduct, is subject to the destiny appointed by the Divine will, the wise never allow themselves to be subjected under the darkness of pride or passion, at our doings.

39. That our duties only should be done at all times, is the rule laid down by the wise creator; and you cannot attempt to remove it by your subjection to ignorance and idleness.

40. Where is that enlightened sight, that gravity and that patience of yours, that you grovel in this manner in the dark like the blind, and slide from the broad and beaten path laid open for every body? (This path is submission to what is destined by the Divine will, according to the common prayer: "Let not mine, but thy will be done").

41. Why don't you consider your case as the sequence of your own acts, and why then do you, who are a wise man, falsely accuse me like the ignorant (as the cause of what is ordained by the Supreme cause of all!)

42. You know that all living beings have two bodies here, of which one is known as the intellectual or spiritual body or mind.

43. The other is the inert or corporeal frame, which is fragile and perishable. But the minute thing of the mind which lasts until its liberation, is what leads all to their good or evil desires.

44. As the skilful charioteer guides his chariot with care, so is this body conducted by the intelligent mind, with equal attention and fondness.

45. But the ignorant mind which is prone to evil, destroys the goodly body; as little children break their dolls of clay in sport.

46. The mind is hence called the *purusha* or regent of the body, and the working of the mind is taken for the act of the man. It is bound to the earth by its desires, and freed by its freedom from earthly attractions and expectations.

47. That is called the mind which thinks in itself, "this is my body which is so situated here, and these are the members of my body and this my head."

48. The mind is called life, for its having the living principle in it; and the same is one and identic with the understanding. It becomes egoism by its consciousness, and so the same mind passes under various designations, according to its different functions.

49. It has the name of the heart from the affections of the body, and so it takes many other names at will (according to its divers operations). But the earthly bodies are all perishable.

50. When the mind receives the light of truth, it is called the enlightened intellect, which being freed from its thoughts relating to the body, is set to its supreme felicity.

51. Thus the mind of your son, wandered from your presence, as you sat absorbed in meditation, to regions far and wide in the ways of its various desires. (*i.e.* His body was before thee, but his mind was led afar by its inward desires).

52. He having left this body of his behind him, in the mountain cave of Mandara, fled to the celestial region, as a bird flies from his nest to the open air.

53. This mind got into the city of the tutelar gods, and remained in a part of the garden of Eden (Nandana), in the happy groves of Mandara, and under the bower of *pārijāta* flowers.

54. There he thought he passed a revolution of eight cycles of the four *yugas*, in company with *Viswāchī* a beauteous Apsara damsel, unto whom he clung as the hexaped bee clings to the blooming lotus.

55. But as his strong desire led him to the happy regions of his imagination, so he had his fall from them at the end of his desert, like the nightly dew falling from heaven.

56. He faded away in his body and all his limbs, like a flower attached to the ear or head ornament; and fell down together with his beloved one, like the ripened fruits of trees.

57. Being bereft of his aerial and celestial body, he passed through the atmospheric air, and was born again on earth in a human figure.

58. He had become a Brāhman in the land of Dasārnā, and then a king of the city of Kosala. He became a hunter in a great forest, and then a swan on the bank of Ganges.

59. He became a king of the solar race, and then a rāja of the Pundras, and afterwards a missionary among the Sauras and Sālwas. He next became a Vidyādhara, and lastly the son of a sage or *muni*.

60. He had become a ruler in Madras, and then the son of a devotee, bearing the name of Vāsudeva, and living on the bank of Samangā.

61. Your son has also passed many other births, which he was led to by his desire; and he had likewise to undergo some *itara-janma* heterogeneous births in lower animals.

62. He had repeatedly been a Kirāta—hunter in the Vindhyā hills and at Kaikatav. He was a chieftain in Sauvīra, and had become an ass at Trigarta.

63. He grew as a bamboo tree in the land of Keralas, and as a deer in the skirts of China. He became a serpent on a palm tree, and a cock on the tamāla tree.

64. This son of yours had been skilled in incantations—mantras, and propagated them in the land of Vidyādhara. (So called from their skill in enchantments).

65. Then he became a Vidyādhara (Jadugar) or magician himself; and plied his jugglery of abstracting ornaments from the persons of females.

66. He became a favourite of females, as the sun is dear to lotus-flowers; and being as handsome as Kāma (Cupid) in his person, he became a favourite amongst Vidyādhara damsels in the land of Gandharvas.

67. At the end of the kalpa age (of universal destruction), he beheld the twelve suns of the zodiac shining at once before him, and he was reduced to ashes by their warmth, as a grasshopper is burnt up by its falling on fire.

68. Finding no other world nor body where he could enter (upon the extinction of the universe), his spirit roved about in the empty air, as a bird soars on high without its nest.

69. After the lapse of a long time, as Brahmā awoke again from his long night of repose, and commenced anew his creation of the world in all its various forms:—

70. The roving spirit of your son was led by its desire, as if it was propelled by a gust of wind, to become a Brāhman again, and to be reborn as such on this earth.

71. He was born as the boy of a Brāhman, under the name of Vāsudeva, and was taught in all the Srutis, among the intelligent and learned men of the place.

72. It is in this *kalpa* age that he has become a Vidyādhara again, and betaken himself to the performance of his devotion on the bank of Samangā, where he is sitting still in his yoga meditation.

73. Thus his desire for the varieties of worldly appearances, has led him to various births, amidst the woods and forests in the womb of this earth, covered with jungles of the thorny khadira, karanja and other bushes and brambles.

CHAPTER XI.—*Cause of the Production of the World.*

Argument. Yama's narration of Sukra's meditation, and his inclination to worldliness.

Yama continued:—Your son is still engaged in his rigorous austerities on the bank of the rivulet, rolling with its loud waves on the beach, and the winds blowing and howling from all sides.

2. He has been sitting still in his firm devotion, with matted braids of hair on his head; and beads of *rudrāksha* seeds in his hand; and controlling the members of his body from their going astray.

3. If you wish, O venerable sage! to know the reveries in his mind, you shall have to open your intellectual eye, in order to pry into the thoughts of others.

4. Vasishtha said:—Saying so, Yama the lord of world, who sees all at one view, made the Muni to dive into the thoughts of his son with his intellectual eye.

5. The sage immediately saw by his percipience, all the excogitations of his son's mind; as if they were reflected in the mirror of his own mind.

6. Having seen the mind of his son in his own mind, the *muni* returned from the bank of Samangā to his own body on mount Mandara, where it was left in its sitting posture, in the presence of Yama (during the wandering of his mind).

7. Surprised at what he saw, the sage looked upon Yama with a smile; and dispassionate as he was, he spoke to the god in the following soft and dispassionate words.

8. O god, that art the lord of the past and future! we are but ignorant striplings before thee; whose brilliant insight views at once, the three times presented before it.

9. The knowledge of the existence of the world, whether it is a real entity or not, is the source of all errors of the wisest of men, by its varying forms and fluctuations.

10. It is thou, O potent god! that knowest what is inside this world; while to us it presents its outward figure, in the shape of a magic scene only.

11. I knew very well, that my son is not subject to death; and therefore I was struck with wonder, to behold him lying as a dead body.

12. Thinking the imperishable soul of my son, to be snatched by death; I was led to the vile desire, of cursing thee on his untimely demise.

13. For though we know the course of things in the world; yet we are subjected to the impulses of joy and grief, owing to the casualties of prosperity and adversity.

14. Moreover, to be angry with wrong doers, and to be pleased with those that act rightly, have become the general rule in the course of the world.

15. So long do we labour under the sense of what is our duty, and what we must refrain from, as we are subject to the error of the reality of the world; but deliverance from this error, removes all such responsibilities from us.

16. When we fret at death, without understanding its intention (that it is intended only for our good); we are of course blamable for it.

17. I am now made to be acquainted by thee, regarding the thoughts of my son; and am enabled also to see the whole scene on the bank of Samangā (by thy favour).

18. Of the two bodies of men, the mind alone is ubiquitous, and leader of the outer body of animated beings. The mind therefore is the true

body, which reflects and makes us conscious of the existence of ourselves, as also of the exterior world.

19. Yama replied:—You have rightly said, O Brāhman! that the mind is the true body of man. It is the mind that moulds the body according to its will, as the potter makes the pot *ad libitum (ex suo moto)*.

20. It frames a form and gives a feature to the person, that it had not before; and destroys one in existence in a moment. It is the imagination that gives an image to airy nothing, as children see ghosts before them in the dark. (The mind changes the features of the face and body, and views things according to its own fancy).

21. Its power to create apparent realities out of absolute unreality, is well known to every body, in his dream and delirium, in his misconceptions and fallacies and all kinds of error; as the sight of magic cities and talismans.

22. It is from reliance in visual sight, that men consider it as the principal body, and conceive the mind as a secondary or supplementary part.

23. It was the (Divine) mind, that formed the world from its thought; wherefore the phenomenal is neither a substance by itself (as it subsists in the mind); nor is it nothing (being in existence in us).
Gloss. It is therefore undefinable—*anirvachanīya*.

24. The mind is part of the body, and spreads itself in its thoughts and desires into many forms; as the branch of a tree shoots forth in its blossoms and leaves. And as we see two moons by optical deception, so does one mind appear as many in many individuals (and as different in different persons).

25. It is from the variety of its desires, that the mind perceives and produces varieties of things, as pots and pictures and the like—*ghatapatādi*. (Hence the mind is the maker of all things).

26. The same mind thinks itself as many by the diversity of its thoughts; such as:—"I am weak, I am poor, I am ignorant and the like;" (all which serve to liken the mind to the object constantly thought upon).

27. The thought, that I am none of the fancied forms which I feign to myself, but of that form from whence I am, causes the mind to be one with the everlasting Brahma, by divesting it of the thoughts of all other things.

28. All things springing from Brahma, sink at last in him; as the huge waves of the wide and billowy ocean, rise but to subside in its calm and undisturbed waters below.

29. They sink in the Supreme Spirit, resembling one vast body of pure and transparent, cold and sweet water; and like a vast mine of brilliant gems of unfailing effulgence.

30. One thinking himself as a little billow, diminishes his soul to littleness. (He who bemeans himself, becomes mean).

31. But one believing himself as a large wave, enlarges his spirit to greatness. (Nobleness of mind, ennobles a man).

32. He who thinks himself as a little being, and fallen from above to suffer in the nether world; is born upon earth in the form he took for his pattern.

33. But he who thinks himself to be born to greatness, and rises betimes by his energy; becomes as big as a hill, and shines with the lustre of rich gems growing upon it.

34. He rests in peace, who thinks himself to be situated in the cooling orb of the moon; otherwise the body is consumed with cares; as a tree on the bank is burnt down by a conflagration.

35. Others like forest trees are fixed and silent, and shudder for fear of being burnt down by the wild fire of the world; though they are situated at ease, as beside the running streams of limpid water, and as high as on mountain tops of inaccessible height.

36. Those who think themselves to be surrounded by worldly affairs; are as wide-stretching trees, awaiting their fall by impending blasts of wind.

37. Those who wail aloud for being broken to pieces under the pressure of their misery; are like the noisy waves of the sea, breaking against the shore and shedding their tears in the form of the watery spray.

38. But the waves are not of one kind, nor are they altogether entities or nullities in nature; they are neither small or large nor high or low, nor do these qualities abide in them.

39. The waves do not abide in the sea, nor are they without the sea or the sea without them: they are of the nature of desires in the soul, rising and setting at their own accord.

40. The dead are undying (because they die to be born again), and the living are not living (because they live but to die at last). Thus is the law of their mutual succession which nothing can forefend or alter.

41. As water is universally the same and transparent in its nature, so is the all pervading spirit of God, pure and holy in every place.

42. It is this one and self-same spirit which is the body of God, that is called the transparent Brahma. It is omnipotent and everlasting, and constitutes the whole world appearing as distinct from it.

43. The many wonderful powers that it contains, are all active in their various ways. The several powers productive of several ends, are all contained in that same body. All the natural and material forces, have the Divine spirit for their focus.

44. Brahmā was produced in Brahma as the billow is produced in the water, and the male and female are produced from the neuter Brahma, changed to and forming both of them.

45. That which is called the world, is only an attribute of Brahmā; and there is not the slightest difference between Brahmā and the world. (The one being a fac-simile of the original Mind).

46. Verily this plenitude is Brahma, and the world is no other than Brahma himself. Think intently upon this truth and shun all other false beliefs (of the creator and created, and the like).

47. There is one eternal law, that presides over all things, and this

one law branches forth into many, bringing forth a hundred varieties of effects. The world is a congeries of laws, which are but manifestations of the Almighty power and omniscience. (Therefore says the psalmist: "Blessed is he, who meditates on his laws day and night—*O bhi Turat Jehovah hefzo yomam olaila*).

48. Both the inert and active (matter and life), proceed from the same; and the mind proceeds from the intellect—chit of God. The various desires are evolved by the power of the mind, from their exact prototypes in the Supreme soul.

49. It is Brahmā therefore, O sinless Rāma! that manifests itself in the visible world; and is full with various forms, as the sea with all its billows and surges.

50. It assumes to itself all varieties of forms by its volition of evolution or the will of becoming many; and it is the spirit that displays itself in itself and by itself (of its own causality); as the sea water displays its waves in its own water and by itself.

51. As the various waves are no other than the sea water, so all these phenomena are not different from the essence of the lord of the world.

52. As the same seed develops itself in the various forms of its branches and buds, its twigs and leaves, and its fruits and flowers; so the same almighty seed evolves itself in the multifarious varieties of creation.

53. As the strong sun light, displays itself in variegated colours in different bodies; so does Omnipotence, display itself in various vivid colours, all of which are unreal shades. (*Urdu: O leken chamakta hai har rang men.*—It is His light, that shines in all colours).

54. As the colourless cloud receives in its bosom, the variety of transient hues displayed in the rainbow; so the inscrutable spirit of the Almighty, reflects and refracts the various colours displayed in creation. (Shines in the stars, glows in the sun &c. Pope).

55. From the active agent, proceed the inert matter and inactivity without a secondary cause; as the active spider produces the passive thread, and the living man brings upon him, his dull torpor in sleep.

(So the active spirit of God, brings forth *inertia* and inactive matter, out of itself into being. The laws of statics as well as dynamics both subsist in the energy of the spirit).

56. Again the Lord makes the mind to produce matter for its own bondage only; as he makes the silkworm weave its own sheathing for its confinements alone. (So the mind maketh its material equipage, for its own imprisonment in the world).

57. The mind forgets its spiritual nature of its own will; and makes for itself a strong prison house (of its earthly possessions), as the silkworm weaves its own coating.

58. But when the mind inclines to think of its spiritual nature by its own free will; it gets its release from the prison-house of the body and bondage in the world; as a bird or beast is released from its cage, and the big elephant let loose from his fetters and the tying post.

59. The mind gradually moulds itself into the form, which it constantly thinks upon in itself; and it derives from within itself, the power to be what it wishes to become. (Constant thought brings about its end. *Yādrisī bhāvanā yasya &c.*).

60. The long sought power when acquired, becomes as familiar to the soul, as the dark clouds are attendant upon the sky in the rainy-season.

61. The newly obtained power is assimilated with its recipient, as the virtue of every season is manifested in its effect upon the trees (*i.e.* in the season fruits and flowers).

62. There is no bondage nor liberation of human soul, nor of the Divine Spirit. We cannot account for the use of these words among mankind. (These terms apply to the mind which is bound and freed, and not to the soul which is ever free).

63. There is no liberation nor bondage of the soul, which is the same with the Divine. It is this delusive world which shows the immortal soul under the veil of mortality, or as eclipsed by and under the shadow of temporary affairs.

64. It is the unsteady mind, which has enwrapped the steady soul, under

the sheath of error; as the coverlet of the silkworm, covers the dormant worm.

65. All other bondages which bind the embodied soul to earth, are the works of the mind, which is the root of all worldly ties and affections.

66. All human affections and attachments to the visible world, are born in and remain in the mind; although they are as distinct from it, as the waves of the sea or as the beams of the moon; are produced from and contained in their receptacles.

67. It is the Supreme spirit, which is stretched out as one universal ocean, agitated into myriads of its waves and billows. The Intellect itself is spread out as the water of the universal ocean, containing everything that is aqueous and terrene in its infinite bosom.

68. All those that appear as Brahmā, Vishnu and Rudras, as also they that have become as gods, and those that are called men and male creatures:—

68—(1). Are all as the waves of the sea, raised spontaneously by the underlying spirit; and so are Yama, Indra, the sun, fire, Cuvera and the other deities.

68—(2). So too are the Gandharvas and Kinnaras, the Vidyādharas and the other gods and demigods, that rise and fall or remain for a while like the breakers of the sea.

68—(3). They rise and fall as waves on every side, though some continue for a longer duration, as the lotus-born Brahmā and others.

68—(4). Some are born to die in a moment, as the petty gods and men; and others are dead no sooner they are born as the ephemerids and some worms.

69. Worms and insects, gnats and flies and serpents and huge snakes, rise in the great ocean of the Divine Spirit, like drops of water scattered about by waves of the sea.

70. There are other moving animals as men and deer, vultures and jackals, which are produced on land and mountains, in woods and forests

and in marshy grounds.

71. Some are long lived and others living for a short duration; some living with higher aims and ambitions, and others with no other care than that of their contemptible bodies, or self-preservation only.

72. Some think of their stability in this world of dreams, and others are betrayed by their false hope of the stability of worldly affairs, which are quite unstable. (So in Persian *Daregā jehān rā baquina didam*).

73. Some that are subjected to penury and poverty, have little to effect in their lives; and always torment themselves with the thoughts, that they are poor and miserable, weak and ignorant.

74. Some are born as trees, and others have become as gods and demigods; and while some are furnished with moving bodies, others are dissolved as water in the sea.

75. Some are no less durable than many *kalpas* (as the land and sea and mountains &c.); and others return to the Supreme Spirit, by the moonlike purity of their souls. All things have risen from the oceanlike Spirit of Brahma, like its moving undulations. It is the intellectual consciousness of every body that is termed his mind.

CHAPTER XII.—*Detailed Account of the Genesis of the World.*

Argument. Confutation of the instance of the sea and its fluctuation, with regard to the immutable spirit of God; and resolution of the phenomenal world, to our erroneous conception, and visual deception.

Yama said:—The consciousness of gods, demigods and men as distinct beings, is quite wrong, since they are no way distinct from the infinite ocean of Divine Spirit, of which they are all as undulations.

2. It is owing to our erroneous conceptions that we make these

distinctions in ourselves and the Supreme Soul. The thought of our being separate and apart from the Supreme spirit, is the cause of our degradation from our pristine holiness and the image of God, in which man was made at first and was infused with his holy spirit.

3. Remaining within the depth of the Divine Spirit, and yet thinking ourselves to live without it, is the cause of keeping us in darkness on the surface of the earth.

4. Our consciousness of ourselves as Brahmā, being vitiated by the various thoughts in our minds, becomes the root of our activities; while the pure consciousness of ego sum—I am, is free from all actions and energies.

5. It is the inward desire of the heart and mind, that becomes the seed of earthly actions; which sprouts forth in thorny plants like the karanja, a handful of which fills the ground with rankest weeds.

6. Those living bodies, that lie scattered as pebbles on earth; are seen to roll about or lie down with their temporary joy and grief in continued succession, owing to their ignorance of themselves.

7. From the highest empyrean of Brahmā, down to the lowest deep, there is an incessant undulation of the Divine spirit, like the oscillation of the wind; which keeps all beings in their successive wailing and rejoicing, and in their incessant births and deaths.

8. There are some of pure and enlightened souls, as the gods Hari, Hara and others; and some of somewhat darkened understandings, as men and the inferior demigods.

9. Some are placed in greater darkness, as the worms and insects; and others are situated in utter darkness, as the trees and vegetables.

10. Some grow afar from the great ocean of the Divine Spirit; as the grass and weeds of the earth, which are ever degraded, owing to their being the emblems of sin; and others are barred from elevation as dull stones and heinous snakes.

11. Some have come to being only with their bodies (without any share of understanding); and they know not that death has been undermining the

fabric of their bodies, as a mouse burrows a house.

12. Some have gone through the ocean of Divine knowledge, and have become as divinities, in their living bodies as Brahmā, Hari, and Hara. (The gods like angels are embodied beings in which form, they are worshipped by their votaries. It is wrong therefore for the Kesavite Brahmos, to call the formless Brahma as Hari, who had a visible body according to our text).

13. Some having a little understanding, have gone down the depth of holy knowledge, without ever reaching the bottom, or finding its either shore.

14. Some beings that have undergone many births, and have yet to pass through many more, have ever remained abortive and benighted without the light of truth.

15. Some are tossed up and down, like fruits flung from the hand: those flying upward have gone higher still; and those going down have fallen still lower and lower. (None can know the highest pitch or lowest depth of existence?).

16. It is forgetfulness of Supreme felicity, that causes one to rove in various births of weal or woe; but the knowledge of the Supreme, causes the cessation of transmigration; as the remembrance of Garuda, destroys the power of the most destructive poison.

CHAPTER XIII.—*Consolation of Bhrigu.*

Argument. Bhrigu being acquainted with the powers of the mind and Death, rose to repair to the spot where the body of Sukra was lying.

Yama said:—Among these various species of living creatures, which resemble the waves of the ocean, and are as numerous as the plants and creepers of spring:—

2. There are some persons among the Yakshas, Gandharvas and Kinnaras, who have overcome the errors of their minds, and have well considered every thing before and after them; that have become perfect in their lives, and passing as the living liberated persons in this world.
3. Others there are among the moving and unmoving, that are as unconscious of themselves as wood and stone; and many that are worn out with error, and are incapable of judging for themselves. (Worn out with error, means hardened in their ignorance).
4. But those that are awakened to sense, have the rich mine of the s̄astras, framed by the enlightened, for the guidance of their souls. (Hence it is for the sensible only to benefit themselves by learning).
5. Those who are awakened to sense, and whose sins are washed off; have their understandings purified by the light of the s̄astras. (Lit., by investigation into the s̄astras).
6. The study of good works, destroys the errors of the mind; as the course of the sun in the sky, destroys the darkness of the night.
7. Those who have not succeeded to dispel the errors of their minds, have darkened their understandings by a mist of ignorance; like the frosty sky of winter, and they find the phantoms of their error, dancing as demons before their eyes.
8. All living bodies are subject to pain and pleasure; but it is the mind which constitutes the body, and not the flesh (which is insensible of either).
9. The body that is seen to be composed of flesh and bones and the five elemental parts, is a creation of the imagination of the mind, and has no substantiality in it.
10. What your son had thought of in his mental body (mānas-sarīra), the same he found in the same body; and was not accountable to any body for aught or whatever passed in his mind. (We are responsible for every act of the body; but not so for the thoughts or reveries of the mind).
11. Whatever acts a man wills to do in his own mind, the same comes to take place in a short time; and there is no other (foreign) agency of

anybody else required to bring them about.

12. Whatever the mind doth in a moment and of its own accord, and actuated by its own will or desire, there is no body in the world, who has the power to do or undo the same at any time. (The mind is master of the act, and not the body, nor any body besides. Or: whatever the mind sets about to do, it does it sooner than by the help of another).

13. The suffering of hell torments and enjoyment of heavenly bliss, and the thoughts of birth and death; are all fabrications of the mind; which labours under these thoughts. (It is the mind that makes a heaven of hell and a hell of heaven).

14. What need I to tell more in the manner of verbose writers (on this subject), than go together at once, to the place where your son is situated.

15. He (Sukra) having tasted the pleasure and pain of all these states at a moment's thought of his mind, is now seated as a devotee on the bank of Samangā, under the spreading beams of the moon. (The Gloss speaks here of Sukra's passing into many births, before his betaking himself to devotion).

16. His vital breath having fled from his heart, became as the moonbeam sparkling in a dew drop, which entered the uterus in the form of *semen virilis*.

17. Saying so, the lord of death smiled to think of the course of nature, and taking hold of Bhrigu's hand in his own, they both departed as the sun and moon together.

18. O wonderful is the law of nature! said Bhrigu slowly to himself, and then rose higher and higher, as the sun ascends above his rising mountain.

19. With their luminous bodies, they arrived at the spot of Samangā, and shone on high above the tamāla trees below. Their simultaneous rising in the clear firmament, made them appear as the sun rising with the full-moon over the cloudy horizon.

20. Vālmīki said:—As the *muni* (Vasishtha) was telling these things,

the sun went down his setting mountain, and the day departed to its evening service. The court broke with mutual salutations, to perform their evening rites and observances, after which they joined the assembly at the dawn of the next day.[1]

[1] This colophon occurring at the end of many chapters, shows the intermediate chapters as parts of the lectures of a single day; and by enumeration of which, the whole space of time occupied in the delivery of these lectures may be fairly ascertained. This will serve to show that the delivery of the lectures occupied but a few months; and Vālmīki's writing of them, if he was a shorthand writer, embraced also the same length of time, contrary to the common belief of this composition's being a work of many years.

CHAPTER XIV.—*Sukra's Reminiscence of his Metempsychosis.*

Argument. Bhrigu and Yama's Expostulation with Sukra, and desiring him to return to his former state.

Vasishtha said:—Now as Yama and Bhrigu departed from the cavern of the Mandara mountain, and proceeded towards the bank of Samangā river:—

2. They beheld upon their descending from the mountain, a great light below; proceeding from the bodies of the celestials, sleeping in the arbours of aureate creepers.

3. The birds were sporting in their sprays, formed by the cradling creepers under the canopy of heaven; and the lovely antelopes looking face to face, with their eyes resembling the blue lotuses.

4. They beheld the Siddhas, sitting on their stony seats upon the elevated rocks; with their bodies full of vigour, and their eyes looking on the spheres with defiance.

5. They saw the lords of the elephantine tribe, with their big trunks as large as the palm trees, and plunging in the lakes covered with flowers, falling incessantly from the beachening boughs, and branches of

flowering trees.

6. They saw the mountain bulls (*Bos guavus*) dozing in their giddiness, and sitting as ebriety in person; while their bodies were reddened by the red dust of flowers, and their tails flushed with the crimson farina blown by the breeze.

7. There were the brisk and beautiful *chowry* deer serving as flappers of the mountain king, and dousing in the pools filled with falling flowers.

8. They saw the Kinnara lads sitting on the tops of straight and stately date trees, and sporting with pelting the date fruits upon one another, which stuck to the reeds below as their fruits.

9. They beheld big monkeys, jumping about with their hideous reddish cheeks, and hiding themselves in the coverts of widespreading creepers.

10. They saw the Siddhas, to be hit by the celestial damsels with blossoms of mandara flowers, and clad with vests of the tawny clouds by which they were shrouded.

11. The uninhabited skirts of the mountain, were as the solitary walks of Buddhist vagrants; and the rivulets at its foot, were gliding with their currents covered under the *kunda* and *mandara* flowers, as if they were running to meet the sea, mantled in their yellow vests of the spring season.

(It is well known that the vernal vesture of damsels, is of the yellow colour of the farina of flowers, and the rivulets are poetically figured as females hastening towards their lord the sea (*saritām-pathih*)).

12. The trees decorated with wreaths of flowers, and shaken by the breeze, seemed as bacchanals giddy with the honey of the flowers, and rolling their dizzy eyes formed of the fluttering bees.

13. They walked about here and there, and looked at and admired the grandeur of the mountain, till at last they alighted on the nether earth, decorated with its cities and human habitations.

14. They arrived in a moment at the bank of Samangā, flowing with the

loosened flowers of all kinds, as if it were a bed of flowers by itself.

15. Bhrigu beheld his son on one of its banks, with his body changed to another form, and his features quite altered from his former state.

16. His limbs were stiff, and his sense at a stand still, as he sat with his mind fixed on steady meditation. He seemed to be long at rest, in order to get his rest from the turmoils of the world.

17. He thought upon the course of the currents of the world, which are continually gliding with successive joy and sorrow to man, who gets rid of them after his long trial.

18. He became motionless as a wheel, after its long-winded motion; and found his rest after his prolonged whirling, in the whirlpool of the ocean of the world.

19. He sat retired as a lover, solely reclined on the thought of his beloved object in his retirement; and his mind was at rest, after its long wanderings.

20. He sat in a state of uniform meditation, without a shadow of duplicity in it; and was smiling with a cold apathy at all the pursuits of mankind.

21. Liberated from all concerns, and released from the enjoyments of life, and disenthralled from the snare of desires and fancies, he rested in the supreme bliss of the soul.

22. His soul was at rest, in the everlasting rest of God; as the pure crystal catches the colour of the gem, which is contiguous to it.

23. Bhrigu beheld his son in the calmly composed and awakened state of his mind, and freed alike both from his thoughts of what was desirable, as also from his hatred against what was disgusting. (God is said to be eternally at rest the six days creation, but an act of his Mind, Will, Word, Fiat, Logos or Brahmā).

24. Yama seeing the son of Bhrigu, said to the father in a voice, hoarse as the sounding sea. 'Lo there thy son.'

25. "Awake, said he to Bhārgava, which startled him from his meditation, as the roaring of a cloud, rouses the slumbering peacock from his summer sleep.

26. Upon opening and lifting up his eyes, he beheld the god standing with his father on one side, who being pleased at his sight, glowed in their countenances like the disks of the sun and moon.

27. He rose from his seat of Kadamba leaves, and made his obeisance to them, who appeared to have come to him like the gods Hari and Hara in the disguise of a couple of Brāhmans.

28. After their mutual salutations, they were seated on a slab of stone, and appeared as the venerable gods Vishnu and Siva, were seated on the pinnacle of Meru.

29. The Brāhman boy, having ended the muttering of his mantras on the bank of Samangā, accosted them with a voice distilling as the sweet nectarine juice of ambrosia *amrita* or water of life (*aqua-vitae* or *abi haiyāt*).

30. "I am emancipated, my lords, at your sight this day (from all earthly cares), as you have blessed me by your sights, resembling those of the sun and moon, appearing together to view. (Lit. as the orbs of the cooling and dazzling beams. (*himānsu and ushnānsu*)).

31. The darkness, which reigned in my mind, and which no light of the sāstras or spiritual or temporal knowledge, nor even my austerities could remove, is dispelled today by the light of your presence.

32. A kind look of the great, gives as much joy to the mind, as draughts of pure ambrosia, serve to satisfy the heart.

33. Tell me who are you, whose feet have sanctified this place; as the glorious orbs of the day and night, enlighten the firmament.

34. Being addressed in this manner, Bhrigu desired him to remember his prior births, which he could well do, by his enlightened understanding.

35. Bhrigu made him acquainted with the state of his former birth, and he remembered it instantly by the clairvoyance of his inward sight.

36. He was struck with wonder at the remembrance of his former state, and smiled with a joyous face and gladsome heart, to ponder on what he had been; and then uttered as follows.

37. Blessed is the law of the Supreme Being, which is without its beginning or end, and is known as destiny here below; and by whose power the world is revolving as a curricule.

38. I see my countless and unknown births, and the innumerable accidents to which they were subject, for the period of a whole kalpa or duration of the world from first to last. (The Soul being immortal, has to pass into infinite births under various shapes and forms of bodies. If it were to lie dormant in the grave for ever what is the good of its being made or created to be immortal?)

39. I have undergone great hardships, and known prosperity also with the toil of earning; have had my wanderings also in different lives, and remember to have roamed for a long time, over the mountainous regions of Meru.

40. I drank the water reddened with the pollen of mandara flowers, and roved along the bank of the heavenly stream of Mandākinī filled with lotuses.

41. I wandered about the Mandara groves, filled with flowering creepers like gold, and under the shade of the kalpa arbors of Meru, and in the flowery plains above and about it.

42. There is naught of good or evil, which I have not tasted or felt or done myself; nor is there anything, which I have not seen and felt and known in my past lives.

43. I have now known the knowable (that is to be known), and seen the imperishable one in whom I have my repose. I have now rested after my toils were over, and have passed beyond the domain of error and darkness.

44. Now rise, O father! and let us go to see that body, lying on the Mandara mount, and which is now dried as a withered plant.

45. I have no desire to remain in this place, nor go anywhere of my own will; it is only to see the works of fate, that we wander all about.

46. I will follow you, with my firm belief in the one adored Deity of the learned. Let that be the desirable object of my mind, and I will act exactly in conformity with my belief.

CHAPTER XV.—*Lamentation and Expostulation of Sukra.*

Argument. Sukra laments on seeing his former body, and his consolation at its ultimate anaesthesia.

Vasishtha said:—Thus contemplating on the course of nature, these philomaths moved with their spiritual bodies, from the bank of Samangā (towards the Mandara mountain).

2. They ascended to the sky, and passed through the pores of the clouds to the region of the Siddhas; whence they descended to the lower world, and arrived at the valley of Mandara.

3. There Sukra saw on a cliff of that mountain, the dried body of his former birth, lying covered under the dark and dewy leaves of trees.

4. He said, here is that shriveled body, O father! which thou hadst nourished with many a dainty food before.

5. There is that body of mine, which was so fondly anointed with camphor, agallochum and sandal paste, by my wet-nurse before.

6. This is that body of mine, which was used to repose on the cooling beds, made with heaps of mandara flowers, in the airy spots of Meru.

7. This is that body of mine, which was so fondly caressed by heavenly dames of yore, and which is now lying, to be bitten by creeping insects and worms, on the bare ground below.

8. This is that body of mine, which was wont of yore to ramble in the

parterres of sandalwood; now lying a dried skeleton on the naked spot.

9. This is that body of mine, now lying impassive of the feelings of delight in the company of heavenly nymphs, and withering away unconscious of the actions and passions of its mind.

10. Ah my pitiable body! how dost thou rest here in peace, forgetful of thy former delights in the different stages of life; and insensible of the thoughts of thy past enjoyments and amusements of yore.

11. O my body! that hast become a dead corpse and dried by sun-beams; thou art now become so hideous in thy frame of the skeleton, as to frighten me at this change of thy form.

12. I take fright to look upon this body, in which I had taken so much pleasure before, and which is now reduced to a skeleton.

13. I see the ants now creeping over that breast of mine, which was formerly adorned with necklaces studded with starry gems.

14. Look at the remains of my body, whose appearance of molten gold, attracted the hearts of beautiful dames, bearing now a load of dry bones only.

15. Behold the stags of the forest flying with fear, at the sight of the wide open jaws, and withered skin of my carcass; which with its horrid mouth, frightens the timid fawns in the woods.

16. I see the cavity of the belly of the withered corpse, is filled with sunshine, as the mind of man is enlightened by knowledge.

17. This dried body of mine, lying flat on the mountain stone, resembles the mind of the wise, abased at the sense of its own unworthiness.

18. It seems to be emaciating itself like an ascetic, in his supine hypnotism on the mountain, dead to the perceptions of colour and sound, and of touch and taste, and freed from all its desires and passions.

19. It is freed from the demon of the mind (mental activity), and is resting in its felicity without any apprehension of the vicissitudes of fate and fortune, or fear of fall.

20. The felicity which attends on the body, upon the calmness of the demon of the mind; is not to be had, from possession of the vast dominion of the world.

21. See how happily this body is sleeping in this forest, by being freed from all its doubts and desires in the world; and by its being liberated from the network of its fancies.

22. The body is disturbed and troubled like a tall tree, by the restlessness of the apish mind; and it is hurled down by its excitation like a tree uprooted from its bottom.

23. This body being set free from the impulses of the mischievous mind, is sleeping in its highest and perfect felicity, and is quite released from the jarring broils of the world, clashing like the mingled roarings of lions and elephants in their mutual conflict.

24. Every desire is a fever in the bosom, and the group of our errors is as the mist of autumn; and there is no release of mankind from these, save by the impassionateness of their minds.

25. They have gone over the bounds of worldly enjoyments, who have had the high-mindedness, to lay hold on the tranquillity of their minds.

26. It is by my good fortune, that I came to find this body of mine, resting in these woods without its troublesome mind; and freed from all its tribulations and feverish anxieties.

27. Rāma said:—Venerable Sir, that art versed in all knowledge, you have already related of Sukra's passing through many births in different shapes; and feeling all their casualties of good and evil.

28. How was it then that he regretted so much for his body begotten by Bhrigu; in disregard of all his other bodies; and the pains and pleasures which attended upon them?

29. Vasishtha answered:—Rāma! the other bodies of Sukra were merely the creations of his imagination; but that of Bhārgava or as the son of Bhrigu, was the actual one, as produced by the merit of his pristine acts. (Here the gloss is too verbose on the theory of metempsychosis;

but the literal meaning of the couplet is what is given above).

30. This was the first body with which he was born by the will of his Maker, being first formed in the form of subtile air, and then changed into the shape of wind.

31. This wind entered into heart of Bhrigu in a flux of the vital and circulating breaths, and being joined in time with the semen, formed the germ of Sukra's body. (so called from the seed—sukra).

32. The person of Sukra, received the Brāhmanical sacraments, and became an associate of the father; till at last it was reduced to the form of a skeleton in course of a long time.

33. Because this was the first body which Sukra had obtained from Brahmā the creator, it was on this account that he lamented so much for it. (Sukra the son of Bhrigu, was the grandson of Manu—the first human being, after creation of the world called kalpārambha).

34. Though impassionate and devoid of desire as Sukra was, yet he sorrowed for his body, according to the nature of all being born of flesh (dehaja). (All flesh is subject to sorrow).

35. This is the way of all flesh, whether it be the body of a wise or unwise man (to mourn for its loss). This is the usual custom of the world, whether the person was mighty or not.

36. They who are acquainted with the course of nature, as also those that are ignorant of it as brutes and beasts; are all subject to the course of the world, as if they are bound in the net of fate and liable to grief and sorrow. (It is not the greatness of a great mind, to be insensible of the tender feelings of his nature, but to keep his joys and sorrows under proper bounds).

37. The wise as well as the unwise, are on an equal footing with respect to their nature and custom. It is only the difference in desire that distinguishes the one from the other, as it is the privation of or bondage to desires, that is the cause of their liberation or enthrallment in this world. It is also the great aim that distinguishes the great, from the mean-mindedness of the base.

38. As long as there is the body, so long is there the feeling of pleasure in pleasure and that of pain in pain. But the mind which is unattached to and unaffected by them, feigns to itself the show of wisdom. (Unfeelingness is a mere show and not reality).

39. Even great souls are seen to feel happy in pleasure and become sorrowful in matters of pain; and show themselves as the wise in their outward circumstances.

40. The shadow of the sun, is seen to shake in the water, but not so the fixed sun himself; so the wise are moved in worldly matters, though they are firm in their faith in God.

41. As the unmoved and fixed sun, seems to move in his shadow on the wave, so the wise man who has got rid of his worldly concerns, still behaves himself like the unwise in it.

42. He is free who has the freedom of his mind, although his body is enthralled in bondage; but he labours in bondage whose mind is bethralled by error, though he is free in his body. (True liberty consists in moral and not in bodily freedom).

43. The causes of happiness and misery as also those of liberty and bondage, are the feelings of the mind; as the sun-beams and flame of fire, are the causes of light.

44. Therefore conform thyself with the custom of the society in thy outward conduct; but remain indifferent to all worldly concerns in thy inward mind.

45. Remain true to thyself, by giving up thy concerns in the world; but continue to discharge all thy duties in this world by the acts of thy body. (Keep your soul to yourself, but devote your body to the service of the world).

46. Take care of the inward sorrows and bodily diseases, and the dangerous whirlpools and pitfalls in the course of thy life; and do not fall into the black hole of selfishness (meitatem), which gives the soul its greatest anguish.

47. Mind, O lotus-eyed Rāma, that you mix with nothing, nor let anything

to mix with you; but be of a purely enlightened nature, and rest content in thy inward soul.

48. Think in thyself the pure and holy spirit of Brahmā, the universal soul and maker of all, the tranquil and increate All, and be happy for ever.

49. If you can rescue yourself from the great gloom of egotism, and arrive at the state of pure indifference to all objects; you will certainly become great in your mind and soul, and be the object of universal veneration.

CHAPTER XVI.—*Resuscitation of Sukra.*

Argument. Sukra's Revival at the word of Yama, and his becoming the preceptor of Daityas.

Vasishtha continued:—Then the god Yama, interrupted the long lamentation of Sukra, and addressed him in words, sounding as deep as the roaring of a cloud.

2. Yama said:—Now, O Sukra! cast off thy body of the Samangā devotee, and enter this dead body in the manner of a prince entering his palace.

3. Thou shalt perform austere devotion with this thy first born body, and obtain by virtue of that, the preceptorship of the Daitya tribe.

4. Then at the end of the great kalpa, thou shalt have to shuffle off thy mortal coil for ever, as one casts off a faded flower.

5. Having attained the state of living liberation, by merit of thy prior acts; thou shalt continue in the preceptorship of the leader of the great Asuras for ever.

6. Fare you well, we shall now depart to our desired habitation; know for certain that there is nothing desirable to the mind, which it cannot accomplish (by perseverance).

7. Saying so, the god vanished from before the weeping father and son, and moved amidst the burning sky, like the dispenser of light (sun).
8. After the god had gone to the place of his destination, and gained his destined state among the gods, the Bhrigus remained to ruminate on the inexplicable and unalterable course of destiny (or divine ordinance).
9. Sukra entered into his withered corpse, as the season of spring enters into a faded plant, in order to adorn it again with its vernal bloom, and its re-springing blossoms.
10. His Brāhmanical body fell down immediately on the ground, staggering as when a tree is felled or falls down with its uprooted trunk; and it became disfigured in a moment in its face and limbs.
11. The old sage Bhrigu finding the revivification of the dead body of his son, sanctified it with propitiatory mantras and sprinkling of water, from his sacerdotal water pot (kamandalu).
12. The veins and arteries and all the cells and cavities of the dead body, were again supplied with their circulating blood; as the dry beds of rivers, are filled again with floods of water in the rainy weather.
13. The body being filled with blood, gave the limbs to bloom; like the growth of lotuses in rainy lakes, and the bursting of new shoots and buds in vernal plants.
14. Sukra then rose up from the ground, breathing the breath of life, like the cloud ascending to the sky by force of the winds.
15. He bowed down to his father, standing in his holy figure before him; as the rising cloud clings to, and kisses the foot of the lofty mountain.
16. The father then embraced the revived body of his son, and shed a flood of his affectionate tears upon him; as the high risen cloud washes the mountain top with showers.
17. Bhrigu looked with affection on the new risen old body of his son;

and smiled to see the resuscitation of the body that was begotten by him.

18. He was pleased to know him as the son born of himself; and to find his features engrafted in him.

19. Thus the son and sire graced each other by their company, as the sun and lotus-lake rejoice to see one another, after the shade of night.

20. They rejoiced at their reunion, like the loving pair of swans at the end of the night of their separation; and as the joyous couple of peacocks, at the approach of the rainy clouds.

21. The worthy sire and son, sat awhile on the spot, to halt after all their toils and troubles were at an end, and then they rose up to discharge the duties that were then at hand.

22. They then set fire to the body of the Samangā Brāhman, and reduced it to ashes; for who is there among the earth-born mortals, that ought to set at naught aught of the customary usages of his country?

23. Afterwards the two devotees Bhrigu and Bhārgava, continued to dwell in that forest, like the two luminaries—the sun and moon, in the region of the sky.

24. They both continued as the living liberated guides of men, by their knowledge of all that was to be known; and preserving the equanimity of their minds, and the steadiness of their dispositions, amidst all the vicissitudes of time and place (and the changes of their fortune and circumstances).

25. In course of time Sukra obtained the preceptorship of the demons, and Bhrigu remained in his patriarchal rank and authority among the sons of men (mānavas).

26. Thus the son of Bhrigu, who was born as Sukra at first, was gradually led away from his holy state by his thought of the heavenly nymph, and subjected to various states of life to which he was prone (by the bent of his mind and inward proclivities).

CHAPTER XVII.—*Attainment of the Ideal Realm.*

Argument. Mutual sympathy of pure hearted souls, the reciprocities of their affections, and their union with one another.

Rāma said:—Tell me sir, why the ideal reflexion of others, is not attended with equal result, with that of the son of Bhrigu (though one is given to the like reveries as the other).

2. Vasishtha replied:—The reason is, that the body of Sukra issued at first from the will of Brahmā, and was born of the pure family of Bhrigu, without being vitiated by any other birth (either prior to it or of a lower kind).

3. The purity of mind which follows upon subsidence of desires, is called its coolness, and the same is known as the unsullied state of the soul. (Nirmalātmā).

4. Whatever the man of a pure and contrite spirit, thinks in his mind, the same comes to take place immediately; as the turning of the sea water turns into the eddy. (Turning over in the mind, turns out into being).

5. As the errors of various wanderings, occurred to the mind of Sukra; so it is with every body (from his observation of the world), as it is instanced in the case of Bhrigu's son.

6. As the serum contained in the seed, develops itself in the shoots and leaves; so the mind evolves in all the forms which are contained therein.

7. Whatever forms of things are seen to exist in this world, are all false appearances; and so are their disappearances also, (mere creations of the mind).

8. Nothing appears or disappears to any one in this world, but error and aerial phantasms; that show themselves to those that are bewitched by

this magic scene of the world.

9. As it is our notion of this part of the world, which presents its form to our view; so the appearance of thousands of such worlds in the mind, is mere ideal; and as false as the show of a magic-lantern.

10. As the sights in our dream, and the images of our imagination, are never apart from our minds; and as they cannot show themselves to the view of others; such is our erroneous conception of the world (confined within ourselves).

11. So are all places and things but imaginary ideas, and show themselves as real objects, to the purblind sight of the ignorant only.

12. So also are the ghosts and goblins, demons and devils, but imaginary figures of the mind; born in the shallow brain of men, to terrify them with their hideous shapes.

13. Thus have we all become, like the dreaming son of Bhrigu; to understand the false creations of our imagination, as sober realities.

14. So the creation of the world, and all created things, are situated (pictured) in the mind of Brahmā; and make their repeated appearance, as the phantoms of a phantasmagoria before him.

15. All things appearing unto us, are as false as these phantoms; and they proceed from the mind of Brahmā, as the varieties of trees and shrubs, are produced from the same sap of the vernal season. (The one is the source of many).

16. Considering in a philosophical light (tatwadarsana), it will be found, that it is the will or desire of every body, which is productive of the objects of his desire. (Lit. which evolves itself in its productions. And as it is with the will of the creator, so is it with that of every one).

17. Every body beholds everything in the world, according to the nature of the thoughts in his mind, and then perishes with his wrong view of it.

18. It is in its ideality, that anything appears as existent, which in

reality is inexistent, though it is apparent to sight. The existence of the world, is as that of a lengthened dream; and the visible world is a wide spread snare of the mind, like fetters at the feet of an elephant.

(The world is existent in the ideal, but inexistent in its apparent real and visual form. It is a network of the mind, like a longspun dream, and binds it as fast as fetters at the feet of an elephant).

19. The reality of the world depends upon the reality of mind, which causes the world to appear as real. The loss of the one, destroys them both; because neither of them can subsist without the other.

20. The pure mind has the true notions of things, as the gem polished from its dross, receives the right reflection of every thing (or) reflects the true image of every thing.

21. The mind is purified by its habit of fixed attention to one particular object; and it is the mind undisturbed by desires, that receives the true light and reflexion of things.

22. As the gilding of gold or any brilliant colour, cannot stand on base metal or on a piece of dirty cloth, so it is impossible for the vitiated mind, to apply itself intensely to any one particular object.

23. Rāma asked:—Will you tell me sir, in what manner the mind of Sukra, received the reflexion of the shadowy world, and its temporaneous movement in itself, and how these fluctuations rose and remained in his mind?

24. Vasishtha said:—In the same manner as Sukra was impressed with the thoughts of the world, from the lectures of his father; so did they remain in his mind, as the future peacock resides in the egg.

25. It is also naturally situated in the embryo of the mind, of every species of living being, and is gradually evolved from it, in the manner of the shoots and sprouts, and leaves and flowers of trees, growing out of the seed.

26. Every body sees in his mind, what its heart desires to possess, as it is in the case of our prolonged dreams.

27. Know it thus, O Rāma! that a partial view of the world, rises in the mind of every body; in the same manner, as it appears in the mind in a dream at night.

28. Rāma said:—But tell me sir, whether the thought and the things thought of, simultaneously meet themselves in the mind of the thinker; or it is the mind only that thinks of the object which is never met with by it.

29. Vasishtha replied:—But the sullied mind cannot easily unite with the object of its thought, as a dirty and cold piece of iron, cannot join with a pure red-hot one, unless it is heated and purified from its dross.

30. The pure mind and its pure thoughts, are readily united with one another, as the pure waters mix together into one body of the same kind, which the muddied water cannot do.

31. Want of desire constitutes the purity of the mind, which is readily united with immaterial things of the same nature like itself. The purity of the mind conduces to its enlightenment, and these being united in one, leads it to the Supreme.

CHAPTER XVIII.—*The Incarnation of The Living Spirit*

Argument. The Impure state of the soul; and its Purity leading to the knowledge of the only One.

Vasishtha continued:—The living souls (Jivātman), residing in the seeds of material bodies (bhūta-vīja) in all parts of the world, differ from one another; and there according to the difference in their knowledge of themselves (*tanmātra*), or self identity with the *Unity*.

2. As long as there is no volition nor nolition, connected with the identity of the living soul; so long it reposes in a state of rest, not unlike that of sound sleep (susupti).

3. But living souls addicted to their wishes, view their identity with the same; and find themselves born in their desired shapes here below.

4. The *tanmātras* of the living soul and its proclivities, run in one channel to the reservoir of life, and are thickened into one living being by their mutual coalition.

5. Some of them are situated apart from one another, and are dissolved also separately; and some are joined together, and are born as two *gunja* fruits growing together.

6. The world consisting of thousands of orbs like *gunja* fruits, contains the assemblage of atoms on atoms; and these unconnected with one another, form the great garden of God.

7. These being joined also with one another, became dense and thick; and remain in the same place, where it has grown.

8. The different states of the mind, ensuing upon the absence of its present objects under its province, brings on a change in its constitution, which is called its regeneration (in a new life).

(Thus the change of the mind under the change of circumstances, is reckoned its transformation to a different being).

9. Thus every regeneration of the mind in a new life, is accompanied with its concomitant desires, and their results. The new life is attended with its proper body, unless the mind has lost its reminiscence.

10. As the pure Spirit taking the form of the vital breath, performs the functions of the body; so the mind being reborn in a new body, is employed in all the functions of the same body.

11. The souls of all living beings are subject to the three states of waking, dreaming, and sound sleep, which are caused by the mind and not by the body.

12. Thus the soul passing under the triple condition in its living state, does not give rise to the body, as the sea-water gives rise to the waves. (The body is caused by the mind, and not by the soul which

has no connection with it).

13. The living soul having attained its intellectual state, and the rest of the conditions of sound sleep (*susupti*), is awakened to the knowledge of itself, and is released from its rebirth; while the ignorant soul is subjected to be born again.

14. And though the knowing and unknowing souls attain the state of *susupti*, and resemble each other in kind; yet the unknowing *susupta* soul, which is not awakened to the knowledge of its spirituality, is doomed to be reborn in the mortal world.

15. The ubiquity of the intellect, makes it pass into the mind in its next birth; and exhibit itself in different forms in all its succeeding and subordinate regenerations (stages of life).

16. Among these repeated births, the subordinate regenerations resemble the many folded coatings of a plantain tree; and the spirit of Brahmā is contiguous to, and pervades the whole, like the lofty leaves of the same tree.

17. The influence of the Divine spirit, is as cool as the cooling shade of a plantain arbour. It is of its own nature; and is as unchangeable as the pith of the plantain tree, notwithstanding the changes in all its outer coats and coverings.

18. There is no difference or diversity in the nature of Brahmā the creator, in his repeated and manifold creations of worlds; for he being the seed of the world, shoots forth by his moisture into the form of the expanded tree of the world, and becomes the same seed again.

19. So Brahmā taking the form of the mind, becomes the same Brahmā by reminiscence of his mind; as the sap of the soil makes the seed to bring forth the fruit, which reproduces the like seed.

20. So the productive seed proceeding from Brahmā, displays itself in the form of the world. But as no body can say what is the cause of the sap in the seed, so no one can tell why the spirit of God, teems with productive seed (of Brahmā) in it.

21. So no one should inquire into the cause of Brahmā; because his

nature being inscrutable and undefinable, it is improper to say of him this or the other.

22. He must not attribute causality to what is not the cause, nor impute the causation of material bodies to the immaterial spirit of God, that is the prime and supreme cause of all (as the Prototype). We must reason rightly regarding what is certain truth, and not argue falsely about what transcends our knowledge.

23. The seed casts off its seedy form, and assumes the shape of the fruit; but Brahmā (the seed of all) contains the fruit (of the universe) in his bosom, without laying aside the seed.

24. The seed of the fruit bears a material form, but Brahmā—the universal seed, has no form at all; therefore it is improper to compare the visible seed, with the invisible Brahmā; who is beyond all comparison.

25. Brahmā evolves himself in his creation and does not produce the world like the fruit from the seed; therefore know the world as the vacuous heart of Brahmā, and is neither born nor unborn of itself.

26. The viewer viewing the view, is unable to see himself (his inward soul) because his consciousness being engrossed by external objects, is disabled from looking into itself.

27. Of what avail is sagacity to one, whose mind labours under the error of water in a mirage; and what power has the mirage over a mind, which is possessed of its sagacity?

28. As the looker on the clear sky does not see every part of it, and as the eye that looks on all others does not see itself; so we see everything about us besides ourselves.

29. As the looker on the clear sky, does not see what is above the skies; so we see ourselves and others as material beings; but cannot see the inward part of the immaterial soul, as the wise men do.

30. Brahmā who is as clear as the firmament, cannot be perceived by all our endeavours; because the sight of the sky as a visible thing, cannot give us an insight into the invisible Brahmā; (which fills all space

with his presence).

31. Such a sight cannot present itself to us, unless we can see the true form of God; but it is far from being visible to the beholder, as the sight of subtlest things.

32. We see the outward sight because we cannot see the beholder of the sight (*i.e.* God himself who beholds his works). The beholder (God) is only the existent being, and the visibles are all nothing.

33. But the all seeing God, being permeated in the visibles; there can be no beholding of him as a personal God, nor of them as distinct things. Because whatever the Almighty King proposes to do, he instantly forms their notions, and becomes the same himself.

34. As the sweet saccharine juice of the sugarcane, thickens itself into the form of the sugarcandy; so the will of God, becomes compact in the solid body of the universe.

35. As the moisture of the ground and of the vernal season, becomes incorporated in vegetable life, bringing forth the fruits and flowers; so the energy of the Divine Intellect, turns itself into the living spirit; which shortly appears in a corporeal form (of the body and its limbs).

36. As every thing is beheld in our sight, without being separated from its idea in the mind; so the inward notion, shows itself in the shape of the visible object, like the vision in a dream, which is but a representation of the thoughts entertained in our minds. (*i.e.* The thought is the archetype of the appearance).

37. The ideas of self and others, are as granules in the mind, and are like the grains of salt, which are produced in the briny grounds from moisture of the earth (*i.e.* saline particles, produced of terrene and marine serosity). So the multitudes of thoughts in the mind, are exactly as the globules of salt or sand on the seashore (almost infinite in their number).

38. As the serum of the earth appears in various shapes (of minerals and vegetables); so the sap of the intellect, produces the infinity of ideas and thoughts, growing as trees in the wilderness of the mind.

39. These trees again shoot forth in branches and leaves, of which there is no end; and so is every other world like a forest, supplying its sap to innumerable plants, like the thoughts in the mind.

40. The intellect perceives in itself the existence of everything, as distinctly as the inherent power of the living soul exhibits itself in creation. (The power of the soul is its reminiscence (*sanskāra*) of the past, which reproduces and presents the former impressions in its subsequent states of birth).

41. Every one's intellect, perceives the existence of the world, in the same manner as his living soul, happens to meet with every thing, as present before it, by virtue of its former acts, and their reminiscence stamped in it.[2]

[2] (It was Plato's doctrine of the souls' *reminiscence* of a former apprehension of truth awakened by the traces of ideas which sensation discovered in things).

42. There are some living souls, which meet and join with others and propagate their species; and then cease to exist after having lived a long time together.

43. You must observe with your keensightedness and well discerning mind, in order to look into the different states and thoughts of others. (Read the minds in their outward look and indications).

44. There are thousands of worlds like atoms of earth, contained in the mind; as in the ample space of the sky and in the particles of water; and these reside in those atoms like oil in the mustard seeds.

45. When the mind becomes perfect, it comes to be the living being; and the intellect being purified, becomes all pervasive. Hence is the union of the intellect with the living spirit.

46. The self-entity of the lotus-born Brahmā and all other living beings, is only their self-deception; and the sense of the existence of the world, is as a protracted dream rising and setting in the mind.

47. Some beings pass into successive states of existence, as a man

passes from one dream to another; and they think themselves to be firmly established in them, as one supposes to be settled in some house, appearing to him in his dream.

48. Whatever the intellect dwells upon at any time or place, it immediately sees the same appearing therein before it; as anything which is seen in dream, appears to be true to the dreamer all that time.

49. The atom of the intellect, contains the particles of all our notions; as the seed-vessel contains the farinaceous atoms of the future fruits and flowers, and branches and leaves (of very large trees).

50. I consider the atoms of the intellect and the mind, contained within the particles, of the material body, to be both vacuous, and joined in one without causing a duality in their nature.

51. So the intellect conceives within itself and of its own particles, many other atomic germs, under the influence of particular times and places and actions and circumstances; which cannot be extraneous from itself. (*i.e.* All notions are the making of the mind, and not impressions from without).

52. It is this particle of the intellect which displays the creation, like the vision of a dream before it; and it is this conception, that led the gods Brahmā and others to the idea of their visible bodies, as it makes the little insects to think of their own bodies. (*i.e.* The minds of all display the outer world subjectively to all beings).

53. All that is displayed in this (outer) world, is in reality nothing at all; and yet do these living beings, though possessing the particles of intellect in them, erroneously conceive the duality of an extraneous existence.

54. Some intellects (of particular persons), display themselves in their bodies, and derive the pleasure of their consciousness, through the medium of their eyes and external organs. (*i.e.* Some men believe their bodily senses as the intellect, and no mind besides).

55. Others look on outward objects as receptacles of the intellect, from the belief that the all pervasive, inseparable and imperishable intellect (soul), must abide in all and every one of them. (It is the

intellect which contains the material world, and not this the other, as many think omnipresence to mean).

56. Some men view the whole gross world within the body, instead of the all pervading intellect of Brahmā; as Viswarūpa, and these being hardened by long habit of thinking so, are plunged in the gulph of error. (These are the materialists and the Tāntrika microcosmists).

57. These rove from one error to another, as a man sees one dream after another; and roll about in the pit of their delusion, as a stone when hurled from a hill downward.

58. Some persons rely on the union of the body and soul, and others relying in the soul alone, are placed beyond the reach of error; while there are many, who rely on their consciousness alone, and shine thereby as rational beings. (*The Cartesians and conscientionalists*).

59. They that perceive in themselves the errors of other people, are to be considered as under the influence of false dreams in their sleep (but mind not themselves, that labour under the error as the dreamer).

60. God being the all-pervading spirit of nature, is verily seen in the spirit of every body; and as he is ubiquitous, his omnipresence is present in every thing in all places. (This doctrine is the source of pantheism, and gives rise to universal idolatry, which adores the presiding spirit of the idol, and not the idol itself).

61. God that shines is the living soul of every body, resides also in the soul of that soul, as also in all the living souls and mind which are contained within the body of another. (Such as in living beings born inside the body of another).

62. One living being is born in another, and that again within another, like the coatings of plantain trees, which grow one under the other over the inmost pith. (So God is the inmost marrow of all external lives and souls, which are as crusts of the same).

63. By reverting the cognition of visibles, to the recognition of their essence (tanmātra) in the invisible plenum, we get rid of our error of the reality of the formal world, as we do of the ornament in the material gold. (*i.e.* The substances of gold is the material cause of

the formal and changeable jewels). Gloss. The knowledge of the consequent (parāk) and antecedent (pratyak), must blend in that of the sameness (samāni) of both (yugapat), the internal (antar) and external (bāhya) (existences).

64. He who does not inquire into the question "who he is" and "what is the world" beside himself; is not liberated in his inward soul, and suffers under the continuous fever of an erroneous life.

65. He is successful in his inquiry, who by his good understanding, comes to know how to curb his worldly avarice day by day.

66. As proper regimen is the best medicine to secure the health of the body; so is the habit of keeping the organs of sense under control, the only means of edifying the understanding.

67. He who is discursive in his words, and not discerning in his mind, is like a blazing fire in a picture (which lightens no body). No one can be wise until he gets rid of his false wit.

68. As the perception of air, comes by the feeling and not by words of the mouth; so wisdom proceeds from the curtailing of desires (and not by lengthy or loud vociferation).

69. As the ambrosia in the painting is no ambrosial food, nor the fire in a picture is burning flame; so a beauty in a drawing is no beauteous maid, and wisdom in words is want of wisdom only.

70. Wisdom serves at first to weaken our passions and enmity, and then uproot them at once, and at last it lessens our desires and endeavours, and gives an appearance of holiness to its possessor.

CHAPTER XIX.—*Investigation into the nature of the Living soul.*

Argument. The quadruple conditions of the soul in its waking, dreaming, sound sleep and its anaesthesia.

Vasishtha continued:—Brahmā is the seed of life, and remains as empty air everywhere. Hence there are many kinds of living beings, situated in the world within the womb of universal Life. (God is the light and life of all we see).

2. All living beings composed of the dense intellect and soul, contain other living animals under one another, like the manifold crusts of the plantain tree, and the insects contained in the womb of earth. (So also the parasite plants and worms growing upon the bodies of trees and animals).

3. The worms and insects, that grow out of the dirt and scum of earth and water in the hot season, and appear filthy to our sight; are nevertheless full of the particles of intellect, becoming to them as living beings. (Even the dirty worms, are full with the holy spirit of god).

4. According as living beings strive for their progress, so they prosper in their lives, agreeably to the various scope of their thoughts and actions.

5. The worshippers of gods, get to the region of gods, and those of Yakshas meet at the place of Yakshas, and the adorers of Brahmā ascend to Brahmāloka. Resort therefore to what is best and the greatest refuge.

6. So the son of Bhrigu, obtained his liberation at last by the purity of his conscience; though he was enslaved of his own nature to the visibles, at his first sight of them (as of the Apsara and others).

7. The child that is born on earth with the purity of its soul at first, becomes afterwards of the same nature, as the education he gets herein, and not otherwise.

8. Rāma said:—Please sir, tell me the difference of the states of waking and dreaming, and what are the states of waking watchfulness, waking dream and waking delusion.

9. Vasishtha answered:—The waking state is that wherein we have a sure reliance; and that is called dreaming, in which we place no certain reliance and believe to be untrue.

10. That which is seen for a moment (as true), and as it were in the waking state, is called a dream; but if the object is seen at a distance of time and place, it is said to be waking dream or dreaming wakefulness.
11. The state of waking dream is again of longer or shorter duration, in both of which the visions appear the same at all places and times.
12. Dreaming also appears as waking, as long as it lasts; but waking seems as dreaming, when the objects of its vision are not lasting.
13. A dream which is understood as an occurrence of the waking state, is believed as waking (as the prolonged dream of Harish Chandra); but the inward consciousness of dreaming makes it a dream.
14. As long as one knows anything to be lasting before him, so long he believes himself to be waking, but no sooner is it lost to him, than he thinks himself to have been dreaming of it.
15. Hear now how it is. There is the principle of life in the body, which causes it to live; this vital element is an electric force, which is termed the life.
16. When the body has its activity with the powers of the mind, speech and the other members of action, it is to be understood, that its vital element is put to motion by the vital breath which it breathes.
17. This breath circulating through out the whole body, gives it the powers of sensibility and consciousness, which have their seats in the heart and mind, wherein the erroneous conception of the world is hidden.
18. The mind circulates about the outer world, through the passages of sight and other organs; and sees within itself the forms of many mutable shapes and figures.
19. As long as these forms, remain permanent in the mind, it is called the waking state. So far have I told you about the cause of waking; now hear me expound to you the laws of sleep and dreaming.
20. When the body is weary with action of its limbs, mind or speech, the living element then becomes still, and remains in its composure, with

the calm and quiet soul residing within the body.

21. The internal actions of the body and mind being quieted, and the motion of the heart being at rest, the living principle becomes as still, as the flame of a lamp unshaken by the wind.

22. The vital power ceases to exert itself in the members of the body, and to keep the consciousness awake. The senses of sight and others do not act upon their organs, nor receive the sensations from without.

23. Life lies latent in the inner heart, as the liquid oil resides in the sesamum seed; it lies as dormant in the interior part, as frigidity within the frost, and fluidity in the clarified butter.

24. The particle of intellect taking the form of life, after being purified from its earthly impurity; mixes with the internal soul, and attains the state of sound sleep, as if lulled to insensibility by the cooling breeze.

25. One feeling the impassibility of his mind, and dealing unconcernedly with every one, and reaching to the fourth stage of consciousness, beyond the three states of waking, dreaming and sleeping, is said to be *turīya* or deadened in life.

26. When the vital principle comes again to action, after the enjoyment of its sound sleep, either in this or the other world, (*i.e.* when it is restored to or reborn in life); it takes the name of the living element or the mind or self-consciousness (in the living body).

27. This principle of life and thought, sees the multitudinous worlds situated with all their vicissitudes within itself, as the large tree and all its parts and productions, are observed to be contained within the seed. (This is the picture of life in its dreaming state).

28. When the element of life is put to slight motion, by the breeze of the vital breath, it becomes conscious of its self-existence as "I am"; but the motion being accelerated, it finds itself to be flying in the air.

29. When it is immersed in the water (phlegm) of the body: it gets the feeling of humidity in itself, as a flower perceives its own fragrance.

30. When it is assailed by the internal bile, it has then the feeling of its inward heat, and sees all outward objects with its splenetic humour.

31. When it is full of blood, it perceives a fiery redness in itself, like that of a rubicund rock, or as the crimson red of the setting sun in the sky.

32. Whatever one desires to have, he sees the same in himself in his sleep; and this is by the force of his inward wind acting upon his mind, as upon his outward organs.

33. When the organs are not besieged by external objects, which disturb the inward senses of the mind; it indulges itself in the reflexion of many things, which is called its dreaming state.

34. But when the organs are besieged by outward objects, and the mind is moved by flatulence ([Bengali: vāyū] vāyu), to their sight and perception, it is called the state of waking.

35. Now O great-minded Rāma! you have learnt the inward process of your mind; but there is no reality in them nor in this existent world, which is subject to the evils of death, desire and destruction.

CHAPTER XX.—*Description of the Mind.*

Argument. The delusion of the world and reliance in the true Spirit, which is the same with the heart, soul and mind.

Vasishtha said:—Now Rāma! I have told you all this, in order to explain the nature of the mind to you, and for no other reason.

2. Whatever the mind often thinks upon with a strong conviction of its reality, it immediately assumes that form, as the iron-ball becomes ignited by its contact with fire.

3. Therefore the convictions of being or not being, and of receiving or

rejecting of a thing, depend upon the imagination of the mind; they are neither true nor untrue, but are mere fluctuations of the mind.

4. The mind is the cause of error, and it is the mind which is the framer of the world. The mind also stretches itself in the form of the universe (Viswarūpa) in its gross state. (The first is the human mind, second the mind of Brahmā, and the third is the mind of Virāj).

5. The mind is styled the *purusha* or regent of the body, which being brought under subjection, and directed in the right course, is productive of all prosperity (or supernatural powers).

6. If the body were the *purusha*, how could the highminded Sukra, pass into various forms in his very many transmigrations (as mentioned before)?

7. Therefore the mind (*chitta*) is the *purusha* or regent of the body, which is rendered sensible (*chetya*) by it: Whatever form the mind assumes to itself, it undoubtedly becomes the same.

8. So inquire into what is great, devoid of attributes and error, and which is easily attainable by every body. Be diligent in your inquiry, and you will surely succeed to obtain the same.

9. Hence whatever is seated in the mind, the same comes to pass on the body; but what is done by the body never affects the mind. Therefore, O fortunate Rāma! apply your mind to truth, and shun whatever is untrue.

CHAPTER XXI.—*On the Philosophy of the Mind.*

Argument. Inquiry into the cause of the fulness of the mind.

Rāma said:—Venerable sir! that art acquainted with the mysteries of all things, I have a great doubt swelling in my breast like a huge surge of the sea.

2. How is it sir, that any foulness could attach to the mind, when it is

situated in the eternal purity of the infinite Spirit, which is unbounded by time and space.

3. Again as there is nothing, nor was there ever, nor anything ever to be at any time, or place, beside the entity of the Holy one, how and whence could this foulness come in Him?

4. Vasishtha answered: Well said Rāma! I see your understanding approaching to the way of your liberation, and exhaling the sweetness of the blossoms of the garden of paradise (Nandana).

5. I see your understanding is capable of judging both *a priori* and *a posteriori*, and is likely to attain that *acme* which was gained by the gods, Sankara and others.

6. It is not now the proper time and place for you to propose this question, it should be adduced when I would come to the conclusion of the subject.

7. This question should be asked by you when I come to the conclusion, and it will be demonstrated to you as clearly as the situation of a place in a map or globe, placed in the palm of your hand (hastāmalaka).

8. This question of yours will be most suitable at the end, as the sounds of the peacock and swan, are best suited to the rainy season and autumn.

9. The blueness of the sky, is pleasant to look upon at the end of the rainy weather; but it is odd to speak of it during the rains. (So the question must have its proper place and occasion).

10. It is best to investigate into the mind by the nature of its acts and operations, which tend to be the causes of the repeated births of mankind.

11. It is by its nature, that the mind has its power of thinking, and leading all the organs and members to their several actions, as it is ascertained by the seekers of salvation.

12. Men learned in the sāstras and eloquent in speech, have given various appellations to the mind, in different systems of philosophy,

according to its various perceptive faculties and different functions and operations in the body. (Gloss. It is called the mind (*mana*) from its power of minding (*manana*); it is termed internal sight (*pasyanti*) from its seeing inwardly; it is the ear (*srotra*) from its hearing—*sravana* from within, and so on).

13. Whatever nature the mind assumes by the fickleness of its thoughts, it receives the same name and nature for itself, as the same fleeting air receives from its exhaling of different odours.

14. So the mind delights itself with the thoughts of its desired objects, and assimilating itself into their natures.

15. It receives the same form in which it delights, and which it assumes to itself in its imagination.

16. The body being subject to the mind, is moulded in the same form of the mind; just as the wind is perfumed by the odour of the flowerbed, through which it passes (and the fragrance it carries).

17. The inward senses being excited, actuate the outward organs of sense in their own ways, as the exciting motion of the winds, drives the dust of the earth before their course.

18. The mind exerts its powers in the action of the external organs in the performance of their several functions; just as the flying winds drive the dust in different directions.

19. Such are the acts of the mind which is said to be the root of action, and these combine together as inseparably as the flower and its fragrance.

20. Whatever nature the mind adopts to itself by its wonted habit, the same shoots forth in the form of its two kinds of motion (the will and action).

21. And according as the mind does its action, and brings about the result by its assiduity, in like manner does it enjoy the fruition thereof, and enslaves itself to the enjoyment.

22. It understands that as its right course, which agrees well with its

temperament; and knows for certain that there is no other way to its real good (beside its wonted course).

23. Minds of different castes follow different pursuits, according to their particular proclivities; and employ themselves in the acquisition of wealth and virtues, desired objects and liberation according to their best choice.

24. The mind is ascertained by the Kāpila (Sāṅkhya) philosophers, as a pure substance, like the immaterial intellect (under the title of *pradhāna*); and this view of it is adopted in their system or sāstra (in opposition to the doctrine of Vedānta).

25. These men relying on the error of their own hypothesis, inculcate their supposed view of the mind to others, as the only light to guide them in the way of their salvation.

26. But the professors of Vedānta doctrines, acknowledge the mind as Brahmā himself; and preach peace and self-control, as the only means of the attainment of liberation.

27. But that there is no other way to the salvation of the supposed mind (than by these means), is an *ipse dixit* of the Vedānta, and an assumed dogma (*kalpitāniyama*) as those of other schools.

28. The Vijnānavādi philosophers also, have ascertained and upheld peace and self-government as the leaders to liberation, but this too is an effusion of their erroneous understandings.

29. Thus all sects give out their own views, in the false rules they have adopted for the salvation of their supposed minds; and assert that there is no other way to it, beside what is laid down by them.

30. So the Arhatas (Buddhists) and the other sectarians, have proposed a variety of fictitious methods for the liberation of the mind, of their arbitrary will in their respective sāstras.[3]

[3] The Arhatas have seven categories:

1. The animated and intelligent body.

2. The inanimate and insensible body as rocks &c.

3. The organs of sense.

4. Ignorance or austerities, called *Āvarana*.

5. Tonsure of the head called *nirāvarana*.

6. Bondage to repeated births and deaths.

7. Liberation or final emancipation.

They are divided into seven schisms, according to their belief or disbelief in this last *viz.*

/* 1. Sadvādis or believers in liberation. 2.

Asadvādis—unbelievers. 3. Syadvādis—Sceptics. 4.

Sada—*Sadavādis*—misbelievers. 5. Anirvachaneyavādis—Infidels.

6. Nāstikas—Atheists. 7. Sūnyavādīs—Vacuists.

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31. The arbitrary rules of the learned, and those unsupported by the *srutis*, are as numerous and varying from one another, as the bubbles of clear water (but are never lasting like the dicta of the holy writ).

32. Know mighty Rāma, the mind to be the source of all these rules and methods, as the sea is the source of every kind of gem (lying hid in its bosom).

33. There is no innate sweetness in the sugarcane nor bitterness in the *nimba*, both of which are sucked by insects; nor is there any heat or cold inherent in the sun or moon (as both of them are peopled by gods and spirits). It is the intrinsic habit of the mind that makes the difference.

34. Those that want to enjoy the unadulterated happiness of their souls, should habituate their minds to assimilate themselves to that happy state, and they are sure to have the same.

35. The mind having fled from the sphere of the phenomenal world, becomes exempt from all its pleasure and pain, like the fledged bird flying in the air by casting its shell and leaving its cage below.

36. O sinless Rāma! Cherish no fondness for the phenomenal world, which is an unreal illusion, full of fear and unholiness, and is stretched out to ensnare the mind.

37. The wise have styled our consciousness of the world as a magic scene (māyā), an appearance of ignorance—avidyā, a mere thought (bhāvanā), and the cause and effect of our acts.

38. Know that it is the delusive mind, which stretches the visible world before thee, rub it off therefore as dirty mud from the mind.

39. This visible appearance which naturally appears before thee in the form of the world, is called the production of ignorance by the wise.

40. Men being deluded by it, are at a loss to know their real good, as the blinded eye is incapable to perceive the brightness of the day.

41. It is the contemplation of objects (sankalpa), that presents the phenomena to our view, like arbors in the empty sky; and it is their incogitancy (asankalpana), which effaces their images from the inward and outward sights.

42. It is the abstract meditation of the thoughtful yogi, that weakens the outward impressions, and by dissociating the soul from all external things, keeps it steady and sedate in itself.

43. The mind being inclined to the right view of things, by its abstraction from the unreal sights, produces the clearness of the understanding, and an insouciant tranquillity of the soul.

44. The mind that is regardless of realities as well as of unrealities (that is of its inward and outward reflections); and is insensible of

pleasure and plain, feels in itself the delight of its singleness or unity.

45. Application of the mind to unworthy thoughts, and to the internal or external sights of things, debars the soul from tasting the sweets of its solity (apart from other considerations).

46. The mind that is subject to its endless desires, is like the clear firmament obscured by the clouds; and ranges in the maze of doubt between truth and untruth, as of supposing the rope for the serpent.

47. Man obstructs to himself the sight of the clear firmament of his intellect, by the mist of his doubts; but he thinks it as unobstructed by his error, and indulges the fancies of his imagination which tends the more to his error.

48. He takes the true, incorruptible and supreme Brahmā in a different light (of base and corruptible things), as one mistakes one thing for another in the dark or in his error.

49. Having got rid of his false imagination, man comes to the knowledge of true God and his happiness, as one freed from his false apprehension of a tiger in a copse, is set at rest with himself.

50. The bugbear of one's (soul's) imprisonment in the vacuity (cavity) of the body, is dispersed by his insight into it, as the fear of a lion lurking in the jungle, is removed upon finding no such thing therein.

51. So on looking deeply, you will find no bondage in the world; the notions that this is the world and this is myself, are only errors of the mind.

52. It is flight of fancy, that fills the mind with chimeras of good and evil; just as the shade of evening, presents spectres of *vetāla* ghosts to little children.

53. Our fancies alight on us at one time, and depart at another, and assume different forms at will; just as our consorts act the part of wives in our youth, and of nurses in our old age.

54. She acts the part of a house wife in her management of household

affairs, and taken as a mistress, she embraces us in her bosom (or She hangs on us by the neck).

55. And like an actress, the mind forgets to display its parts, when it plays another, so every body is betaken by the thoughts he has in his head, in neglect of others which are absent.

56. The ignorant do not perceive the selfsame unity, in all things he beholds in the world; but they view every thing in the light, as they have its idea imprinted in their minds.

57. They meet also with the results of the forms, which they have in view for the time; though they are not in reality what they seem to be, nor are they entirely false (being the idealities of their mind).

58. Man views every thing in the same manner as he thinks it in himself; as his fancy of an elephant in the sky, makes him view the elephants in clouds.

59. He believes these elephants pursuing their mates, in his thought; so it is the thought, that gives the outward forms of things.

60. Rāma! repel your drowsiness, and behold the supreme soul in thy soul; and be as a bright gem by repelling the shadows of all external things.

61. It is impossible, O Rāma, that one so enlightened as thyself, will receive the reflexion of the world, as dull matter like others (rather than a reflexion of the Spirit).

62. Being certain of its immateriality, never taint thy mind with its outward colouring, or the knowledge of its reality; but know it as no way distinct from the Supreme Spirit.

63. Mind in thyself the Being that is without beginning or end, and meditate on the Spirit in Spirit. Do not let the reflexions of thy mind, imbue their tinge in the pure crystal of thy soul.

64. Be on thy guard, as never to allow the reflexions of your mind, to taint the clear crystal of thy soul; but remain unmindful of the visibles, and regardless of all worldly desires (which are causes of

misery and repeated births and deaths).

CHAPTER XXII.—*Resting in Supreme Felicity.*

Argument. Remission of the sins of the enlightened, and their sight of the pure Spirit.

Vasishtha continued:—Men of sound judgment, are freed from mental perturbation, and are perfected in their mastery over themselves, by restraining the flight of the mind, and fastening it to its inward cogitation. (Gloss. The Yogi given to meditation is master of his soul and mind).

2. They swerve from the sight of the visibles as unworthy of their notice, and seek after the knowledge of their chief good; they behold the all-seeing God in their mental and external sights, and have no perception of the unintelligent perceptibles. (*I.e.* they perceive the noumenon only in the phenomenon).

3. They are dormant amidst the thick gloom of error, overspreading the mazy paths of life, and are awake under the transcendent light (of divine knowledge), requiring the vigilance of the living.

4. They are utterly indifferent to the sweet pleasures of this life, as also to the cheerless prospects of future enjoyments (in the next world). (The Yogi is equally averse to the present and prospective pleasures of both worlds).

5. They are mixed (like salt) with the water of spiritual (divine) unity, and in the boundless ocean of omnipresence; and they melt away as the ice in a river, by their rigorous austerities, resembling the vigorous heat of the sun.

6. All their restless desires and passions are set to rest, at the disappearance of their ignorance; as the turbulent waves of rivers subside of themselves, in the absence of stormy clouds.

7. The net of desires, which ensnares men as birds in their traps, is cut asunder by a spirit of dispassionateness; as the meshes of a net, are torn into twain, by the teeth of a mouse.

8. As the seeds of *kata* fruits, serve to purify the foul water; so doth philosophy tend to expurgate human nature, from all its errors.

9. The mind that is freed from passions, from worldly connections and contentions, and from dependance on any one (person or thing); is liberated also from the bonds of ignorance and error, as a bird is set free from its imprisoning cage. (True freedom is the freedom from all cares, concerns and connections, which are but bondages of the soul).

10. When the disturbances of doubts are settled, and the wandering of curiosity is over, it is then that the full moon of internal fulness, sheds its lustre over the mind.

11. As the mind has its true magnanimity, after its setting from the height of its dignity and highmindedness, so it begins to have its equanimity in a state, resembling the calmness of the sea after the storm.

12. As long as the shadow of solicitude, hangs over the mind, it is darkened and stupified and broken in the heart, until the sun of inappetency rises to dispel its gloom.

13. It is by the sunshine of the intellect, that the lotus-bed of intelligence, shines in its pure lustre; and unfolds the foliage of its virtues before the dawning light above it.

14. Intelligence is charmer of hearts and delighter of all in the world; it is fostered by the quality of goodness (*sattwaguna*), as the moon becomes full by her increasing digits.

15. What more shall I say on this subject, than that he who knows the knowable (God), has his mind expanded as the sphere of heaven, which has no beginning nor end.

16. The mind which is enlightened by reasoning, is as exalted in its nature, as to take pity even on the great gods Hari, Hara, Brahmā, and Indra (on account of their incessant avocations in the management of the

world).

17. They are far from tasting the happiness of the egoistic yogis, who are continually seeking to quench their thirst (after pleasure), from the waters appearing in the mirage, as the parching deer (running to them by mistake).

18. It is the heart's desire of all beings, that subjects them to repeated births and deaths, which cause the ignorant only and not the wise, to appear and disappear like waves of the sea.

19. The world presents no other show in its course, except that of the appearance and disappearance of bodies, which are now seen to move about at the sport of time, and now fall as a prey to it for ever.

20. But the spiritual body (the spirit or one knowing the spirit), is neither born nor dies in this world; nor is it affected by the decoration or perdition of the material body; but remains unchanged as the vacuity of a pot, both when it is in existence or broken to pieces. (The vacuous soul is aloof from the body).

21. As the understanding rises with its cooling moon-beams within us, it dispels the mist of erroneous desires rising before us like the mirage of the dreary desert.

22. So long does the pageant of the world, present its dusky appearance to our view, as we do not deign to consider the questions "what am I, and what are all these about me". (That is: "whether I or these or all other things are true or false?")

23. He sees rightly, who sees his body as an apparition of his error, and the abode of all evils; and that it does not serve for the spiritual meditation of his soul and his maker.

24. He sees rightly, who sees that his body is the source of all the pain and pleasure, which betides one at different times and places, and that it does not answer his purpose of spiritual edification.

25. He sees rightly, who sees the Ego to pervade the infinite space and time, and as the source of all accidents and events, which incessantly take place in them. (The Ego is ubiquitous).

26. He knows rightly, who knows the Ego to be as minute as a millionth or billionth part of the point of a hair, and pervading all over the infinity of space and eternity of time.

27. He perceives rightly, who perceives the universal soul to be permeated in all the various objects of his sight; and knows them as sparks of the Intellectual Light.

28. He perceives rightly, who perceives within himself the omnipotence of the infinite Spirit, to be present in all the states and conditions of beings, and the self-same Intellect to abide in and preside over all.

29. He understands rightly, who understands by his wisdom, that he is not his body, which is subject to diseases and dangers, to fears and anxieties, and to the pain and pangs of old age and death.

30. He understands rightly, who understands his soul to stretch above and below and all about him; whose magnitude has no bounds nor an equal to it.

31. He knows, full well who kens his soul as a string (Sūtrātmā), to which all things are strung as gems in a jewel; and that it is not the mind or heart, which is seated in the brain or bosom.

32. He kens rightly, who weens neither himself nor any thing else as existent, except the imperishable Brahma; and who knows himself as living between the reality and unreality (*i.e.* betwixt the present and absent, and between the visible and invisible. Gloss).

33. He is right, who beholds what they call the three worlds, to be but parts of his self, and have been rolling about him as the waves of the sea.

34. He is wise, who looks with pity upon the frail world, and compassionates the earth as his younger sister.

35. That great soul looks brightly upon the earth, who has withdrawn his mind from it, by retrenching his reliance on his egoism or tuism (*i.e.* both on his subjectivity and objectivity).

36. He sees the truth, who finds his body and the whole world, filled by the colossus figure of the Intellect, without the opposition of any sensible object.

37. He that looks on the states of misery and happiness, which attend on worldly life, to be but the fluctuating conditions of the ego, has no cause to repine or rejoice at them.

38. He is the right-sighted man, who sees himself situated amidst the world, which is filled with the divine spirit (and the endless joy emanating from it); he has nothing to desire or dislike in this (or in his future) state of existence.

39. He is the right (discerning) man, who has weakened his estimation and dislike of what is desirable and disgusting to him in the world, which is full of the essence of that being, whose nature is beyond comprehension and conception. (The world being full with the presence of God, we have nothing to like or dislike, or to take or shun in it).

40. That great-souled man is a great god, whose soul like the all-pervading sky extends over all, and penetrates through every state of existence, without receiving the tincture of any. (Who is informed with all and untinged by any).

41. I bow down to that great soul, which has passed beyond the states of light, darkness and fancy (*i.e.* the state of waking or life, sleep or death, and dreaming or transmigration, and which is situated in a state of brightness and tranquillity in supreme felicity or heavenly bliss).

42. I bow down to that Siva, of transcendental understanding; whose faculties are wholly engrossed in the meditation of that eternal Being, who presides over the creation, destruction and preservation of the universe, and who is manifest in all the various wondrous and beautiful grandeurs of nature.

CHAPTER XXIII.—*Meditation of the wonders in the realm of the Body.*

Argument. The dominion of the enlightened man over the realm of

his Body, and the pleasure of the government of the mind.

Vasishtha continued:—The man that is liberated in this life, and is settled in the Supreme state of felicity, is not tarnished by his reigning over the realm of his body, and turning about like a wheel.

2. The body of the wise man is as a principedom to him, and calculated for his benefit and no disadvantage. It is comparable with the bower of a holy hermit, for the consummation of his fruition and liberation.

3. Rāma said:—How do you call, O great sage! the body to be the dominion of a man, and how the Yogi can enjoy his princely felicity in it?

4. Vasishtha replied:—Beautiful is this city of the body, and fraught with every good to mankind, and being enlightened by the light of the mind, it is productive of endless blessings in both worlds.

5. The eyes are the windows of this city, letting out the light for the sight of distant worlds, the two arms are as the two valves of this city-gate, with the hands like latches reaching to the knees.

6. The hairs on the body are as the moss and grass on the walls, and the porous skin resembles the netted covering of the palace; the thighs and legs are as the columns of the edifice, and the feet with the ancles and toes, are as pedestals of the pillars.

7. The lines marked under the soles of the feet, are as inscriptions marked on the foundation stone, and upon those at the base of the pedestals of the pillars; and the outer skin which covers the flesh, marrow, veins and arteries, and the joints of the body, is as the beautiful plaster of the building, hiding the mortar and bricks inside.

8. The middle part of the body above the two thick thighs, contains the aqueducts, beset by the hairy bushes about them, and likening to rivers running amidst a city, between rows of trees on both sides of the banks.

9. The face is as the royal garden beautified by the eye-brows, forehead and the lips; the glancing of the eyes, are as the blooming lotuses; and the cheeks are as flat planes in it.

10. The broad bosom is as a lake with the nipples like buds of lotuses; the streaks of hairs on the breast, are as its herbage, and the shoulders are as the projecting rocks (ghats) upon it.

11. The belly is the storehouse, which is eager to receive the delicious articles of food; and the long lungs of the throat, are blown loudly by the internal winds.

12. The bosom is considered as the depository of jewels (from their being worn upon it); and the nine orifices of the body, serve as so many windows for the breathing of the citizens.

13. There is the open mouth like the open doorway, with its tooth-bones slightly seen as its gratings; and the tongue moving in the door way like a naked sword, is as the projecting tongue of the goddess Kālī, when she devours her food. (The voracity of the goddess is well known whence she is called Kālī, the consort of the all devouring Kāla—death).

14. The ear-holes are covered by hairs like long grass, and the broad back resembles a large plain, beset by rows of trees on its borders.

15. The two private passages serve as sewers and drains of the city, to let out its dirt, and the heart is the garden-ground, where the passions parade about as ladies. (Or, the region of the mind is the garden-ground for the rambling thoughts as ladies).

16. Here the understanding is fast bound in chains as a prisoner, and the organs of sense are let loose as monkeys to play about. The face is as a flower garden, the smiles whereof are its blooming blossoms.

17. The life of the man, knowing the proper use of his body and mind, is prosperous in everything; it is attended by happiness and advantages, and no disadvantage whatever.

18. This body is also the source of infinite troubles to the ignorant; but it is the fountain of infinite happiness to the wise man.

19. Its loss is no loss to the wise; but its continuance is the cause of continued happiness to the wise man.

20. The body serves as a chariot to the wise, who can traverse everywhere by riding in it; and can produce and procure everything conducive to his welfare and liberation.

21. The possession of the body, is of no disadvantage to the wise man; who can obtain by it, all the objects of his hearing and seeing, of his touch and smelling, and his friends and prosperity.

22. It is true that the body is subject to a great amount of pain and pleasure; but the wise man can well bear with them, (knowing them to be concomitant to human life).

23. Hence the wise man reigns over the dominion of his body, without any pain or trouble, in the same manner as one remains the lord of his house, without any anxiety or disturbance.

24. He is not addicted to licentiousness like a high mettled steed; nor parts with the auspicious daughter of his prudence, from his avarice after some poisonous plant.

25. The ignorant can see the cities of others, but not observe the gaps and breaks of their own. It is better to root out the fears of our worldly enemies (passions) from the heart, than live under their subjection.

26. Beware of diving in the perilous river, which flows fast by the dreary forest of this world, with the current of desire, whirl-pools of avarice, and the sharks of temporal enjoyment.

27. Men often bathe their outer bodies in holy streams, without looking to the purification of their inward souls; and they shave their persons at the confluence of rivers with the sea, in hopes of obtaining their object. ((Bathing in the sauger) (Sagora sangama stāna), is said to confer every object of desire).

28. All sensual people are averse to the unseen happiness of the next world; and dwell on the pleasure of their own imagination in the inward recesses of their minds.

29. This city of the body is pleasant to one, acquainted with his

spiritual nature; because he deems it as the paradise of Indra, which is filled with pleasurable fruits, as well as of those of immortality (or future life and bliss).

30. All things depend on the existence of the city of the body, yet nothing is lost by its loss since the mind is the seat of everything. These bodily cities which fill the earth, cannot be unpleasant to any body.

31. The wise man loses nothing by loss of the citadel of his body; as the vacuity in a vessel is never lost, by the breaking of the vessel. (So the death of the body, does not destroy the vacuous soul).

32. As the air contained in a pot, is not felt by the touch like the pot itself, so is the living soul, which resides in the city of the body.

33. The ubiquitous soul being situated in this body, enjoys all worldly enjoyments, until at last it comes to partake of the felicity of liberation, which is the main object it has in view.

34. The soul doing all actions, is yet no doer of them; but remains as witness of whatever is done by the body; and sometimes presides over the actions actually done by it.

35. The sportive mind rides on the swift car of the body, as one mounts on a locomotive carriage for the place of its destination, and passes in its unimpeded course to distant journeys. (So the body leads one to his journey from this world to the next).

36. Seated there, it sports with its favourite and lovely objects of desire, which are seated in the heart as its mistresses. (The embodied mind enjoys the pleasurable desires, rising before it from the recess of the heart).

37. These two lovers reside side by side in the same body, as the moon and the star visākhā, remain gladly in the same lunar mansion.

38. The sage, like the sun, looks down from above the atmosphere of the earth, on the hosts of mortals that have been hewn down by misery, like heaps of brambles and branches scattered in the woods.

39. The sage has the full satisfaction of his desires, and full possession of his best riches, and shines as the full-moon without the fear of waning.

40. The worldly enjoyments of the wise, do not tend to vitiate their nature; as the poisonous draught of Siva, was not capable of doing him any injury. (The baneful effects of worldliness, do not affect the wise).

41. The food which is habitual to one (as the poison of Siva) is as gratifying to him; as a thief by long acquaintance forgets his thievishness, and becomes friendly to his neighbours.

42. The wise man looks upon the separation of his friends and possessions, in the light of the departures (exits), of the visitant men and women and actors and actresses, at the end of a play from the theatre.

43. As passengers chance to meet unexpectedly, at the exhibition of a play on their way; so the wise people look unconcernedly, at their meeting with and separation from the occurrences of life.

44. As our eye-sight falls indifferently on all objects about us, so doth the wise man look unconcernedly upon all things and transactions of life.

45. The wise man is selfsufficient in all conditions of life; he neither rejects the earthly blessings that are presented to him; nor longs or strives hard for what is denied to him.

46. The regret of longing after what one does not possess, as also the fear of losing what he is in possession of, does not vacillate the mind of the wise; as the plumes of the dancing peacock, do not oscillate the unshaken mountain.

47. The wise man reigns as a monarch, free from all fears and doubts, and devoid of all cares and curiosity; and with a mind freed from false fancies (of subtile and gross bodies).

48. The soul which is immeasurable in itself, is situated in the Supreme Soul; as the boundless Milky ocean, is contained in the body of the one

universal ocean.

49. Those that are sober in their minds, and tranquil in their spirits, laugh to scorn the vile beasts of sensuality as madmen; as also those that have been bemeaned by the meanness of their sensual appetites to the state of mean reptiles.

50. The sensualist eager for the gratification of his senses, are as much ridiculed by the wise; as a man who takes to him a woman deserted by another, is derided by his tribe.

51. The unwise man becomes wise by relinquishing all the pleasures of his body, and subduing the emotions of his mind by his reason; as the rider subdues the ungovernable elephant by the goad (ankusa) in his hand.

52. He whose mind is bent to the enjoyment of carnal pleasures, should first of all check the inclination, as they draw out the poisonous plants from the ground.

53. The well governed mind, being once let loose, recurs like a spoiled boy to its former habits; as the tree withered in summer heat, grows luxuriant at a slight rain-fall.

54. That which is full out of its time, does not become fuller in its season; as the river which is ever full, receives no addition in the rains over its fulness. (The full never becomes fuller).

55. The mind that is naturally greedy, wishes for more with all its fulness; as the sea with the sufficiency of its water to overflow the earth, receives the rain waters and the outpourings of innumerable rivers in its insatiate womb. (The greedy mind like the insatiate sea, is never full).

56. The mind that is restrained in its desires, is gladdened at its little gains; and these being increased are reckoned as blessings by the stinted mind.

57. A captive prince when enfranchised, is content with his morsel of bread, who ere before had been discontented with a realm in his free and uncaptured state.

58. With the writhing of your hands and gnashing of your teeth, and twisting of your limbs and body, you must chastise your reprobate members and mind. (So is Plato said to have chastised his angry self).

59. The brave and wise man, who intends to overcome his enemies; must first of all strive to subdue the internal enemies of his own heart and mind, and the members of his body. (Subdue yourself, ere you subdue others).

60. Those men are reckoned the most prosperous, and best disposed in their minds in this earth; who have the manliness to govern their minds, instead of being governed by them.

61. I revere those pure and holy men, who have quelled the huge and crooked serpent of their minds, lying coiling in the cave of their hearts; and who rest in the inward tranquillity and serenity of their souls.

CHAPTER XXIV.—*The Non-entity of the Mind.*

Argument. The means of repressing the force of the senses, and of curbing the sensual desires of men.

Vasishtha continued:—The vast domain of death, in the region of hell, is full of the furious elephants of our sins; and the ungovernable enemies of the senses with the arrows of desires. (*I.e.* hell is the abode of sinners, sensualists and the greedy).

2. Our senses are our invincible enemies, being the sources of all misdeeds and wicked actions. They are the ungrateful miscreants against the body, in which they have found their refuge.

3. The roving senses like flying birds, have found their nest in the body; whence with their outstretched wings of right and wrong, they pounce on their prey like vultures.

4. He who can entrap these greedy birds of the senses, under the snare of his right reason, is never ensnared in his person in the trap of sin, but breaks its bonds as the elephant does his fetters.
5. He who indulges himself in sensual pleasures which are pleasant at first, will have to be cloyed in them in process of time. (Pleasure is followed by pain. Or: Rills of pleasure not sincere.)
6. He who is fraught with the treasure of knowledge in his frail body, is not to be overcome by his inward enemies of sensual appetites.
7. The kings of earth are not so happy in their earthly citadels, as the lords of the cities of the own bodies, and the masters of their own minds. (Mastery over one's self, is better than over a realm).
8. He who has brought the senses under his slavery, and reduced the enemy of his mind to subjection; has the blossoms of his understanding ever blooming within him as in the vernal meadow.
9. He who has weakened the pride of his mind, and subdued the enemies of his senses; has his desires all shrunken as the lotuses in the cold weather.
10. So long do the demons of our desires, infest the region of our hearts, as we are unable to bring the mind under the subjection of our knowledge of the True one.
11. He is the faithful servant, who acts according to the will of his master, and he is the true minister who does good services to his prince. He is the best general who has command over the force of his own body, and that is the best understanding which is guided by reason.
12. The wife is loved for her endearments, and the father is revered for his protection of the child. A friend is valued by his confidence, and the mind for its wisdom.
13. The mind is called our father, for its enlightening our understanding with the light of the s̄āstras derived by itself, and for its leading us to perfection by losing itself in the Supreme spirit. (The mind like the father, is the instructor and bequeather of its all to man, ere it is extinct in the universal soul).

14. The mind that has well observed and considered all things, that is enlightened and firm in its belief, and is employed in laudable pursuits, is verily a valuable gem within the body.

15. The mind as a counsellor of our good, teaches us how to fell down the tree of our transmigration, and produce the arbour of our future bliss.

16. Such is the gem of the mind, O Rāma! unless it is soiled by the dirt and filth of sin and vice; when it requires to be washed and cleansed with the water of reason, in order to throw its light on thee.

17. Be not dormant to cultivate reason as long as you abide in the darksome abode of this world; nor thrust yourself to every accident, which awaits upon the ignorant and unreasonable men.

18. Do not overlook the mist of error which overspreads this world of illusion, abounding with multitudes of mishaps and mischiefs. (Harm watch, harm catch. Hold arms, against harms).

19. Try to cross over the wide ocean of the world, by riding on the strong barque of your reason, espying the right course by your discretion, against the currents of your sensual desires.

20. Know your body to be a frail flower, and all its pleasure and pain to be unreal; so never take them for realities, as in the instance of the snare, snake and the matting; but remain above sorrowing for any thing as in the instance of Bhīma and Bhāsa (which will be shortly related to you).

21. Give up, O high minded Rāma! your misjudgments of the reality of yourself, and of this and that thing; but direct your understanding to the knowledge of the Reality which is beyond all these; and by forsaking your belief and reliance in the mind, continue in your course of eating and drinking as before.

CHAPTER XXV.—*Narrative of Dāma, Vyāla and Kata.*

Argument. The demon Sambara defeated by the deities, and his production of other demons by magic and sorcery.

Vasishtha said:—O intelligent Rāma! that dost shine as the delight of mankind in this world, and endeavourest after the attainment of thy chief good, by the accomplishment of thy best objects.

2. Do not let the instance of the demons Dāma and Vyāla or the snare and snake, apply to thy case; but try to extricate thyself from vain sorrowing (at the miseries of the world), by the lesson of fortitude as given in the story of Bhīma and Bhāsa.

3. Rāma asked:—What is that parable of the snare and snake, which thou sayest must not apply to my case? Please relate it in full, to remove the sorrows of my mind and of all mankind.

4. And how is that fortitude which thou pointest out for my imitation, from the instance of Bhīma and Bhāsa, in order to get rid from all earthly sorrow?

5. Kindly relate the whole, and enlighten me with thy purifying words, as the roaring of the rainy clouds, serves to alleviate the summer heat of peacocks.

6. Vasishtha replied:—Hear me Rāma! relate to you both these anecdotes, that you may derive the benefit of aping according the same.

7. There lived one Sambara—the chief of demons, and a profound sorcerer in a subterraneous cell, filled with enchanting wonders like a sea of gems.

8. He constructed a magic city in the sky, with gardens and temples of gods in it; and artificial suns and moons emblazoning its vault.

9. It was beset with rich stones, resembling the gems of the Sumeru mountain; and the palace of the demon was full with opulence and treasures of every kind.

10. The beauties in his seraglio, vied with the celestial dames in their

charming strains; and the arbours of his pleasure garden, were shaded by an awning of bright moon-beams on high.

11. The blue lotuses blooming in his bed room, put to blush the blue eyed maids of his court; and the gemming swans in the lakes, cackled about the beds of golden lotuses in them.

12. The high branches of aureate plants, bore the blossoms of artificial lotuses on them; and the rows of *Karanga* arbours dropped down showers of *mandāra* flowers on the ground.

13. His garden-house consisted both of cold and hot baths, and refrigeratories and fire-places for the hot and cold seasons; and the *tarku* (?) weapons of the demons, had baffled the arms of Indra himself.

14. The flower-gardens on all sides, had surpassed the *mandara* groves of paradise; and the magical skill of the demon, had set rows of sandal trees, with their encircling snakes all around.

15. The inner compound which was strewn over with gold dust, vanquished the glory of heaven; and the court-yard of the palace, was filled with heaps of flowers up to the knee.

16. The earthen figure of Siva which was exposed for show, had surpassed the image of Hari holding his discus and the mace; and the gems sparkling as fire-flies in the inside apartment, resembled the twinkling stars in the arena of heaven.

17. The dark night of the subterrene dwelling, was lightened by a hundred moon-lights like the starry heaven, and he chaunted his martial songs before his idol deity.

18. His magical elephant, drove away the Airāvata of Indra; and his inward apartment was hoarded with the precious treasures of the three worlds.

19. All wealth and prosperity and grandeur and dignity, paid their homage to him; and the whole host of demons, honoured him as their commander.

20. The umbrage of his arms, gave shelter to the whole body of demons; and he was the receptacle of all sagacity, and reservoir of every kind of treasure.

21. This destroyer of the *devas* (gods), had a gigantic and terrific appearance; and commanded a large army of Asura—demons to defeat the Sura—deities.

22. The gods also sought every opportunity of harassing the demoniac force, whenever this exorcist demigod, went to sleep or somewhere out of his city.

23. This enraged Sambara to a degree, that he broke the trees in his rage, and employed his generals for protection of his legions.

24. The devas finding their fit opportunities, killed the demons one by one; as the aerial hawks pounce upon and kill the feeble and timid sparrows.

25. The king of the demons then appointed other generals over his army, and they were as swift-footed and hoarse sounding as the waves of the sea.

26. The Devas destroyed these also in a short time; when the leader of the demon band pursued his enemies to their station above the heavens.

27. The gods fled from their heavenly abode for fear of them, as the timorous deer fly from before the sight of Siva's and Gaurī's bull into the thick thickets.

28. The gods were weakened with weeping, and the faces of Apsaras were suffused in tears. The demon saw the heavenly abode abandoned by the celestials, as it was the desolation of the world.

29. He wandered about in his rage, and plundered and took away all the valuables of the place. He burnt down the cities of the regents of heaven, and then returned to his own abode.

30. The enmity between the deities and demons, was so inveterate on both sides, that it forced the Devas to quit their heavenly abodes, and hide themselves in distant parts of the world.

31. But the enraged gods, succeeded at last by their perseverance, to defeat and slay all the generals and combatants, that were set against them by Sambara.

32. The discomfited demon, then gave vent to his fury, and began to breathe out living fire from his nostrils like a burning mountain.

33. He after much search in the three worlds, found out the hiding place of the gods, as a wicked man succeeds in his purpose by his best endeavours.

34. Then he produced by his sorcery three very strong and fearful Asuras for the protection of his army, with their hideous appearances as that of death.

35. These horrible leaders of his army, being produced in his magic, flew upward with their enormous bodies, resembling the flying mountains of old.

36. They had the names of Dāma—the snare, Vyāla—the snake, and Kata—the mat given them for their entrapping, enfolding and enwrapping the enemy, according to the demon's wish.

37. They were preadamite beings and devoid of changing desires; and the want of their prior acts (like those of the human kind), made them move about as free as spiritual beings in one uniform tenor of their course.

38. These were not born as men from the seeds of their previous acts, with solid and substantial bodies; but mere artificial forces and airy forms, as facsimiles of the images in the demon's mind.

CHAPTER XXVI.—*Battle of the Deities and Demons.*

Argument. The war of the gods with the Demons, rising from the Rasātala or Infernal regions.

Vasishtha continued:—So saying, the chief of the demons despatched his generals Dāma, Vyāla and Kata, to lead his armies for the destruction of the Deities upon earth.

2. The demoniac army rose out of the foaming sea and infernal caverns, in full armour and begirt with fiendish arms; and then bursting forth with hideous noise, soared aloft with their huge bodies, like mountains flying on high.

3. Their monstrous and mountainous bodies, hid the disk of the sun in the sky; and their stretching arms smote him of his rays. They increased also in their number and size under the leadership of Dāma, Vyāla and Kata.

(This is the war of the Gods and Titans, wherein Sambara is the Satan, and his generals are the devils, Damon, Baal or Bel etc.?)

4. Then the dreadful hosts of the celestials also, issued out from the forests and caverns of the heavenly mountain—Meru, like torrents of the great deluge.

5. The forces under the flags of the deities and demons, fought together with such obstinacy, that it seemed to be an untimely and deadly struggle between the gods and Titans as of the prior world.

6. The heads of the decapitated warriors, decorated with shining earrings, fell down on the ground like the orbs of the sun and moon; which being shorn of their beams as at the end of the world, were rolling in the great abyss of chaos.

7. Huge hills were hurled by the heroes, with the hoarse noise of roaring lions; and were blown up and down, by the blast of an all destroying tornado.

8. The broken weapons of the warriors, fell on mountain tops, and ground them to granules; that fell down as hailstones upon the lions, that had been resting by their sides below.

9. The sparks of fire that flew about by the commingled clashing of the weapons, were as the scattered stars of the sky, flying at random on the last day of dissolution.

10. The ghosts of Vetālas as big as the *tālas* or palmtrees, were beating the *tāla* or time of their giddy dance, with the *tāli* or clapping of their palms, over the heaps of carnage, floating on floods of blood flowing as a sanguinary sea, on the surface of earth.

11. Showers of shedding blood, had put down the flying dust of the battlefield; and numbers of the crowned heads separated from their bodies, glistened amidst the clouds, like so many stars sparkling in the sky.

12. All sides were filled by the demons, who blazed like burning suns with their luminous bodies, and held the tall *kalpa* branches in their hands for striking the enemy therewith, and with which they broke down the tops and peaks of mountains.

13. They ran about with their brandished swords in hand, and broke down the buildings by the rapidity of their motion, like the blast of a gale; and the rocks which they hurled at the foe, were reduced to dust, like the ashes of a burning mountain.

14. The gods also pursued them as sacrificial horses, and drove the weaponless Asuras, like clouds before the storm.

15. They fell upon and laid hold of them like cats pouncing upon rats, and seizing them for their prey; while the Asuras also were seizing the *devas* as bears lay hold on men, mounting on high trees for fear of them.

16. Thus the gods and demigods dashed over one another, as the forest trees in a storm, striking each other with their branching arms, and strewing the flowers of mutual bloodshed.

17. Their broken weapons lay scattered on all sides, like heaps of flowers lying on the sides of a hill after a strong gale is over.

18. There was a close fight of both armies, with a confused noise filling the vault of the sky; which like the hollow of the Udumbara tree, resounded to the commingled hum of the gnats rumbling within it.

19. The elephants that were the regents of the different quarters of the

skies, sent their loud roars, answering the tremendous peal of the world-destroying cloud.

20. The thickened air grew as hard as the solid earth with the gathering clouds, and the thickened clouds that became as dense as to be grasped in the fist, were heavy and slow in their motion.

21. The broken weapons which were repelled by the war-chariots and hit against the hills, emitted a rattling noise from their inward hollowness, like the cacophony of a chorus.

22. The mountain forests were set on fire by the fiery weapons, and the burning rocks melted down their lava with as dreadful a noise, as that of the volcanic mount of Meru with its melting gold, and blazing with the effulgence of the twelve suns of the zodiac.

23. The clamour of the battle, was as that of the beating waves of the boisterous ocean, filling the vast deep of the earth, and resounding hoarsely by their concussion.

24. The huge rocks which were hurled by the demons, flew as birds in the air with their flapping wings sounding as thunder claps; while the hoarse noise of the rocky caverns, sounded as the deep sounding main.

25. The clamour of the warfare resembled the rumbling of the ocean, at its churning by the Mandara mountain, and the clashing arms sounded as the clappings of the hands of the gods, in their revelry at the ambrosial draughts.

26. In this warfare of the two armies, the haughty demons gained the day; and laid waste the cities and villages of the gods, together with whole tract of their hills and forests.

27. The mountainous bodies of the demons also, were pierced by the great weapons of the gods; and the vault of heaven was filled with the flying weapons, flung by the hands of both parties.

28. The bursting rockets broke the peaks and pinnacles of the rocks by hundreds; and the flying arrows pierced the faces of both parties of the gods and demigods.

29. The whirling disks lopped off the heads of the warriors like blades of grass, and the clamour of the armies rolled with an uproar in the midway sky.
30. Struck by the flying weapons, the heavenly charioteers fell upon the ground; and their celestial cities were deluged by the hydraulic engines of the demons.
31. Flights of swords, spears and lances were flying in the air, like rivers running down the sides of mountains; and the vault of heaven was filled by war-whoops and shouts of the combatants.
32. The habitation of the regnant divinities, were falling under the blows of demons from behind; and their female apartments re-echoed to the lamentations and jingling trinkets of the goddesses.
33. The stream of the flying weapons of the demons, washed the bodies of fighting men with blood, and made them fly off from the battle-field with hideous cries.
34. Death was now lurking behind, and now hovering over the heads of the gods and leaders of armies; like a black-bee now skulking in, and then flitting over the lotuses; while the armies on both sides, were discomfited by the blows of the gods and demigods on the battle-field.
35. The demons flew in the air like winged mountains, moving around the sky; and making a whizzing rustle that was dreadful to hear.
36. The mountainous bodies of the demons, being pierced by the weapons of the gods, were gushing out with streams of blood; which converted the earth below to a crimson sea, and tinged the air with purple clouds over the mountain heights.
37. Many countries and cities, villages and forests, vales and dales were laid waste; and innumerable demons and elephants, horses and human being were put to death.
38. Also numbers of elephants were pierced, with long and pointed shafts of steel and iron; and huge Airāvatas were bruised in their bodies, by the blows of steeled fists.

39. Flights of arrows falling in showers like the diluvian rains, crushed the tops of mountains; and the friction of thunderbolts, broke down the bodies of the mountainous giants.
40. The furious flames of heavenly fire, burned the bodies of the infernal hosts; who in their turn, quenched the flame with water-spouts drawn out of the subterranean deep.
41. The enraged demons flung up and hurled, the huge hills to oppose the falling fires of the gods; which like a wild conflagration, melted down the hard stones to liquid water.
42. The demons spread a dark night in the sky, by the shadow of their arms; which the gods destroyed by the artificial flame of lightnings, blazing as so many suns in heaven.
43. The fire of the lightnings, dried up the waters of the raining clouds; and the clashing of arms, emitted a shower of fire on all sides.
44. The shower of thunder-arms, broke down the battery of mountain ramparts; and the Morphean weapon of slumber dispelled by that of its counteraction.
45. Some bore the sawing weapon, while others held the Brahmāstra—the invincible weapon of warfare, that dispelled the darkness of the field by its flashing.
46. The air was filled with shells and shots, emitted by the fire-arms; and the machine of hurling stones, crushed the missile weapons of fire (agneyastra).
47. The war chariots with their up-lifted flags and moon-like disks, moved as clouds about the horizon, while their wheel rolled with loud roaring under the vault of heaven.
48. The incessant thunders of heaven were killing the demons in numbers, who were again restored to life by the great art of Sukra, that gave immortality to demoniac spirits.
49. The gods that were now victorious and now flying away with loss, were now looking to their good stars, and now to the inauspicious ones

in vain.

50. They looked upon heaven for signs of good and evil with their uplifted heads and eyes, but the world appeared to them as a sea of blood from the heaven above to the earth below.

51. The world seemed to them as a forest of full blown rubicund (Kinsuka) flowers, by the rage of their obstinate enmity, and appeared as a sea of blood filled with mountains of dead bodies in it.

52. The dead bodies hanging pendant on the branches of trees, appeared as their fruits moving to and fro by the breath of winds.

53. The vault of the sky was filled with forests of long and large arrows, and with mountains of headless trunks with their hundred arms (as those of Briareus).

54. These as they leaped and jumped in the air, plucked the clouds and stars and the heavenly cars of the celestials with their numerous arms; and hurled their mountain like missile arms and clubs and arrows to the heavens.

55. The sky was filled with the broken fragments of the edifices, falling from the seven spheres of heaven, and their incessant fall raised a noise like the roaring of the diluvian clouds.

56. These sounds were resounded by the elephants of the deep (pātāla); while the bird of heaven—*Garuda*, was snatching the gigantic demons as his prey.

57. The dread of the demons drove the celestial deities, the Siddhas and Sāddays and the gods of the winds, together with the Kinnaras, Gandharvas and Chāranas, from all their different quarters to one indistinct side. (There was no distinction of the sides in the chaotic state).

58. Then there blew a tremendous tornado like the all-destroying Boreas of universal desolation; laying waste the trees of the garden of paradise, and threatening to destroy the gods; while the thunders of heaven were splitting and breaking down the mountains flung to the face of the sky.

CHAPTER XXVII—*Admonition of Brahmā.*

Argument. The defeated Devas have recourse to Brahmā in their danger, who tells them the way of their averting it.

Vasishtha related:—As the war of the gods and Titans, was raging violently on both sides, and their bodies were pierced by the weapons of one another:—

2. Streams of blood, gushed out of their wounds like water-falls in the basin of Ganges; and the gods caught into the snares of the demigods, groaned and roared aloud like lions.
3. Vyāla (Baal) with his stretching arms, was crushing the bodies of the gods; and Kata was harassing them in their unequal challenge with them.
4. The Daityas waged their battle with the rage of the midday sun, and put to flight the Airāvata elephant of Indra—the leader of the gods.
5. The Devas dropped down with their bodies gored with wounds, and spouting with blood; and their armies fled on all sides, like the currents of a river overflowing and breaking down its bank.
6. Dāma, Vyāla and Kata pursued the flying and run away gods, in the same manner as a raging fire runs after the wood for its fuel.
7. The Asuras sought and searched long after the gods in vain, for they had disappeared like the deer and lions, among the thickets after breaking loose of their snares.
8. Failing to find out the gods, the generals Dāma, Vyāla and Kata, repaired with cheerful hearts to their chief in his abode in the infernal region.
9. The defeated gods after halting awhile, had then their recourse to the almighty Brahmā, in order to consult him on the means of gaining

their victory over the demons.

10. Brahmā then appeared to the blood besmeared Devas with his purple countenance, as the bright and cooling moonbeams appear in the evening on the surface of the sea, tinged with the crimson hues of the setting sun.

11. They bowed down before him, and complained of the danger that was brought upon them by Sambara, through his generals Dāma, Vyāla and Kata, whose doings they fully related to him.

12. The judging Brahmā having heard and considered all this, delivered the following encouraging words to the host of gods before him.

13. Brahmā said:—"You shall have to wait a hundred thousand years more, for the destruction of Sambara under the arms of Hari in an open engagement.[4]

[4] Hari in the form of *Krisna*, destroyed the demons chief Sambara or Kāliya under his feet; as the son of God in the form of Christ, defeated Satan and bruised his head under his feet.

14. You have been put to flight to-day by the demoniac Dāma, Vyāla and Kata, who have been fighting with their magical art (and deceitful weapons).

15. They are elated with pride at their great skill in warfare, but it will soon vanish like the shadow of a man in a mirror.

16. These demons who are led by their ambition to annoy you, will soon be reduced under your might, like birds caught in a snare.

17. The gods being devoid of ambition, are freed from the vicissitudes of pain and pleasure; and have become invincible by destroying the enemy by their patience.

18. Those that are caught and bound fast in the net of their ambition, and led away by the thread of their expectation, are surely defeated in their aims, and are caught as birds by a string.

19. The learned that are devoid of desire, and are unattached to

anything in their minds, are truly great and invincible, as nothing can elate or depress them at any time.

20. A man however great and experienced he may be, is easily overcome by a boy, when he is enticed to pursue after every thing by his avarice.

21. The knowledge that, this is I and these are mine (and apart from all others), is the bane of human life; and one with such knowledge of his self and egoism, becomes the receptacle of evils like the sea of briny waters.

22. He who confines his mind within a narrow limit, for want of his great and extended views, is called dastardly and narrow-minded man notwithstanding with all his learning and wisdom. (Why then do you compress the unlimited soul, within the limited nut-shell of your body?).

23. He that puts a limit to his soul or *ātmā*, which is unbounded and infinite, both surely reduce his magnanimity or *garimā* to the minuteness or anima by his own making.

24. If there be anything in the world beside the oneself, that may be thine or worth thy desiring, thou mayst long to have it; but all things being but parts of the universe, there is nothing particular for any one to have or seek.

25. Reliance on earthly things is the source of unhappiness, while our disinterestedness with all things, is the fountain of everlasting felicity.

26. As long as the Asuras are independent of worldly things, they must remain invincible; but being dependent on them, they will perish as a swarm of gnats in the flame of wild fire.

27. It is the inward desire of man that makes him miserable in himself, and became subdued by others; otherwise the worm-like man is as firm as a rock. (Cringing avarice makes one a slave to others, but its want makes a lion of a weak man).

28. Where there is any desire in the heart, it is thickened and hardened in time; as every thing in nature increases in its bulk in time; but not

so the things that are not in existence, as the want of desires (*i.e.* All what exists, has its increase likewise, but a nullity can have no increase).

29. Do you, O Indra! try to foster both the egoistic selfishness, as well as the ambition of Dāma and others for their universal dominion, if you want to cause their destruction.

30. Know, it is avarice which is the cause of the poverty, and all dangers to mankind; just as the *Karanja* tree is the source of its bitter and pernicious fruits.

31. All those men who rove about under the bondage of avarice, have bid farewell to their happiness, by subjecting themselves to misery.

32. One may be very learned and well-informed in every thing, he may be a noble and great man also, but he is sure to be tied down by his avarice, as a lion is fettered by his chain.

33. Avarice is known as the snare of the mind, which is situated like a bird in its nest of the heart, as it is within the hollow of the tree of the body.

34. The miserable man becomes an easy prey to the clutches of death by his avarice, as a bird is caught in the birdlime by a boy; and lies panting on the ground owing to its greediness.

35. You gods, need not bear the burden of your weapons any more, nor toil and moil in the field of war any longer; but try your best to inflame the pernicious avarice of your enemies to the utmost.

36. Know, O chief of the gods, that no arm nor weapon, nor any polity or policy, is able to defeat the enemy, until they are defeated of themselves by their want of patience, through excess of their avarice.

37. These Dāma, Vyāla and Kata, that have become elated with their success in warfare, must now cherish their ambition and foster their avarice to their ruin.

38. No sooner these ignorant creatures of Sambara, shall have gained their high desires, than they are sure to be foiled by you in their vain

attempts. (The great height must have its fall).

39. Now ye gods! excite your enemies to the war by your policy, of creating in them an ambition and intense desire for conquest, and by this you will gain your object.

40. They being subjected by their desire, will be easily subdued by you; for nobody that is led blindfold by his desires in this world, is ever master of himself.

41. The path of this world, is either even or rugged, according to the good or restless desires of our hearts. The heart is like the sea in its calm after storm, when its waves are still as our subsided desires, or as boisterous as the stormy sea with our increasing rapacity.

CHAPTER XXVIII—*The Renewed Battle of the Gods and Demons.*

Argument. The rising Desires of the Demons, causing them to resume the Battle.

Vasishtha continued:—Saying so, the god Brahmā vanished from the sight of the gods, as the wave of the sea retires and mixes with its waters, after having dashed and crashed against the shore.

2. The gods, having heard the words of Brahmā, returned to their respective abodes; as the breeze bearing the fragrance of the lotus, wafts it to the forests on all sides.

3. They halted in their delightful houses for some days, as the bees rest themselves in the cells of flowers after their wanderings.

4. Having refreshed and invigorated themselves in the course of time, they gave the alarm of their rising, with the beating of their drums, sounding as the peal of the last day.

5. Immediately the demons rose from the infernal regions, and met the gods in the midway air, and commenced their dreadful onset upon them.

6. Then there was a clashing of the armours, and clattering of swords and arrows, the flashing of lances and spears, and the crackling of mallets and various other weapons, as battle axes and discuses, thunderbolts, and hurling of rockstones and huge trees and the like.

7. There was also many magical instruments, which ran on all sides like the torrents of rivers; while rocks and hills, high mountains and huge trees, were flung and hurled from both sides, filling the earth with confused noise and rumbling.

8. The encampment of the gods, was beset by a magical flood of the demons, resembling the stream of the Ganges; while showers of firearms and missiles of all sorts, were hurled upon their heads from above.

9. Many big bodies of the gods and demons, rose and fought and fell by turns, as the elemental bodies of earth and the other elements, rise to and disappear from view by the act of Māyā or illusion. (The enormous bodies of the warriors, fought with one another in the same manner, as the jarring elements clash against each other).

10. Big bombs broke the heads of mountains, and the earth became a vast sheet of blood like a sanguine sea. The heaps of dead bodies on both sides, rose as forests to the face of heaven.

11. Living lions with iron bodies, and rows of saw-like teeth and nails white as Kāsa flowers, were let loose by the magic art to roam rampant in the airy field; devouring the stones, flung by the gods and demons, and bursting out into shells and shots and many other weapons.

12. The serpentine weapons flew with their mountainous shapes in the ocean of the sky; having their eyes flashing with their venomous heat, and burning with the fire of the twelve suns on the last day of desolation.

13. The hydraulic engine sent forth floods of weapons, whirling as whirlpools, and sounding loud as the rattling thunder; and sweeping the hills and rocks in their current.

14. The stone missiles which were thrown by the Garuda engine, to the aerial battle field of the gods, emitted at intervals water and fire,

and sometimes shone as the sun, and at others became altogether dark.

15. The Garuda weapons flew and roared in the sky, and the fire-arms spread a conflict of burning hills above; the burning towers of the gods fell upon the earth and, the world became as unendurable as in its conflagration on the last day.

16. The demons jumped up to the sky from the surface of the earth, as birds fly to heaven from mountain tops. The gods fell violently on the earth, as the fragment of a rock falls precipitately on the ground.

17. The long weapons sticking to the bodies of the deities and demons, were as bushes with their burning pain; thus their big statures appeared as rocks decorated with arbors growing upon them.

18. The gods and demons, roving with their mountainous bodies, all streaming in blood, appeared as the evening clouds of heaven, pouring the purple floods of celestial Gangā (Mandākinī).

19. Showers of weapons were falling as water-falls or showers of rain, and the tide of thunders flowed as fast as the fall of meteoric fire in promiscuous confusion.

20. Those skilled in the arts, were pouring floods of purple fluids, mixed with the red clay of mountains, from the pipes of elephant's trunks; as they sputter the festive water of Phagua, mixed with the red powder (phāga) through the syringe (phichkāri). (The pouring, of holy (hori) water is a sacrament of Krishnites, as well as of Christians; but this baptismal function of Krishna among his comrades, is now become a mockery and foolery even among the coreligionist-vaishnavites. The text expresses it as—*punyavarsana* or purifying sprinkling).

21. The *Devas* and Asuras, though worried by one another, did not yet give up their hope of victory, but hurled the weapons from their hands for mutual annoyance; and riding on the broad backs of big elephants, they wandered in the air, spreading their effulgence all around.

22. They then wandered in the sky like flights of inauspicious locusts, with their bodies pierced in the heads, hands, arms, and breasts, and filled the vault of the world like the flying clouds, obscuring the sun and the sides of heaven, and the surface and heights of the earth.

23. The earth was battered and rent to pieces by the fragments of broken weapons, falling from the waists of the combatants, who assailed one another with their loud shouts.

24. The sky re-echoed to the thunder-claps of the mutual strokes of the weapons, the clattering of the stones and trees, and the blows of the warriors on one another, as it was the bustle of the day of universal destruction.

25. The disordered world seemed to approach its untimely end, by the blowing of the furious winds mixed with fire and water (as in the chaotic state); and the many suns of the deities and demons, shining above and below (as it is predicted of the dreaded last day).

26. All the quarters of heaven, seemed to be crying aloud, with the sounds of the hurling weapons, rolling as mountain peaks, roaring as lions, and borne by the blowing winds on all sides.

27. The sky appeared as an ocean of illusion, burning with the bodies of the warriors like flaming trees, and rolling in surges of the dead bodies of the gods and demons, floating on it like mountains; while the skirts of the earth, seemed as forest, made by the clubs and lances and spears, and many other weapons incessantly falling upon them.

28. The horizon was surrounded by the big and impenetrable line of demoniac bodies, resembling the chain of Sumeru mountains girding the earth; while the earth itself resembled the ocean filled with the mountainous bodies of fallen warriors, and towers of the celestial cities blown down by the winds.

29. The sky was filled with violent sounds, and the earth and its mountains, were washed by torrents of blood; the blood-sucking goblins danced on all sides, and filled the cavity of the world with confusion.

30. The dreadful warfare of the gods and Titans, resembled the tumults which rage through the endless space of the world, and that rise and fall with the vicissitudes of pleasure and pain, which it is incessantly subject to. (*I.e.* the world is a field of continued warfare of good and evil, like the battle-field of the gods and demons).

CHAPTER XXIX.—*Defeat of the Demons.*

Argument. The Demons elated with the pride of their bodily strength, are at last foiled and put to flight by the gods.

Vasishtha continued:—In this manner, the energetic and murderous Asuras, repeated their attacks and waged many wars with the gods.

2. They carried on their warfare sometimes by fraud and often by their aggressiveness; and frequently after a truce or open war was made with the gods. They sometimes took themselves to flight, and having recruited their strength, they met again in the open field; and at others they lay in ambush, and concealed themselves in their subterranean caves.

3. Thus they waged their battle for five and thirty years against the celestials, by repeatedly flying and withdrawing themselves from the field, and then reappearing in it with their arms.

4. They fought again for five years, eight months and ten days, darting their fire arms, trees and stones and thunders upon the gods.

5. Being used to warfare for so long a period, they at last grew proud of their superior strength and repeated successes, and entertained the desire of their final victory.

6. Their constant practice in arms made them sure of their success, as the nearness of objects casts their reflection in the mirror. (Constant application makes one hopeful of success).

7. But as distant objects are never reflected in the glass, so the desire for any thing, is never successful without intense application to it.

8. So when the desires of the demons Dāma and others, became identified with their selves, their souls were degraded from their greatness, and confined to the belief of the desired objects.

9. All worldly desires lead to erroneous expectations, and those that are entangled in the snares of their expectations, are thereby reduced to the meanness of their spirits.

10. Falling into the errors of egotism and selfishness, they were led to the blunder of *mei tatem* or thinking these things as mine; just as a man mistakes a rope for a snake.

11. Being reduced to the depravity of selfishness, they began to think their personalities to consist in their bodies, and to reflect how their bodies from the head to foot could be safe and secure from harm.

12. They lost their patience by continually thinking on the stability of their bodies, and their properties and pleasures of life. (*I.e.* the eager desire of worldly gain and good, grows into impatience at last).

13. Desire of their enjoyments, diminished their strength and valour; and their former acts of gallantry now became a dead letter to them.

14. They thought only how to become lords of the earth, and thus became lazy and enervated, as lotus-flowers without water. (As the thought of grandeur enervated the Romans to impotence).

15. Their pride and egoism led their inclination to the pleasures of good eating and drinking, and to the possession of every worldly good. (Luxury is the bane of valour).

16. They began to hesitate in joining the warfare, and became as timid as the timorous deer, to encounter the furious elephants in their ravages of the forest.

17. They moved slowly in despair of their victory, and for fear of losing their lives, in their encounter with the furious elephants (of the gods) in the field.

18. These cowards wishing to preserve their bodies from the hands of death, became as powerless as to rest satisfied with having the feet of their enemies set up on their heads. (*I.e.* they fell at the feet of their foes to spare their lives (as they say, that cowards die many times before their death)).

19. Thus these enervated demons, were as disabled to kill the enemy standing before them; as the fire is unable to consume the sacred *ghee* offering, when it is not kindled by its fuel.

20. They became as gnats before the aggressive gods, and stood with their bruised bodies like beaten soldiers.

21. What needs saying more, than that the demons being overpowered by the gods, fled away from the field of battle for fear of their lives.

22. When the demons Dāma, Vyāla, Kata and others, who were renowned before the gods in their prowess, fled cowardly in different ways:—

23. The force of the Daityas, fell before the deities, and fled from the air on all sides, like the falling stars of heaven, at the end of a kalpa age or last day (of judgment).

24. They fell upon the summits of mountains, and in the arbours of the Sumeru range; some were enwrapped in the folds of the clouds above, and others fell on the banks of distant seas below.

25. Many fell in the cavities of the eddies of seas, and in the abyss of the ocean, and in the running streams; some fell into far distant forests, and others dropped down amidst the burning woods of wild fire.

26. Some being pierced by the arrows of the celestials, fell in distant countries, villages and cities on earth; and others were hurled in thick jungles of wild beasts, and in sandy deserts and in wild conflagrations. (*I.e.* the demons were hurled down by the gods from high heaven to the earth below).

27. Many fell in the polar regions, some alighting on the mountain tops, and others sinking in the lakes below; while several of them were tossed over the countries of Āndhra, Dravida, Kashmir and Persia.

28. Some sank in billowy seas and in the watery maze of Ganges, and others fell on distant islands, in different parts of the Jambudvīpa, and in the nets of fisher-men.

29. Thus the enemies of the gods, lay everywhere with their mountainous bodies, all full of scars from head to foot; and maimed in their hands

and arms.

30. Some were hanging on the branches of trees, by their outstretched entrails, gushing out with blood; others with their cropt off crowns and heads, were lying on the ground with open and fiery eyes.

31. Many were lying with their broken armours and weapons, slashed by the superior power of the adversary, and with their robes and attires all dismantled and torn by their fall.

32. Their helmets which were terrific by their blaze, were hanging down their necks; and the braids of their hairs woven with stones, hung loosely about their bodies.

33. Their heads which were covered with hard brazen and pointed coronets, were broken by slabs of stone, which were pelted upon them from the hands of the gods.

34. In this manner the demons were destroyed on all sides, together with all weapons at the end of the battle; which devoured them, as the sea water dissolves the dust.

CHAPTER XXX.—*Account of the subsequent Lives of the Demons.*

Argument. Account of the torments of the Demons in the regions of Pluto, and their succeeding births.

Vasishtha continued:—Upon destruction of the demons, the gods were exceedingly joyous; but Dāma and the other leaders of the Daityas, became immersed in sorrow and grief.

2. Upon this Sambara was full of wrath, and his anger was kindled like the all destroying fire against his generals, whom he called aloud by their names and said, where are they?

3. But they fled from their abodes for fear of his ire, and hid themselves in the seventh sphere of the infernal regions.

4. There dwelt the horrid myrmidons of death, formidable as their lord Pluto (Yama) himself; and who were glad with their charge of guarding the abyss of hell.
5. Dauntless warders of the hell-gate received them into their favour, and having given them shelter in the hell-pit, gave them their three maiden daughters in marriage.
6. They there passed in their company, a period of ten thousand years, and gave a free vent to their evil desires up to the end of their lives. (The evil thoughts being the progeny of hell).
7. Their time passed away in such thoughts as these, that, "this is my consort and this my daughter, and I am their lord"; and they were bound together in the ties of mutual affections as strong as the chain of death.
8. It happened on one occasion that Yama—the god of retributive justice, gave his call to that spot, in order to survey the state of affairs in the doleful pits of hell.
9. The three Asuras, being unaware of his rank and dignity, (by seeing him unattended with his ensigns), failed to make their obeisance to the lord of hell, by taking him to their peril as one of his servants.
10. Then a nod of his eyebrows, assigned to them a place in the burning furnace of hell; where they were immediately cast by the stern porters of hell gate.
11. There they lay burning with their wives and children, until they were consumed to death, like a straw-hut and withered trees.
12. The evil desires and wicked propensities, which they contracted in the company of the hellish train, caused their transmigration to the forms of Kirātas, for carrying on their slaughters and atrocities like the myrmidons of Yama.
13. Getting rid of that birth, they were next born as ravens, and then as vultures and falcons of mountain caves (preying on the harmless birds below).

14. They were then transformed to the forms of hogs in the land of Trigarta, and then as mountain rams in Magadha, and afterwards of heinous reptiles in caves and holes.

15. Thus after passing successively into a variety of other forms, they are now lying as fishes in the wood-land lakes of Kashmir.

16. Being burnt in hell fire at first, they have now their respite in the watery lake, and drink its filthy water, whereby they neither die nor live to their hearts content.

17. Having thus passed over and over into various births, and being transformed again and again to be reborn on earth, they are rolling like waves of the sea to all eternity.

18. Thus like their endless desires, they have been eternally rolling like weeds in the ocean of the earth; and there is no end of their pains until the end of their desires.

CHAPTER XXXI.—*Investigation of Reality and Unreality*

Argument. Egoism the cause of Poverty and Calamity, illustrated in the instance of Dāma and others.

Vasishtha continued:—It was for your enlightenment, O high minded Rāma! that I have related to you the instance of Dāma and Vyāla, that you may derive instruction thereby, and not let it go for nothing as a mere idle story.

2. Following after untruth by slighting the truth, is attended with the danger of incurring endless miseries, which the careless pursuer after it, is little aware of.

3. Mind! how great was the leadership of Sambara's army, (once held by Dāma and his colleagues), and whereby they defeated the hosts of the immortal deities, and reflect on the change of their state to

contemptible fishes in a dry and dirty quagmire.

4. Mind their former fortitude, which put to flight the legions of the immortals; and think on their base servility as hunters, under the chief of Kirātas afterwards.

5. See their unselfishness of mind and great patience at first, and then see their vain desires and assumption of the vanity of egotism at last.

6. Selfish egotism is the root of the wide extended branches of misery in the forest of the world, which produces and bears the poisonous blossoms of desire.

7. Therefore, O Rāma! be diligent to wipe off from thy heart the sense of thy egoism, and try to be happy by thinking always of the nullity of thyself.

8. The error of egoism like a dark cloud, hidest the bright disk of the moon of truth under its gloom, and causes its cooling beams to disappear from sight.

9. The three Daityas Dāma, Vyāla and Kata, being under the demoniac influence of Egoism, believed their nonentity as positive entity by the excess of their illusion.

10. They are now living as fishes in the muddy pool of a lake, among the forest lands of Kashmir, where they are content at present with feeding with zest upon the moss and weeds growing in it. (The watery land of Kashmir is well-known to abound in fishes feeding on aquatic herbs and moss).

11. Rāma said:—Tell me sir, how they came to existence when they were nonexistent before; for neither can a *nil* be an *ens*, nor an entity become a nonentity at any time.

12. Vasishtha replied:—So it is, O strong armed Rāma! that nothing can ever be something, or anything can ever be nothing. But it is possible for a little thing to be great, as for a great one to be reduced to minuteness. (As it is the case in the evolution and involutions of beings).

13. Say what nonentity has come to being, or what entity has been lasting for ever. All these I will explain to you by their best proofs and examples.

14. Rāma answered:—Why sir, all that is existent is ever present before us as our own bodies, and all things beside ourselves; but you are speaking of Dāma and the demons, as mere nullities and yet to be in existence.

15. Yes Rāma, it was in the same way, that the non-existent and unreal Dāma and others seemed to be in existence by mere illusion, as the mirage appears to us to be full of water by our optical delusion (or deception of vision).

16. It is in like manner that ourselves, these gods and demigods, and all things besides, are unrealities in fact, and yet we seem to turn about and speak and act as real persons.

17. My existence is as unreal as thine, and yet it appears as real as we dream our death in sleep. (So we dream of our existence while we are awake).

18. As the sight of a dead friend in a dream is not a reality, so the notion of the reality of the world, ceases upon the conviction of its unreality, as that of the demise of the person seen in a dream.

19. But such assertions of our nihility are not acceptable to them, who are deluded to the belief of the reality of sensible objects. It is the habit of thinking its reality, that will not listen to its contradiction.

20. This mistaken impression of the reality of the world, is never to be effaced without the knowledge of its unreality, derived from the sāstras, and the assuetude of thinking it so.

21. He who preaches the unreality of the world and the reality of Brahma, is derided by the ignorant as a mad man; (for his negation of the seeming reality, and assertion of the unseen God).

22. The learned and the ignorant cannot agree on this subject, as the drunken and sober men can not meet together. It is one who has the

distinct knowledge of light and darkness, that knows the difference between the shade and sunlight.

23. It is as impossible to turn the ignorant to truth, from their belief in the reality of unrealities, as to make a dead body to stand on its legs by any effort.

24. It is in vain to preach the doctrine of "*to pan*," that "Brahma is all" to the vulgar, who for want of their knowledge of abstract meditation, are devoted to their sensible notions.

25. There prohibition is an admonition, giving to the ignorant, (who are incapable of persuasions); as for the learned who know themselves to be Brahma, it is useless to lecture them on this subject (which they are already acquainted with).

26. The intelligent man, who believes that the supremely quiescent spirit of Brahma, pervades the whole universe, is not to be led away by any from his firm belief.

27. So nothing can shake the faith of that man, who knows himself as no other, beside the Supreme Being who is all in all; and thinks himself to be dependent on the substantiality of God, as the formal ring depends on its substance of gold.

28. The ignorant have no notion of the spirit, beside that of matter, which they believe as the cause and effect (*Kārya Kāraṇa*) of its own production; but the learned man sees the substantive spirit, in all forms of creation, as he views the substance of gold in all the ornaments made of that metal.

29. The ignorant man is composed of his egoism only, and the sage is fraught with his spirituality alone; and neither of them is ever thwarted from his own belief.

30. What is one's nature or habit (of thinking), can hardly be altered at any time; for it would be foolish in one, who has been habituated to think himself as a man, to take himself for a pot or otherwise.

31. Hence though ourselves and others, and that *Dāma* and the demons are nothing in reality; yet who can believe that we or these or those and

not what ourselves to be.

32. There is but One Being that is really existent, who is truth and consciousness himself, and of the nature of the vacuum and pure understanding. He is immaculate, all pervading, quiescent and without his rise or fall.

33. Being perfect quietude and void, he seems as nothing existent; and all these creations subsist in that vacuity as particles of its own splendour.

34. As the stars are seen to shine resplendent in the darkness of night, and the worms and waves are seen to float on the surface of the waters, so do all these phenomena appear to occur in his reality.

35. Whatever that being purposes himself to be, he conceives himself to be immediately the same: it is that vacuous Intellect only which is the true reality, and all others are also real, as viewed in it and rising and setting in it out of its own will (volition or bidding).

36. Therefore there is nothing real or unreal in the three worlds, but all of or the same form as it is viewed by the Intellect, and rising before it of its own spontaneity. (The three worlds are composed of this earth and the worlds above and beneath it, called as swarga, martya and pātāla).

37. We have also sprung from that Will Divine as Dāma and others; hence there is neither any reality or unreality in any of us, except at the time (when we exist or cease to do so).

38. This infinite and formless void of the Intellect, is ubiquitous and all pervading; and in whatever form this intellect manifests itself in any place, it appears there just in the same figure and manner.

39. As the divine consciousness expanded itself with the images of Dāma and others, it immediately assumed those shapes by its notions of the same. (But here it was the consciousness of Sambara or Satan, which manifested itself in those shapes, and implies every thing to be but a manifestation of our notion of it).

40. So it is with every one of us, that all things are produced to our

view, according to their notions which are presented to our consciousness. (This is the tenet of conceptualism or idealism, which bears resemblance to the doctrine of Realism. See Cousin's treatise "De Intellectibus").

41. What we call the world, is the representation of things to us as in our dream; it is a hollow body as a bubble rising in the empty ocean of the Intellect, and appearing as the water in the mirage.

42. The waking state of the vacuous intellect, is styled the phenomenal world, and its state of sleep and rest, is what we call liberation, emancipation or salvation from pain (*ātyantika dukkha nivritti moksha*).

43. But the Intellect which never sleeps, nor has to be awakened at any time (but is ever wakeful), is the vacuity of the Divine Mind, in which the world is ever present in its visible form (and to which nothing is invisible).

44. There the work of creation is united with the rest of *nirvāna*, and the cessation from the act of creation, is joined with uninterrupted quiescence; and no difference of alternate work and rest whatever subsists in God any time. (There is no such thing as "God rested from his works").

45. The Divine Intellect views its own form in the world, and the world in itself in its true sense; as the blinded eye sees the internal light in its orbit. (?)

46. The Divine Intellect like the blinded eye, sees nothing from without, but views every form within itself; because there is no visible nor phenomenal world, beside what is situated within the vacuous sphere of the intellect.

47. There are all these things every where, as we have ideas of them in our minds; but there is never any thing any where, of which we have no previous idea in the mind. It is the one quiet spirit of God, which lies extended in all these forms coming to our knowledge. Therefore knowing him as all in all, give up all your fears and sorrows and duality, rest in peace in his unity.

48. The great intellect of God, is as solid and clear as a block of crystal, which is both dense and transparent in the inside. They appear to be all hollow within, but replete with the images of all things from without.

CHAPTER XXXII.—*On Good Conduct.*

Argument. Passing from the meaner to higher births, is the way to the attainment of Liberation, and supreme felicity.

Rāma said:—Tell me sir, how Dāma, Vyāla and Kata obtained their liberation at last like all other virtuous souls, and got released from the torments of hell, like children getting rid of the fear of Yakshas and Pisāchas.

2. Vasishtha replied:—Hear, O thou support of Raghu's race! what Yama said in respect of Dāma, Vyāla and their companions, when they besought for their liberation through his attendants in hell.

3. That Dāma and others would obtain their liberation, upon their release from their demoniac bodies by death; and upon hearing the account of their lives and actions.

4. Rāma said:—Tell me sir, how, when and from what source, Dāma and others, came to learn the accounts of their lives, and in what manner they obtained their release from hell.

5. Vasishtha replied:—These demons being transformed to fishes in a pool, by the bank of the great lotus lake in Kashmir, underwent many miserable births, in their finny forms in the same bog.

6. Being then crushed to death in that marshy ground under the feet of buffaloes, they were transformed afterwards to the shapes of cranes, frequenting that lake of lotuses.

7. There they fed upon the moss and mushrooms and tender petals of lotuses, and had to live upon the leaves of aquatic plants and creepers,

that floated on the surface of the waves.

8. They swung in cradles of flowers, and rested on beds of blue lotuses; and dived in vortices of the waters, or flew under the cooling showers of rainy clouds.

9. These charming cranes and herons, were at last becleansed of their brutish foulness, by their vegetable food of sweet fruits and flowers, and by their pure beverage of the crystal lake, the food of holy saints.

10. Having by these means obtained a clear understanding, they were prepared for their release from the brutish state, as men when enabled to distinguish and get hold of the qualities of *satva* and *rajas* (*i.e.* of goodness and virtue), from that of *tamas* or wrong and evil, are entitled to their liberation.

11. Now there is a city by name of Adhithāna, in the happy valley of Kashmir, which is beset by mountains and trees on all sides, and very romantic in its appearance.

12. There is a hill in the midst of that city known as Pradyumna Sekhara, which bears resemblance to a pistil, rising from the pericarp within the cell of a lotus-flower.

13. On the top of that hill, there is an edifice towering above all other buildings; and piercing the sky with its high turrets, which appears like pinnacles above its summit.

14. On the north-east corner of that edifice, there is a hollow at the top of its towering head; which is overgrown with moss, and is continually resounding to the blowing winds.

15. There the demon Vyāla built his nest in the form of a sparrow, and chirped his meaningless notes, as one repeats the Vedic hymns without knowing their meanings. (This chanting is elsewhere compared with the croaking of frogs).

16. There was at that time a prince in the same city, by name of *Yasaskara* or the renowned, who reigned there like Indra over the gods in heaven.

17. Then the demon Dāma became a gnat and dwelt in that dwelling, and continued to buzz his low tune in the crevice of a lofty column of that building.
18. It then came to pass, that the citizens of Adhishthāna, prepared a play ground by name of Ratnāvātī-vehara in that city.
19. There the minister of the king known as Narasinha by name, took his residence. He understood the fates of human kind, as the astronomer knows the stars of heaven on a small celestial globe, which he holds in his hand.
20. It happened at that time, that the deceitful demon Kata, is as reborn as a parrot, and became the favourite of the minister, by being kept in a silver cage in his house.
21. It then turned out that the minister recited this poetical narrative of the Titan war to the inmates of the house.
22. And the parrot Kata, happening to hear it, remembered his past life, whereby he was absolved of his sins, and attained his final liberation.
23. The sparrow dwelling on the top of the Pradyumna hill, also chanced to hear the narration of his life in that place, and obtained his emancipation thereby.
24. Dāma who in the form of a gnat, resided in the palace, happened also to hear the minister's recital of his tale, and obtained thereby his peace and release.
25. In this manner, O Rāma! the sparrow on the Pradyumna mount, the gnat in the palace, and the parrot on the play ground, had all their liberation.
26. Thus I have related to you the whole of the story of the demon Dāma and others, which will fully convince you of the vanity of the world.
27. It is the ignorant only that are tempted to vanity by their error, as they are led to the delusion of water in a mirage; and so the great also are liable like these demons, to fall low from their high stations by their error.

28. Think of one of these, that reduced the high Meru and Mandara mountains with a nod of his eyebrows, was constrained to remain as a contemptible gnat in the chink of a pillar in the palace. (So the huge Satan entered the body of the small and hateful serpent, and the gigantic devils in the hateful bodies of the herd of swine).
29. Look at another who threatened to destroy the sun and moon with a slap, living at last as a poor sparrow in a hole of the peak of the Pradyumna mountain.
30. Look at the third who balanced the mount Meru like a flower bouquet in his hand, lying imprisoned as a parrot in the cage at the house of Nrisingha.
31. When the sphere of the pure intellect, is tinged with the hue of egotism, it is debased to another form without changing its nature (by another birth).
32. It is because of the wrong desire of a man that he takes the untruth for truth, as if by the excessive thirst of a person, that he mistakes the mirage for water, and thereby loses both his way and his life.
33. Those men only can ford across the ocean of the world, who by the natural bent of their good understanding, are inclined to the study of the s̄astras, and look forward to their liberation, by rejecting whatever is vicious and untrue.
34. Those who are prone to false reasoning and heresy, by rejecting the revelations, are subject to various changes and miseries, and fall like the running water into the pit, by loss of their best interests in life.
35. But those who walk by the dictates of conscience, and follow the path pointed by the Āgama (Veda), are saved from destruction, and attain their best state (of perfection and bliss).
36. O highminded Rāma! he whose mind always longs after having this thing and that, loses the best gain of his manliness (parama purushārtha) by his avarice, and leaves not even ashes or traces behind.
37. The high-minded man regards the world as a straw, and shuns all its

concerns as a snake casts off its slough.

38. He whose mind is illumined by the wondrous light of truth, is always taken under the protection of the gods, as the mundane egg is protected by Brahmā (or rather under the wings of Brahmā's swan, hatching over its egg).

39. Nobody should walk in paths which are long and wearisome, crooked and winding, and encompassed by dangers and difficulties; because Rāhu—the ascending node, lost its life by its curvilinear course, to drink the nectarine beams of the moon.

40. He who abides by the dictates of the true sāstras, and associates with the best of men, are never subject to the darkness of error.

41. Those who are renowned for their virtues, have the power to bring their destiny under their command, convert all their evils to good, and render their prosperity perpetual.

42. Those who are unsatisfied with their qualifications (but wish to qualify themselves the more), and those who thirst after knowledge and are seekers of truth, are truly called as human beings, all others are but brutes.

43. Those, the lakes of whose hearts are brightened by the moonbeams of fame (*i.e.* whose heart are desirous of fame); have the form of Hari seated in their hearts, as in the sea of milk.

44. The repeated desire of enjoying what has been enjoyed, and of seeing what has often been seen, is not the way to get rid of the world; but is the cause of repeated birth, for the same enjoyments.

45. Continue to abide by the established rule of conduct, act according to the sāstras and good usages, and break off the bonds of worldly enjoyments, which are all but vanities.

46. Let the world resound with the renown of your virtues reaching to the skies; because thy renown will immortalize thy name, and not the enjoyments thou hast enjoyed.

47. Those whose good deeds shine as moonbeams, and are sung by the

maidens of heaven, are said to be truly living, while all others unknown to fame are really dead.

48. They that aspire to their utmost perfection by their unflinching exertions, and act according to the precepts of the s̄astras, are surely successful in their attempt.

49. Abiding patiently by the S̄astra, without hastening for success; and perfecting one's self by long practice, produce the ripe fruits of consummation.

50. Now Rāma, renounce all your sorrow and fear, your anxieties, pride and hastiness; conduct yourself by the ordinances of law and s̄astras, and immortalize your name.

51. Take care, that your sensuous soul does not perish as a prey in the snare of your sensual appetites, nor as a blind old man by falling in the hidden pits of this world.

52. Do not allow yourself henceforward to be degraded below the vulgar; but consider well the s̄astras as the best weapons, for defeating the dangers and difficulties of the world.

53. Why do you endanger your life in the muddy pit of this world, like an elephant falling in a pitfall under the keen arrows of the enemy? Avoid only to taste of its enjoyments, and you are free from all danger.

54. Of what avail is wealth without knowledge; therefore devote yourself to learning, and consider well your riches to be but trash and bubbles.

55. The knowledge of heretical s̄astras, has made beasts of men, by making them only miserable and unhappy by their unprofitable arguments.

56. Now wake and shake off the dullness of your long, deep and death-like sleep, like the torpor of the old tortoise lying in the bog.

57. Rise and accept an antidote to ward off your old age and death; and it is knowledge of this prescription, that all wealth and property are for our evils, and all pleasures and enjoyments, tend only to sicken and enervate our frames.

58. Know your difficulty to be your prosperity, and your disrespect to be your great gain. Conduct yourself according to the purport of the s̄astras, as they are supported by good usage.

59. Acts done according to the s̄astras and good usage also, are productive of the best fruits of immortality.

60. He who acts well according to good usage, and considers everything by good reasons, and is indifferent to the pains and pleasures of the world; such a one flourishes like an arbour in the spring, with the fruits and flowers of long life and fame, virtues and good qualities and prosperity.

CHAPTER XXXIII.—*Consideration of Egoism.*

Argument. Of good attempts, good company and good studies; also of liberation by Renunciation of Egoism and Worldly Bondage.

Vasishtha continued:—Seeing the complete success of every undertaking, depending on your own exertion at all times and places, you should never be slack in your energy at all.

2. See how Nandi gratified the wishes of all his friends and relations by his own exertions, and how he became victorious over death itself, by his adoration of Mahādeva by the side of a lake.

3. See also, how the Dānavas too got the better of the gods, who were fraught with every perfection, by their greater wealth and prowess, as the elephants destroy a lake of lotuses.

4. See, how Marutta the King of demons, created another world like that of Brahmā, by means of his sacrifice through the great sage Samvarta (the law giver).

5. See, how Viswāmitra (the military chief) obtained the dignity of Brahmanhood by his great energy and continued exertions. He obtained by his austerities what is impossible to be gained by another.

6. See, how the poor and unfortunate Upamanyu, obtained his nectarious food of the cake and curdled milk, by his worship of Siva, from the milky ocean in days of yore.

7. See how the god Vishnu devoured (destroyed), like a wild fire the demons of the triple world, likening the tender filaments of lotuses; and how the sage Sweta became victorious over death by means of his firm faith in Siva (as it is described in the Linga Purāna).

8. Remember, how the chaste Sāvitrī, brought back her spouse Satyavāna from the realm of death, by her prevailing on stern Yama with the suavity of her discourse.

9. There is no great exertion of any kind that goes unrewarded in this world; all impossibility is thought possible by ardent pursuit after it (or to the ardent pursuer, as it is said: Fortune is found by the swiftest pursuer).

10. So men having full knowledge of the spirit, and exerting their utmost devotion, are enabled to root out their destiny of transmigration, which is fraught with so much pain and pleasure (both of which are equally hurtful to the soul).

11. All visible things are full of danger to the sight of the intelligent. There is no pleasure to be had from anything, without its concomitant pain (either preceding or following it).

12. Though it is difficult to know the Supreme Brahma, and facile to attain supreme felicity; yet should Brahma be sought at first, as the giver of all felicity. (Seek happiness through its giver—the Great God).

13. Forsake your pride, and rely on your unalterable peace of mind; consider well your worthiness in your understanding, and stick to your attendance on the wise and good.

14. There is no other way for your salvation in this ocean of the world, save by your attendance on the wise. All your pilgrimage, austerity and learning of the sāstras, are of no avail to your liberation.

15. He is called the wise, whose greediness, anger and erroneous conceptions, are on their wane day by day; and who walks in the path of rectitude, as it is inculcated in the Sāstra.

16. The society of spiritual guides, serves to dispel the visibles from the sight of the devout, as the invisibles are hidden from sight (*i.e.* as they are not in being).

17. In the absence of all other objects, there remains the Supreme Spirit alone in view, and the human soul having nothing else to rest upon, rests at last in the Supreme Soul only.

18. The visibles did not exist before, nor are they produced from naught; they are not in existence though seen in our presence, nor are they to exist in future. The supreme alone exists for ever without change or decay.

19. I have already shown you by various instances the falsehood of the visibles (in the book of Genesis); I will now show you the falsity of existence, as it is known to the learned.

20. Now that our passive consciousness of the three worlds, being the sober truth with the wise, there can be no room for the unrealities of matter and *māyā*-illusion, to enter into our belief. (We know nothing of the external world, except our inward consciousness of it. Berkeley).

21. Whatever wonders are displayed by the active intellect to the inactive soul, the same is thought to be the world. (There is no outward world, beside the working of the intellect).

22. The notion of the sphere of the world, is derived from the rays of the central intellect, stretching to the circumference of the understanding, and there being no difference between the radiating point and the radiated circle, acknowledge the identity of the radiator, the radii and the periphery. (*I.e.* of the intellect, its intelligence and the world).

23. The twinklings of the intellectual eye in its acts of opening and shutting, cause the notions of the appearance and disappearance of the world in continued succession.

24. One unacquainted with the true sense of Ego, is blind amidst the luminous sphere of the intellect, but he who knows its true meaning, finds himself amidst the sphere of spiritual light (or rather loses himself in the divine light).

25. He that understands the Divine Ego, does no more retain the notion of his own egoism; but mixes with the Supreme soul, as a drop of water is lost in the waters of the ocean.

26. In reality there exists no I or thou nor the visible world nor anything else; but all these blend upon right reasoning in the One Ego, which remains and subsists after all other existences.

27. Even clear understandings are sometimes clouded by false apparitions, as those of ogres &c.; when there are no such things, just as children are seized with false fear of goblins.

28. As long as the moonlight of the intellect, is obscured by the darkness of egoism, so long the lotus lake of spirituality, will not come to its bloom.

29. The feeling of egoism being wiped off from the mind, the sense of self and selfish passions, will vanish of themselves from the heart; and there will be an utter end of the fears of death and hell, as also of the desires of heaven and liberation.

30. So long as the egoistic feelings float about, like clouds over the sphere of the mind, there will be no end of desires, growing in the heart like weeds in the plains.

31. As long as the cloud of egotism continue to overcast the mind and obscure its intelligence, the humidity of dullness will fill its sphere, and prevent the light of intellect to pierce through it.

32. Egoistic pride is unmannerly in men, and is taken in the light of vanity, it is the cause of sorrow and not delight; and is as bug-bears to boys.

33. The vain assumption of egoism, is productive of a great many errors, it leads to the ambition of gaining an infinity of worlds, as it was in the cases of the foolish demons.

34. The conceit that I am such and such (a great man), is an error than which there is none other, nor is ever likely to be a greater error to lead us to utter darkness.

35. Whatever joy or grief betides us at any time in this changeable world, is all the effect of the rotatory wheels of egoism, turning up and down at every moment.

36. He who weeds and roots out the germs of egoism from his heart, he verily prevents the arbor of his worldliness (*Samsāra Vriksha*), from jutting out in a hundred branches.

37. Egoism is the sprout of the trees of our lives, in their interminable revolutions through the world; and meity or the sense that "this is mine," is the cause that makes them expand in a thousand branches. (I am one, but claim many things as mine).

38. Swift as the flight of birds, do our desires and desirable objects disappear from us; and upon mature consideration, they prove to be but bubbles, bursting on the evanescent waves of our lives.

39. It is for want of the knowledge of the one Ego, that we think ourselves as I, thou, this or the other; and it is by shutting out our view of the only soul, that we see the incessant revolutions of this world and that.

40. As long as the darkness of egoism reigns over the wilderness of human life, so long doth the goblin of selfishness infest it with its wanton revelry.

41. The vile man that is seized by the avaricious demon of selfishness, is at an utter loss of any moral precept, and any *mantra* of his religion to satisfy his wants.

42. Rāma said:—Tell me, O venerable Brāhman, how we may be enabled to suppress our egoism or selfishness, for evading the dangers and difficulties in our course through the world.

43. Vasishtha replied:—It is by seeking to settle mind in the resplendent soul, as it shines in the transparent mirror of the

intellect, that it is possible for any body to suppress the consciousness, of his self or personal existence. (*I. e.* by losing one's self in the self-existence of the Supreme Soul).

44. A closer investigation into human life, proves it to be a maze full with the false shows of magic. It is not worth loving or hating, nor capable of causing our egoism or pride.

45. He whose soul is free from egoism, and devoid of the impression of the phenomenals; whose course of life runs in an even tenor, is the man who can have no sense of egoism in him. (Whose life doth in one even tenor run, and end its days as it has begun. Pope.)

46. He who knowing his internal self to be beyond the external world, and neither desires nor dislikes anything in it, but preserves the serenity of his temper at all times, is not susceptible of egoism.

47. Whoso thinks himself to be the inward noumena, and distinct from the outward phenomena, and keeps the calm equanimity of his mind, is not ruffled by the feeling of his egoism.

48. Rāma said:—Tell me, sir, what is the form of egoism, and whether it consists in the body or mind or of both of these, and whether it is got rid of with the riddance of the body.

49. Vasishtha replied:—There are three sorts of egoism, Rāma! in this triple world, two of which are of superior nature, but the third is of a vile kind and is to be abandoned by all.

50. The first is the supreme and undivided Ego, which is diffused throughout the world; it is the Supreme soul (Paramātmā), beside which there is nothing in nature.

51. The feeling of this kind of egoism, leads to the liberation of men, as in the state of the living-liberated; but the knowledge of the ego, as distinct and apart from all, and thought to be as minute as the hundredth part of a hair, is the next form of self-consciousness, which is good also.

52. This second form of egoism, leads also to the liberation of human souls, even in the present state of their existence, known as the state

of living-liberation (Jīvan-Mukta).

53. The other kind of egoism, which is composed of the knowledge of the body, with all its members as parts of the Ego, is the last and worst kind of it, which takes the body for the soul or self.

54. This third and last kind, forms the popular belief of mankind, who take their bodies as parts of themselves; it is the basest form of egoism, and must be forsaken in the same manner, as we shun our inveterate enemies.

55. The man that is debased by this kind of egoism, can never come to his right sense; but becomes subject to all the evils of life, under the thrall of the powerful enemy.

56. Possessed with this wrong notion of himself, every man is incessantly troubled in his mind by various desires, which expose him to all the evils of life.

57. By means of the better egoisms, men transform themselves to gods; but the common form of it, debases a man to the state of a beast and its attendant evils.

58. That I am not the body, is the certainty arrived at by the great and good, who believing themselves to be of the first two kinds, are superior to the vulgar.

59. Belief in the first two kinds, raises men above the common level; but that in the lower kind, brings every misery on mankind.

60. It was owing to their baser egoism, that the demons Dāma, Vyāla and others, were reduced to that deplorable state, as it is related in their tale.

61. Rāma said:—Tell me, sir, the state of that man, who by discarding the third or popular kind of egoism from his mind, attains the well being of his soul in both the present and future worlds.

62. Vasishtha replied:—Having cast off this noxious egoism, (which is to be got rid of by every body), a man rests in the Supreme Spirit in the same manner, as the believers in the two other sorts of it. (*I.e.*

of the Supreme and superior sorts of spiritual egoisms, consisting in the belief of one's self, as the impersonal or personal soul—the undivided or individual spirit).

63. The two former views of egoism, place the egotist in the all pervasive or all exclusive spirit (in the Ego of the Divine Unity).

64. But all these egoisms which are in reality but different forms of dualism, being lost in the unity, all consciousness of distinct personality, is absorbed in the Supreme monism.

65. The good understanding should always strive to its utmost, to get rid of its common and gross egotism, in order to feel in itself the ineffable felicity of the unity.

66. Renunciation of the unholy belief of one's self personality in his material body, is the greatest good that one can attain to for his highest state of felicity *parama padam*.

67. The man that forsakes the feeling of his egoism (or personality) from his mind, is not debased nor goes to perdition by either his indifference to or management of worldly affairs (*i.e.* the doing or refraining from bodily or worldly actions, is equally indifferent to the philosophic mind).

68. The man who has got rid of his egoism by the subsidence of his selfishness in himself, is indifferent to pain and pleasure, as the satiate are to the taste of sweet or sour.

69. The man detesting the pleasures of life, has his full bliss presented before himself; as the mind cleared of its doubts and darkness, has nothing hidden from its sight.

70. It is by investigation into the nature of egoism, and forsaking this gross selfishness, that a man crosses over the ocean of the world of his own accord.

71. The man who having nothing of his own, and knowing himself as nothing, yet has all and thinks himself as all in all, and who though possessed of wealth and properties, has the magnanimity of his soul to disown them to himself; he is verily situated in the Supreme soul, and

finds his rest in the state of Supreme bliss. (*I.e.* the world is the Lord's, and human soul as a particle of the Divine, has its share in all and every thing).

CHAPTER XXXIV.—*End of the Story of Dāma and Vyāla.*

Argument. The Gods annoyed by Bhīma and others apply to Hari, who thereupon destroys them with Sambara also.

Vasishtha continued:—Now, hear me relate to you, what Sambara did after the flight of Dāma and his train; and how he remained in his rocky stronghold in the infernal region (Pātāla).

2. After the complete overthrow of the whole army of Sambara, and their downfall from heaven like innumerable rain-drops, falling from an over-spreading cloud, and afterwards dispersing itself and disappearing in autumn:—

3. Sambara remained motionless for many years in his strong citadel, at the loss of his forces defeated by the gods; and then thought within himself, about the best means of overcoming the celestials.

4. He said, "the demons Dāma and others, that I produced by my black-art of exorcism, are all overthrown in battle, by their foolishness and vanity of pride and egotism.

5. "I will now produce some other demons by the power of my charm, and endue them both with the power of reason and acquaintance with spiritual science, in order that they may know and judge for themselves.

6. "These then being acquainted with the true nature of things, and devoid of false views, will not be subject to pride or vanity, but be able to vanquish the deities in combat".

7. Thinking so in himself, the arch-fiend produced a host of good demons by his skill in sorcery; and these creatures of his spell filled the space of the sky, as bubbles foam and float on the surface of the sea.

8. They were all knowing and acquainted with the knowables; they were all dispassionate and sinless, and solely intent on their allotted duties, with composed minds and good dispositions.

9. They were known under the different names of Bhīma, Bhāsa and Dridha; and they looked upon all earthly things as straws, by the holiness of their hearts.

10. These infernal spirits burst out of the ether and sprang up to the upper world, and then spread over the face of the sky as a flight of locusts. They cracked as guns, and roared and rolled about as the clouds of the rainy season.

11. They fought with the gods for many cycles of years, and yet they were not elated with pride, owing to their being under the guidance of reason and judgement.

12. For until they were to have the desire of having anything, and thinking it as "this is my own", so long were they insensible of their personal existence, such as "this is I, and that one is another"; and consequently invincible by any. (Selfishness reduces one to slavery and subjections).

13. They were fearless in fighting with the gods, from the knowledge of their being equally mortal as themselves; and from their want of the knowledge of any difference subsisting between one another. (*I.e.* they regarded themselves and their adversaries with an equal eye of indifference, as all were equally doomed to death, and therefore never feared to die).

14. They rushed out with a firm conviction that, the unsubstantial body is nothing, and the intellect is lodged in the pure soul; and that there is nothing which we call as I or another.

15. Then these demons who were devoid of the sense of themselves and their fears were necessarily dauntless of the fear of their decease or death; and were employed in their present duties, without the thoughts of the past and future.

16. Their minds were attached to nothing, they slew their enemies

without thinking themselves as their slayers; they did their duties and thought themselves as no doers of them; and they were utterly free from all their desires.

17. They waged the war under the sense of doing their duty to their master; while their own nature was entirely free from all passion and affection, and of even tenor at all times.

18. The infernal force under the command of Bhīma, Bhāsa and Dridha, bruised and burned and slew and devoured the celestial phalanx, as men knead and fry and boil the rice and afterward eat up as their food.

19. The celestial army being harassed on all sides by Bhīma, Bhāsa, and Dridha, fled precipitately from the height of heaven, as the Ganges runs down from Himālayan height.

20. The discomfited legion of the deities, then resorted to the god Hari, sleeping on the surface of the ocean of milk; as the bodies of the clouds of heaven, are driven by the winds to the tops of mountains (beyond the region of storm).

21. The god lying folded in the coils of the serpent, as a consort in the arms of his mistress; gave the gods their hope of final success in future. (Hari or Krishna on the serpent, is typical of Christ's bruising the head of the satanic serpent).

22. The gods kept themselves hid in that ocean, until it pleased the lord Hari, to proceed out of it for the destruction of the demons.

23. Then there was a dreadful war between Vishnu and Sambara, which broke and bore away the mountains as in an untimely great deluge of the earth.

24. The mighty demon being at last overthrown by the might of Nārāyana, was sent to and settled in the city of Vishnu after his death. (Because those that are either saved or slain by Vishnu, are equally entitled to his paradise).

25. The demons of Bhīma, Bhāsa and Dridha, were also killed in their unequal struggle with Vishnu, and were extinguished like lamps by the wind.

26. They became extinct like flames of fire, and it was not known whither their vital flame had fled. Because it is the desire of a person that leads him to another state, but these having no wish in them, had no other place to go.

27. Hence the wishless soul is liberated, but not the wistful mind; therefore use your reason, O Rāma, to have a wishless mind and soul.

28. A full investigation into truth, will put down your desires at once; and the extinction of desires, will restore your mind to rest like an extinguished candle.

29. Consummate wisdom consists in the knowledge of there being nothing real in this world, and that our knowledge of reality is utterly false, and that nihility of thing, is the true reality.

30. The whole world is full with the spirit of God, whatever otherwise one may think of it at any time; there can be no other thought of it except that it is a nihility, and this forms our perfect knowledge of it.

31. The two significant words of the will and mind are mere insignificant fictions, as head and trunk of the ascending and descending nodes of a planet; which upon their right understanding, are lost in the Supreme Spirit. (*I.e.* it is only the divine will and spirit that is all in all).

32. The mind being accompanied by its desires, is kept confined in this world, but when that is released from these, it is said to have its liberation.

33. The mind has gained its existence in the belief of men, owing to the many ideas of pots and pictures (*ghata-patadī*); and other things which are imprinted in it; but these thoughts being repressed, the mind also vanishes of itself like the phantoms of goblins (*yakshas—yakkas*).[5]

[5] Ceylon is said to be first peopled by the Yakkas (*yakshas*) who followed the train of the Rākshasa Rāvana to that island.

34. The demons Dāma, Vyāla and Kata, were destroyed by reliance on their

minds (*i.e.* by thinking their bodies as their souls); but Bhīma, Bhāsa and Dridha were saved by their belief in the Supreme soul, as pervading all things. Therefore, O Rāma! reject the examples of the former, imitate that of the latter.

35. "Be not guided by the example of Dāma, Vyāla and Kata," is the lesson that was first delivered to me by Brahmā—the lotus-born and my progenitor himself.

36. This lesson I repeat to you, O Rāma, as my intelligent pupil, that you may never follow the example of the wicked demons Dāma and others; but imitate the conduct of the good spirits, Bhīma and others in your conduct.

37. It is incessant pain and pleasure that forms the fearful feature of this world, and there is no other way of evading all its pangs and pains, save by your apathetic behaviour, which must be your crowning glory in this life.

CHAPTER XXXV.—*Description of Insouciance.*

Argument. On the Abandonment of worldly desires, as conducive to the composure of the Mind, and society of the good, accompanied with rationality and spiritual knowledge, constituting the *Samādhi* of the soul.

Vasishtha continued:—Blessed are the virtuous, who have cleansed their hearts from the dirt of ignorance; and victorious are those heroes, who have conquered their insatiable and ungovernable minds.

2. It is self-control or the government of one's own mind, that is the only means of wading through all the troubles and distresses, and amidst all the dangers and difficulties of this world.

3. Hear the summary of all knowledge, and retain and cultivate constantly it in your mind; that the desire of enjoyment (avarice) is our bondage in the world, and its abandonment is our release from it.

4. What need is there of many precepts, learn this one truth as the sum substance of all, that all pleasures are poisonous and pernicious, and you must fly from them as from venomous snakes and a raging fire.
5. Consider well and repeatedly in yourself, that all sensible objects are as hydras and dragons; and their enjoyment is gall and poison. Avoid them at a distance and pursue after your lasting good.
6. The cupidinous mind is productive of pernicious evils, as the sterile ground is fertile only in thorns and brambles. (The vitiated mind brings forth but vice, as the vicious heart teems with guilt).
7. The mind devoid of desire, lacks its expansion, as the heart wanting its passions and affections, is curbed and contracted in itself.
8. The goodly disposed mind ever teems with virtues, that are opposed to wrong acts and vice, as the ground of a good quality, grows only the good and useful trees in spite of weeds and bushes.
9. When the mind gains its serenity by culture of good qualities, the mist of its errors and ignorance gradually fade and fly away, like clouds before the rising sun.
10. The good qualities coming to shine in the sphere of the mind, like stars in the moonlight sky, gives rise to the luminary of reason to shine over it, like the bright sun of the day.
11. And as the practice of patience grows familiar in the mind, like the medicinal *vansa-lochana* within the bamboo; it gives rise to the quality of firmness in the man, as the moon brightens the vernal sky.
12. The society of the good is an arbour, affording its cooling shade of peace, and yielding the fruit of salvation. Its effect in righteous men, is like that of the stately *sarala*-tree, distilling the juice of spiritual joy from the fruitage of samādhi (sang-froid).
13. Thus prepared, the mind becomes devoid of its desires and enmity, and is freed from all troubles and anxieties. It becomes obtuse to the feelings of grief and joy, and of pain and pleasure also, and all its restlessness dies in itself.

14. Its doubts in the truths of the scriptures die away, as the ephemeral and all its curiosities for novelties, are put to a stop. Its veil of myths and fictions is unveiled, and its ointment of error is rubbed out of it.

15. Its attempts and efforts, malice and disdain, distress and disease, are all removed from it; and the mist of its grief and sorrow, and the chain of affections, are all blown and torn away.

16. It discards the progeny of its doubts, repudiates the consorts of its avarice, and breaks loose from the prison-house of its body. It then seeks the welfare of the soul, and attains its godly state of holiness.

17. It abandons the causes of its stoutness (*i.e.* its nourishments and enjoyments), and relinquishes its choice of this thing and that; and then remembering the dignity of the soul, it casts off the covering of its body as a straw.

18. The elevation of the mind in worldly affairs, tends to its destruction, and its depression in these leads to its spiritual elevation. The wise always lower their minds (pride); but fools are for elevating them (to their ruin).

19. The mind makes the world its own, and ranges all about it; it raises the mountains and mounts over them; it is as the infinite vacuum, and comprehends all vacuity in itself; and it makes gods of friends and foes of others unto us.

20. The understanding being soiled by doubts, and forgetting the true nature of the intellect, takes upon it the name of the mind, when it is full of all its worldly desires.

21. And the intellect being perverted by its various desires, is called the living soul; the animal soul being distinct from the rational soul.

22. The understanding which forgets its intellectuality, and falls into the error of its own personality, is what we call the internal principle of the mind which is all hollow within.

23. The soul is not the man of the world (*i.e.* no worldly being), nor

is it the body or its blood. All material bodies are but gross and dull matter; but the soul in the body is empty air and intangible.

24. The body being dissected into atoms, and analysed in all its particles, presents nothing but blood and entrails as the plantain tree, which when cut into pieces, presents naught but its folded rinds.

25. Know the mind and living soul as making a man, and assuming his mortal form; the mind takes its form by itself according to his own option.

26. Man stretches his own sphere of action by his own option only to entrap himself in it, as the silkworm weaves its cocoon for its own imprisonment.

27. The soul lays down its error of being the body, when it has to forsake the same at some time or other (*i.e.* sooner or later), and assume another form as the germ sprouts forth into leaves. (*I.e.* the body is not the soul, nor is the soul the same with the body, as the materialist would have it; because the soul has its transmigration, which the body has not).

28. As is the desire or thought in the mind, so is it born in its next state of metempsychosis. Hence the new born babe is given to sleeping, because it thinks itself to be dead, and lying in the night-time of his death. It is also given to the dreaming of those things, which had been the objects of its desire or thought in its previous state or birth. (This establishes the doctrine of innate ideas in the dreaming state of new-born babies).

29. So sour becomes sweet by mixture with sugar, and the bitter seed produces sweet fruits by being sown with honey. So on the contrary, sweet becomes bitter by intermixture of gall and wormwood. (This is a fact in horticulture.—*Ārāma Sāstra*, and applies to the goodness and badness of the human mind, according to its good and bad associations).

30. Aiming after goodness and greatness, makes a man good and great; as one wishing to be an Indra or a lord, dreams of his lordliness in his sleep. (The mind makes the man).

31. Inclination to meanness becoms a man, and a tendency to vileness

vilifies his conduct in life; as one deluded by his fancy of devils, comes to see their apparitions in his nightly visions.

32. But what is naturally foul or fair, can hardly turn otherwise at any time; as the limpid lake never becomes muddy, nor the dirty pool ever becomes glassy. (Nature of a thing is unchangeable).

33. The perverted mind produces the fruits of its perversion in all its actions, while puremindedness is fraught with the effects of its purity everywhere.

34. Good and great men never forsake their goodness and greatness, even in their fall and decline; so the glorious sun fills the vault of heaven with his glory, even when he is sinking below (the horizon).

35. There is no restriction or freedom of the human soul, to or from any action or thing herein; it is a mere passive and neutral consciousness, of all that passes before it as a magic scene.

36. The world is a magical city, and as a mirage appearing to sight; it is of the nature of the delusive panorama, showing many moons of the one, whose unity admits of no duality. So the one Brahma is represented as many by delusion. (The Hindus contrary to Europeans, have many suns but one moon. Escas—Chandra).

37. All this is verily the essence of Brahma, and this is the sober reality; the substantive world is an unsubstantiality, and peers out to view as a hollow phantom. (It is a phantasmagoria of phantasms).

38. That I am not the infinite but an infinitesimal, is the misjudgment of the ignorant; but the certitude of my infinity and supremacy, is the means of my absorption in the Infinite and Supreme.

39. The belief of one's individuality in his undivided, all pervasive and transparent soul, as "I am this," is the cause of his bondage to his personality, and is a web spun by his erroneous dualism. (Knowledge of a separate existence apart from solity, amounts to a dualistic creed).

40. Want of the knowledge of one's bondage or freedom, and of his unity or duality, and his belief in the totality of Brahma, is the supreme truth of true philosophy.

41. Perfect transparency of the soul, amounting to its nihility, and its want of attachment to visible appearances, as also its unmindfulness of all that is, are the conditions for beholding Brahma in it. There is no other way to this.

42. The purity of the mind produced by acts of holiness, is the condition for receiving the sight of Brahma; as it is the whiteness of the cloth that can receive any colour upon it.

43. Think thy soul, O Rāma! as same with the souls of all other persons, and abstain from all other thoughts, of what is desirable or undesirable, what invigorates or enfeebles the body, and what brings liberation after bondage, or Salvation after sinfulness. (Since none of these states appertains to the universal soul, which is quite free from them).

44. The mirror of the mind being cleansed by the knowledge of the sāstras, and dispassionateness of the understanding, it receives the reflexion of Brahma, as the clear crystal reflects the images of things.

45. The sight which is conversant with visible objects and not with images and ideas in the mind, is called false vision of what is soon lost from view. (*I.e.* mental sight is more lasting than that of the visual organs).

46. When the mind is fixed upon God, by abstracting its sight from all mental and ocular visions, it has then the view of the Supreme before it. (This is called spiritual vision).

47. The visible sights which are obvious to view, are all but unreal phantoms; it is the absorption of the mind in the Divine, that makes it identical with the same and no other.

48. The visibles now present before us being absent from our view, either before or after our sight of them, must be considered as absent in the interim also. Therefore one unacquainted with his mind, is as insensible as the man that knows not what he holds in his hand.

49. One having no knowledge that "the world is the same with the Supreme spirit," is always subject to misery; but the negation of the visibles

as distinct from God, gives us both the pleasure of our enjoyments here, and our liberation in future.

50. It is ignorance to say the water is one thing and its wave is another; but it shows one's intelligence, who says they are the one and the same thing.

51. The vanities of the world, are fraught with sorrow, therefore discard all its appendages from thee. The abandonment of superfluity, will conduce to thy attainment of wisdom at last.

52. The mind being composed of vain desires, is an unreality in itself; say therefore, O Rāma! why should you sorrow for something which in reality is nothing.

53. Do you, O Rāma! look upon all things as traps set to ensnare the soul; and regard them with the eye of an unkind kinsman looking upon his relatives, with an eye of apathy and unconcern.

54. As the unkind relative is unconcerned with the joys and griefs of his relations; so shouldst thou remain aloof from all things, by knowing the falsehood of their natures.

55. Rely on that eternal Spirit, which is infinite knowledge and felicity, and which is between the viewer and the view (*i.e.* betwixt the noumenon and the phenomenon). The mind being fixed to that truth, will adhere to it as clay, after the swiftness of its flight is at an end.

56. The airy flight of the mind being restrained, the sluggish body must cease to run about; and the cloud of the dust of ignorance, will no more spread over the city of the world.

57. When the rains of our desires are over, and the calmness of the mind is restored; when the shuddering coldness of dullness has fled, and when the mud of worldliness is dried up:—

58. When the channel of our thirst is dried up, and the drinking pots are sucked up and emptied; when the forest of the heart is cleared, and its brambles are rooted out, and the frost of false knowledge has disappeared:—

59. It is then that the mist of error vanishes from view, like the shadow of night on the approach of dawn; and the frigidity of dullness is put to flight, like the poison of snake-bite by the potent charm of mantras.

60. Then the rivulets of our desires, do not run down the rock of the body; nor do the peacocks of our fleeting wishes, fly and sport on its top.

61. The sphere of our consciousness becomes as the clear sky; and the luminary of the living soul, shines as brightly over it as the midday sun.

62. The cloud of error is dispelled and succeeded by the light of reason; and the longings of the soul, being purified of their dross, make it shine brilliantly amidst its sphere.

63. Then raptures of serene delight, shoot forth in the soul like blooming blossoms in the open air; and a cool light is shed upon it, like the cooling beams of the autumnal moon.

64. This ecstasy of the soul, unfolds all prosperity before it, and fructifies with abundance the well cultivated ground of the reasoning mind. (Truth is the fruit of holy joy in the reasonable mind).

65. It sheds its clear lustre all over the world, and shows the depths of the hills and forests, and everything on earth in their clearest light. (Heavenly joy unfolds all things to light).

66. It expands the mind and makes it translucent, and the heart as a clear lake, renders blooming with blossoms of the lotus of *satva*, and without the dust—*rajas* of egoism. It is never infested by the swarming passions of pride or *tamas*.

67. The mind then being purged of its selfishness, turns to universal benevolence and philanthropy; and being quite calm in itself without any desire of its own, it reigns as lord over the city of its body.

68. The man whose investigation has made him acquainted with all things, whose soul is enlightened with truth; whose mind is melted down from his

highmindedness; who is calm and quiet in his understanding, and looks at the unpleasant course of the births and deaths of men with pity; he verily lives happily in the realm of his body, without his feverish anxieties about anything.

CHAPTER XXXVI.—*Description of the Intellectual Sphere.*

Argument. The Intellect as pervading all things, and making us acquainted with them.

Rāma said:—Tell me O Brāhman! how the mundane system subsists in the extra mundane immaterial soul, for the sake of my advancement in knowledge.

2. Vasishtha replied:—The worlds having no separate existence (before or after their formation) except in the Supreme mind, they are all situated in the Divine Intellect, like the unheaving and unseen would-be waves of the sea.

3. As the all-pervading sky is not to be seen owing to its extreme tenuity; so the undivided nature of the all-pervasive intellect, is not to be perceived on account of its rarity.

4. As the gem has its brilliancy in it, whether it is moved or unmoved by any body, so the unreal world has its potential existence in the Divine Spirit, both in its states of action and inactivity. (Hence the eternity of the world in the Eternal Mind).

5. As the clouds abiding in the sky, do not touch the sky or have a tangible feeling of its vacuity; so the worlds subsisting in the receptacle of the Intellectual soul, have no contact with the extraneous (parā) intellect, which is unconnected with its contents.

6. As the light residing in the waters of the sea or a pot of water, is not connected either with the water or pot, nor is it felt by us but by its reflexion; so the intangible soul abides unconnected in its receptacle of the body, and reflects itself to our knowledge only.

7. The intellect is devoid of every desire and designation; it is the indestructible soul, and is named by our intelligence of it as (Chetya) intelligible; or from some one of our intelligible ideas as the living soul &c.

8. It is clearer than the translucent air, and finer than it by a hundred times; it is known as an undivided whole by the learned; who view it as identic with the whole undivided world, which it comprehends within itself.

9. As the sea water shows itself in various forms in all its waves, so the intellect does not differ from it, in showing us its various representations of its own motion.

10. The diversities of our subjective and objective knowledge of myself and thyself and these (ego, tu &c.), are like the varieties of waves and billows in the ocean of the intellect, these are but erroneous notions, since they are representations of the same element, and the very same intellect.

11. The various states of the intellect (Chit), intellection (Chintā), intelligence (Chittam) and intelligibles (Chetyas), all appertain to the main principle of the soul. They are differently conceived by the learned and ignorant, but the difference is a mere conceit (Kalpanā).

12. The intellect presents its two different aspects to the wise and unwise people; to the ignorant, it shows its unreal nature in the realistic conception of the world, while to the learned it exhibits its luminous form in the identity of all things (with God).

13. The intellect enlightens the luminous bodies of the sun and stars, by its internal (intellectual) light; it gives a relish to things by its internal taste; and it gives birth to all beings from its inborn ideas of them.

14. It neither rises nor sets, nor gets up nor sits; it neither proceeds nor recedes to or fro, it is not here nor is it no where. (Omniscience is present everywhere and is ever the same).

15. The pure and transpicuous intellect which is situated in the soul,

displays in itself the phantasmagoria which is called the world.

16. As a heap of fire emits its flame, and a luminous body blazes with its rays; and as the sea swells in surges and breaks in with its arms, so the intellect bursts out in its creations. (Omniscience is the cause and not percipience of the world—God makes all things, and does not perceive them like us).

17. Thus the intellect which is self-manifest and omnipresent of its own nature, developes and envelopes the world by its own manifestation and occultation, and by its acts of integration and segregation (*sānhāra* and *nirhāra*); or the acts of accretion and secretion.

18. It is led by its own error and of its own accord, to forget and forsake its state of infinitude; and then by assuming its individual personality of egoism (that I am), it is converted to an ignoramus. (So men of contracted views turn to be dunces).

19. It falls from its knowledge of generals to that of particulars, by its act of specialization; and comes to the discrimination of the positive, and negative, and of inclusion and exclusion (or admission or rejection).

20. It strives and struggles within the confines of the sensuous body (owing to its degradation from spirituality); and it multiplies in these bodies like the weeds sprouting out of the bosom of the earth. (*I.e.* from its unity becomes a multiplicity in the many animal bodies).

21. It is the intellect that stretches the spacious vacuum, to make room for the subsistence and growth of every thing; and makes the all and ever moving air and the liquid water, for the vitality and nourishment of all.

22. It makes the firm earth (*terra firma*) and the lightsome fire and the fixed worlds all around; and employs time by its injunctions and prohibitions (to do or undo any thing).

23. It gives fragrance to flowers, and grows by degrees their filaments and pistils; and it makes the moisture of the porous ground, to grow vegetables on earth.

24. The rooted trees fructify with fruits, by their juicy saps from beneath; and they produce their fruitage, and display their foliage with lineaments in them, as their veins and arteries.

25. It renovates the forest with its gifts of various hues, and dyes them with the variety of colours in the rainbow of Indra.

26. It bids the folia, fruits and flowers to wait on the flowery season of spring; and then brings their fruitage to perfection, under the heat of the summer sun.

27. It makes the dark blue clouds of heaven, to wait on the approach of the rainy weather; and causes the harvest of fields, to follow in the train of autumn.

28. The cold season is decorated with its smiling frost, in its faces of the ten sides of the sky; and the dewy weather is made to waft its icicles of dew drops, on the pinions of the chilling winds of winter.

29. It makes the ever moving time, to revolve in its rotation of years and cycles and Yuga—ages; and causes the tide of creation to roll on in its waves of worlds, on its bosom of the ocean of eternity.

30. Its decrees remain fixed with a wonderful stability, and the earth (terra or dhara), continues firm (dhīra or sthira), with its quality of containing all things. (In this sloka there is both a homonym and paronym of similar sound and sense in the word *dharā* derived from the root *dhri*: namely, *dhīrā*, *dharā*, = *sthirā*, terra and *dharana* and *dharini*).

31. It made the universe teem with fourteen kinds of beings in its as many worlds of the chaturdasa-bhuvanas; and these are as different in their modes of life as in their forms and figures. (The Atharvan or last Veda reckons tri-sapta or thrice seven worlds).

32. These are repeatedly produced from and reduced to nothing, and move in their wonted courses for ever, as bubbles in the waterless ocean of eternity.

33. Here the miserable multitudes, moving mad in vain struggles after their desired objects, and in their imbecility under the subjection of

disease and death. They are incessantly coming to life and going away in their exits, remaining in their living states and acquiring their ends, and for ever running to and fro, in their repeated births and deaths in this world.

CHAPTER XXXVII.—*Upasama. The Sameness Or Quietism of the Soul.*

Argument:—The sameness of the Spirit from its want of perturbation by worldly matters; and equanimity of the mind in all circumstances.

Vasishtha added:—In this manner are these series of worlds, revolving in their invariable course, and repeatedly appearing and disappearing in the substantiality of Brahma.

2. All this is derived from the one self-existence, and have become the reciprocal causes of one another, by their mutual transformations; and again they are destroyed of themselves by their mutual destructiveness of one another.

3. But as the motion of the waters on the surface, does not affect the waters in the depth of the sea; so the fluctuations of the changing scenes of nature, make no alteration in the ever tranquil spirit of Brahma.

4. As the desert in summer heat, presents the waters of mirage to the clear sky, so the false world, shows its delusive appearances to the mind.

5. As the calm soul seems to be giddy in the state of one's drunkenness, so the essence of the intellect which is always the same, appears as otherwise in its ignorance.

6. The world is neither a reality nor unreality; it is situated in the Intellect but appears to be placed without it. It is not separate from the soul, although it seems to be different from it, as the ornament appears to differ from its gold.

7. Rāma! that soul of yours whereby you have the perception of form and figures and of sound and smell, is the Supreme Brahma pervading all things.

8. The pure soul being one in many, and inherent in all external objects, cannot be thought as distinct from those, that appear otherwise than itself.

9. Rāma! it is the difference of human thoughts, that judges differently of the existence and non-existence of things, and of their good and bad natures also; it judges the existence of the world, either as situated in or without the Divine Spirit.

10. Whereas it is impossible for any thing to exist beside the Spirit of God, it was the Spirit that "willed to become many". And as there was nothing beside itself, which it could think of or find for itself, it was necessary that it became so of itself, and without the aid of any extraneous matter. (Prose).

11. (Prose). Therefore the will to do this or that, or try for one thing or other, does not relate to the soul but to the mind. Thus the optionless soul, having no will of its own, does nothing except cogitating on what is in itself. It is no active agent, owing to the union of all agency, instrumentality and objectivity in itself. It abides nowhere, being both the recipient and content, or the container and the contained of everything in itself. Neither is the will-less soul actionless likewise, when the acts of creation are palpable in itself (karmaprasidhi). Nor is it possible that there is any other cause of them. (*Nanyakartā dvītiryakam. Sruti*).

12. Rāma! you must know the nature of Brahma to be no other (*vetara—non alter*) than this; and knowing him as no agent and without a second, be free from all anxiety.

13. I will tell you further that:—Though you may continue to do a great many acts here, yet tell me in a word, what dost thou do that is worth doing. Rely on the want of your own agency, and be quiet as the sapient sage. Remain as calm and still, as the clear ocean when unshaken by the breeze.

14. Again knowing well, that it is not possible for the swiftest runners to reach their goal of perfection, how far so ever they may go. You must desist in your mind from pursuing after worldly objects, and persist to meditate on the spirituality of your inward and intellectual soul.

CHAPTER XXXVIII.—*The Same Quietness or Quietude of the Spirit.*

Argument. The unconnected Soul being connected with the Mind, is believed as the Active Spirit by the unwise. But the quiet spirit of the wise, which is unaffected by its actions, is ever free and emancipate from the acts.

Vasishtha resumed:—(Prose). Such being the state of the wise, the actions they are seen to do, whether of goodness or otherwise or pleasurable or painful, in and whatsoever they are engaged, are *nil* and as nothing, and do not affect them as they do the other worldly mortals. (The unconcernedness of the wise, is opposed to the great concern of fools in their actions).

2. For what is it that is called an action, but the exertion of mental and voluntary energies, with a fixed determination and desire of performing some physical acts, which they call the actions of a person. (But the apathetic minds of the wise, being insensible both of the purposes and their ends, there is no imputation of agency which can ever attach to them. (Gloss)).

3. The production of an act by appliance of the proper means, and the exertion and action of the body in conformity with one's ability, and the completion of the effect compatible with one's intention, together with the enjoyment of the result of such agency, are defined and determined as the action of the man. (It is the deliberate and voluntary doing of an act, and not the unintentional physical action, that constitutes human agency. Gloss).

4. (Verse). Moreover, whether a man is agent or no agent of an action, and whether he goes to heaven or dwells in hell, his mind is subject to the same feelings, as he has the desires in his heart. (The mind makes a

heaven of hell, and a hell of heaven by its good or bad thoughts. Milton).

5. (Prose). Hence the agency of the ignorant, arises from their wishing to do a thing, whether they do it or not; but not so of the wise, who having no will, are not culpable even for their involuntary actions. Untutored minds are full with the weeds of vice, but well cultivated souls are quite devoid of them. Gloss. (So: "If good we plant not, vice will fill the place: And rankest weeds the richest soils deface").

6. He who has the knowledge of truth (*tatwajnāna*), becomes relaxed in his earthly desires; and though he acts his part well, he does not long eagerly for its result as others. He acts with his body but with a quiet unconcerned mind. When successful, he attributes the gain to the will of God; but the worldly minded arrogate the result to themselves, though they could not bring it about.

7. Whatever the mind intends, comes verily to pass, and nothing is achieved without the application of the mind; whereupon the agency belongeth to the mind and not to the body. (An involuntary action is not a deed).

8. The world doth proceed from the Mind (Divine); it is the mind (by being a development of it), and is situated in the (infinite and eternal) mind; knowing all things as such manifestations of the powers of the intellect, the wise man remains in the coolness of his desire or lukewarmness.

9. The minds of spiritualists (or those knowing the soul), come to the state of that perfect insensibility of their desires, as when the false watery mirage is set down by the raining clouds, and the particles of morning dews, are dried up by the raging sun. It is then that the soul is said to rest in its perfect bliss (The *turya—sans souci* or impassibility).

10. This is not the felicity of the *gusto* of pleasure, nor the dolour of sorrow or discontent; it consists not in the liveliness of living beings, nor in the torpidity of stones. It is not situated in the midst of these antitheses (*i.e.* in the *sandhithāna* or golden medium between these); but in the knowing mind which is *Bhumānanda*—all rapture and ravishment. (Neither is *il allegro* nor *il spinseroso*,

the true bliss of man).

11. But the ignorant mind (which is unacquainted with this state of transport) is transported by its thirst after the moving waters of earthly pleasures; as an elephant is misled to the foul pool, where he is plunged in its mud and mire, without finding any thing that is really good.

12. Here is another instance of it based upon a stanza in the Sruti, which says that:—A man dreaming himself to be falling into a pit, feels the fear of his fall in his imagination even when he has been sleeping in his bed; but another who actually falls in a pit when he is fast asleep, is quite insensible of his falls. Thus it is the mind which paints its own pleasure and pains, and not the bodily action or its inactivity.

13. Hence whether a man is the doer of an action or not, he perceives nothing of it, when his mind is engrossed in some other thought or action; but he views every thing within himself, who beholds them on the abstract meditation of his mind. The thinking mind sees the outward objects, as reflexions of his pure intellect cast without him. (The spiritualist regards the outward as images of his inward ideas, in opposition to the materialist, who considers the internal ideas to be but reflexions derived from external impressions).

14. Thus the man knowing the knowable soul, knows himself as inaccessible to the feelings of pleasure and pain. Knowing this as certain, he finds the existence of no other thing, apart from what is contained in the container of his soul, which is as a thousandth part of a hair. This being ascertained, he views every thing in himself. With this certainty of knowledge, he comes to know his self as the reflector of all things, and present in all of them. After these ascertainments, he comes to the conclusion that he is not subject to pain or pleasure. Thus freed from anxieties, the mind freely exercises its powers over all customary duties, without being concerned with them.

15. He who knows the self, remains joyous even in his calamity, and shines as the moonlight, which enlightens the world. He knows that it is his mind and not his self, that is the agent of his actions although he is the doer of them: and knowing the agency of the mind in all his actions, he does not assume to himself the merit of the exercise of his

limbs, hands and feet, nor expects to reap the rewards of all his assiduous labours and acts.

16. Mental actions (thoughts) being brought to practice, tend to involve their unguarded agents of ungoverned minds, into the endurance of its consequence. Thus the mind is the seed (root) of all efforts and exertions, of all acts and actions, of all their results and productions, and the source of suffering the consequences of actions. By doing away with your mind, you make a clean sweep of all your actions, and thereby avoid all your miseries resulting from your acts. All these are at an end with the *anaesthesia* of the mind. It is a practice in *Yoga* to allay (*laissez aller*), the excitement of the mind to its ever varying purposes.

17. Behold the boy is led by his mind (fancy) to build his toy or hobby-horse, which he dresses and daubs at his wilful play, without showing any concern or feeling of pleasure or pain, in its making or breaking of it at his pleasure. So doth man build his aerial castle, and level it without the sense of his gain or loss therein. It is by his acting in this manner in all worldly matters, that no man is spiritually entangled to them. (Do your duties and deal with all with a total unconcernedness and indifference).

18. What cause can there be for your sorrow, amidst the dangers and delights of this world, but that you have the one and not the other. But what thing is there that is delectable and delightful to be desired in this world, which is not evanescent and perishable at the same time, save yourself (soul), which is neither the active nor passive agent of your actions and enjoyments; though they attribute the actions and their fruitions to it by their error.

19. The importance of actions and passions to living beings, is a mistake and not veritable truth. Because by the right consideration of things, we find no action nor passion bearing any relation to the soul. Its attachment or aversion to the senses and sensible actions and enjoyments, is felt only by the sensualist, and not by them that are unconscious of sensuous affections (as the apathetic ascetics).

20. There is no liberation in this world for the worldly minded, while it is fully felt by the liberal minded Yogi, whose mind is freed from its attachments to the world, in its state of living liberation.

(Jīvan-mukta).

21. Though the Sage is rapt in the light of his self-consciousness, yet he does not disregard to distinguish the unity and duality, the true entity from the non-entities, and to view the omnipotence in all potencies or powers that are displayed in nature (for these display His power and goodness beyond our thought).

22. (Verse). To him there is no bond or freedom, nor liberation nor bondage whatever, and the miseries of ignorance are all lost in the light of his enlightenment. (Bondage and freedom here refer to their causes or acts ([Bengali: karma]) by the figure of metonymy; and that these bear no relation to the abstracted or spiritualistic Yogi).

23. It is in vain to wish for liberation, when the mind is tied down to the earth; and so it is redundant to talk of bondage, when the mind is already fastened to it. Shun them both by ignoring your egoism, and remain fixed to the true Ego, and continue thus to manage yourself with your unruffled mind on earth. (The whole of this is a lesson of the Stoical and Platonic philosophic and unimpassioned passivity).

CHAPTER XXXIX.—*On the Unity of all Things.*

Argument. Explanation of Divine Omnipotence, and inability of Vasishtha to give full exposition of it.

Rāma rejoined:—(Prose) Tell me, O high-minded sage, how could the creation proceed from the Supreme Brahma, whom you represent to remain as a painting in the tableau of vacuity.

2. Vasishtha replied:—O prince, such is the nature of Brahma, that all power incessantly flows from him, wherefore every power is said to reside in him. (It is unvedantic to say, that Brahma is omnipotent or the reservoir of power, and not omnipotence or identic with all power himself).

3. In him resides entity and non-entity, in him there is unity, duality

and plurality, and the beginning and end of all things. (Because omnipotence has the power to be all things, which limited powers cannot do).

4. This is one and no other else (*i.e.* it is all that is, and there is none else beside it (*Id est non alter*)). It is as the sea, whose waters have endless varieties of shapes, and represent the images of myriads of stars in its bosom; rising spontaneously of themselves.

5. The density of the Intellect makes the mind, and the mind brings forth all the powers of thinking, willing or volition, and of acting or action. These it produces, accumulates, contains, shows and then absorbs in itself.

6. (Verse) Brahma is the source of all living beings, and of all things seen all around us. His power is the cause of exhibiting all things, in their incessant course or quiescence.

7. All things spring from the Supreme Spirit, and they reside in his all comprehensive mind. They are of the same nature with that of their source, as the water of the sweet and saltish lakes.

8. Rāma interrupted here and said:—Sir, your discourse is very dark, and I cannot understand the meaning of the words of your speech.

9. There is that nature of Brahma, which you said to be beyond the perception of the mind and senses, and what are these perishable things, which you say to have proceeded from him. If your reasoning comes to this end, I cannot then rely upon it.

10. Because it is the law of production, that anything that is produced from something, is invariably of the same nature with that of its producer.

11. As light is produced from light, corns come from corn, and man is born of man, and all kinds come out of their own kind.

12. And so the productions of the immutable Spirit, must also be unchangeable and spiritual too in their nature.

13. Beside this the Intellectual Spirit of God, is pure and immaculate;

while this creation is all impure and gross matter.

14. The great Sage said upon hearing these words:—Brahma is all purity and there is no impurity in him; the waves moving on the surface of the sea may be foul, but they do not soil the waters of the deep.

15. You cannot conceive Rāma, of there being a second person or thing beside the One Brahma; as you can have no conception of fire beside its heat. (Its light being adscititious).

16. Rāma rejoined:—Sir, Brahma is devoid of sorrow, while the world is full of sorrows. I cannot therefore clearly understand your words; when you say this to be the offspring of that. (The maculate equal to the immaculate or the perishable to the imperishable is absurd).

17. Vālmīki said to Bharadwāja:—The great Sage Vasishtha remained silent at these words of Rāma; and stopped in his lecture with the thoughtfulness of his mind.

18. His mind lost its wonted clearness (in its confusion), and then recovering its perspicacity, he pondered within himself in the following manner.

19. The educated and intelligent mind, that has known the knowable One, has of itself got to the end of the subject of liberation, by its own reasoning and intuition as that of Rāma.

20. It is no fault of the educated to be doubtful of something, until it is explained to them to their full satisfaction, as in the case of Rāghava. (Relating the identity of the cause and its effect).

21. But the half-educated are not fit to receive spiritual instruction, because their view of the visibles, which dwells on obvious objects, proves the cause of their ruin (by obstructing their sight of the spiritual).

22. But he who has come to the sight of transcendental light, and got a clear insight of spiritual truths, feels no desire for sensual enjoyments; but advances in course of time to the conclusion, that Brahma is All in all things (*to pan*).

(The transcendental philosophy of modern German schools, has arrived at the same conclusion of Pantheism, *Ho Theos to pan*).

23. The disciple is to be prepared and purified at first, with the precepts and practice of quietism and self-control (*Sama* and *damā*); and is then to be initiated in the creed that "All this is Brahma, and that thyself art that pure Spirit."

24. But who so teaches the faith of "all is Brahma" to the half taught and the ignorant; verily entangles him in the strong snare of hell. (Because they take the visible for the invisible, which leads them to nature and idol worships which casts them to hell).

25. The well discerning Sage should tell them, that are enlightened in their understandings, whose desire of sensual gratifications has abated, and who are freed from their worldly desires, that they are purged of the dirt of their ignorance, and are prepared to receive religious and spiritual instruction.

26. The spiritual guide who instructs his pupil without weighing well his habits and conduct, is a silly pedagogue and sinks into hell and has to dwell there until the last day of judgment; (to answer for misleading his disciples).

27. The venerable Vasishtha, who was the chief of sages, and like the luminous sun on earth, having considered these things, spoke to Rāma as follows. (The sages are said to be luminous both from the fairness of their Aryan complexions, as also on account of their enlightened understandings).

28. Vasishtha said:—I will tell thee Rāma at the conclusion, of this lecture, whether the attribution of the dross of gross bodies, is applicable to Brahma or not. (*I.e.* how a spiritual body may assume a material form &c.).

29. Know now that Brahma is almighty, all pervading, ubiquitous and is all himself, because of his omnipotence, which can do and become all and every thing of itself.

30. As you see the various practices of magicians and the trickeries of jugglers, in producing, presenting, and abstracting many things in the

sight of men, that are all but unreal shows; so doth Brahma produce, present and retract all things from and into himself.

31. The world is filled with gardens as those in fairy lands, and the sky is replenished with the airy castles of Gandharvas and the abodes of gods; and men are seen to descend from the cloudless sky, to the surface of the earth, and rise upwards to heaven (in vimānas or balloons).

32. Fairy cities like the palaces of the Gandharvas of the etherial regions, are shown on earth, and filled with the fairies of the Fairy land. (*I.e.* the courts and palaces of princes, which vie with the abodes of gods).

33. Whatever there is or has been or is to be in this world in future, are like reflexions of the revolving sky and heavenly bodies, or a brazen ball affixed to the top of a tower, and darting its golden light below.

34. All these are but exhibitions of the various forms of manifestations of the selfsame God. ("These as they change,—these are but the varied God." Thomson. So Wordsworth and the Persian Mystics).

35. Whatever takes place at any time or place and in any form, is but the variety of the One Self-existent reality. Why therefore, O Rāma! should you give vent to your sorrow or joy, or wonder at any change of time or place or nature and form of things, which are full of the spirit of God, and exhibit the endless aspects of the Infinitive Mood.

36. Let the intelligent preserve the sameness (*samata*) of their minds and dispositions amidst all changes; knowing them as the varying conditions of the same unvarying Mind.

37. He who sees his God in all, and is fraught with equanimity, has no cause of his wonder of surprise, his grief or delight or any fluctuation of his mind, in any change in nature or vicissitude of his fortune (because the one Omnipresence is present in all events, and its Omnipotence directs all potentialities).

38. The unaltered mind continues to view the varieties of the power of his Maker, in all the variations of time and place, and of all external circumstances.

39. The Lord proposes these plans in the formation of his creation, and exhibits as the sea does its waves in endless varieties and successions from the plenitude of his mind.

40. So the Lord manifests the powers situated in himself, as the sea does its waves in itself. Or as the milk forms the butter, the earth produces the pot (*ghata*), and the thread is woven into the cloth (*pata*). So the *bata* or fig tree brings forth its fruit, and all other varied forms are contained in their sources. But these formal changes are phenomenal not real. They are mere appearances of the spectrum, as those of apparitions and spectres.[6]

[6] But these formal changes are phenomenal and not real. They are mere appearances. Gloss.

41. There is no other agent or object, nor an actor and its act, or any thing which is acted upon, nor is there any thing that becomes nothing except it by but a variety of the one unity. (*In nihilo riverti posse*).

42. The mind that witnesses the spiritual truths, and remains with its unimpaired equanimity, and is undepressed by external accidents, comes to see the light of truth in itself. (Truth like the sun shineth in the inmost soul).

43. (Verse). There being the lamp, there is its light also; and the sun shining brings the day with him. Where there is the flower, there is its odour likewise; so where there is the living soul, there is the light or knowledge of the world in it.

44. The world appearing all around, is as the light of the soul; it appears as the motion of the wind, whereof we have no notion of its reality or unreality. (So says Herbert Spencer concerning our notion of motion. We see the wheel in motion and changing its place, but have no idea of its motion).

45. The immaculate Soul, is the prime mobile power of the appearance and disappearance of the myriads of gross bodies which like the revolving stars of the sky, and the season flowers of the spring, appear and reappear to us by turns, like the ups and downs of wheels in motion. (We

see their revolutions, but neither see their motion nor the soul the giver of motion).

46. All things die away when our souls are without us, but how can any thing be null when we are in possession of our souls? (Everything exists with ourselves, but we lose all, with loss of our souls).

47. All things appear before us in the presence of our souls, and they vanish from before us in their absence from the body. (Every thing is existent with us with the existence of our souls, and nothing is perceived by us without them, as when we are dead).

48. Everything is born with us with our souls, and is lost with loss of them. (The living have all, but the dead are lost to view. And the human soul, when in conjunction with the Divine, has a clear view of everything).

51. The minds of men are endowed with their knowledge at their very birth. Then growing big by degrees in course of time, they expand themselves in the form of this spacious forest of the world.

52. The wood of the world is the fastening post of the soul, where our blooming desires are fraught with fruits of poignant griefs. It branches out with gratifications, blossoms with hoary age, and is breaking its goodly post, and wandering at large of its free will.

CHAPTER XXXX.—/* *Brahma Identic with the World or Identity of the World with Brahma.*

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Argument. Production and names of the Varieties of Animal Life and their spiritual Natures.

Rāma said:—Tell me, sir, about the production of animal beings from Brahma, and let me know their different names and natures in full length.

2. Vasishtha replied:—The manner in which the different species of beings are produced from Brahma, and how they are destroyed afterwards, as also how they obtain their liberation at last:—

3. Also the manner of their growth and sustentation, and fitness in the world, are all what you must hear me now tell you in brief.

4. The power of the intellect of Brahma exerts of its free will, and this omnipotence becomes whatever is thought of (*chetya*) in the Divine Intellect.

5. The intellection becomes condensed to a certain subtile form, which having the powers of conception (*sankalpa*), becomes the principle entitled the Mind.

6. The mind then by an effort of its conception (called the Will), expands itself to an unreal (ideal) scenery like that of the Fairyland, by falling off from the nature of Brahmie Incogitancy.

7. The intellect when remaining in its original state, appears as a vacuum or vacancy; but upon manifesting itself in the form of the mind, it is seen as the visible sky by men.

8. Taking the conception of the lotus-born, it finds itself in its conceived form of the lotus (*Brahmā*), and then it thinks of creation in the form of *Prajāpati* or lord of creatures.

9. He then formed from his thought (*chitta*) this creation, containing the fourteen worlds with all the bustle of living beings in them.

10. The mind itself is a vacuity with a vacuous body; its conception is the field of its action, and its sphere is full with the false workings of the mind.

11. Here there are many kinds of beings, labouring under great ignorance

as the beasts and brute creatures. There are some with enlightened minds as the sages; and others staggering in the intermediate class, as the majority of mankind.

12. Among all living beings that are confined in this earth, it is only the human race living in this part (India), that are capable of receiving instruction and civilization.

13. But as most of these are subject to diseases and distress, and are suffering under the thrall of their ignorance, enmity and fear; it is for them that I will deliver my lecture on social and saintly conduct—*rājasātvikī nīti* (in the 42nd chapter of this book).

[** NB ADD LINK HERE: png 207 LINK TO CHAPTER XLII. Spirituality of Prahlāda]

14. I will also treat there about the everlasting, imperishable and omnipresent Brahma, who is without beginning and end, whose mind is without error, and of the form of Intellectual light.

15. How endless beings are put to motion, by the momentum of a particle of his motionless body; and resembling the rolling of boisterous waves on the surface of the clear and tranquil ocean.

16. Rāma asked:—How sir, do you speak of a part of the infinite Spirit, and of the momentum of the motionless God; as also of a change and effort of it, that is altogether without them (*vikārāvikrama*).

17. Vasishtha replied:—It is the usual and current mode of expression, both in the *sāstras* and language of the people to say, "all this is made by or come from Him", but it is not so in its real and spiritual sense.

18. No change or partition, and no relation of space or time, bear any reference to the Supreme, who is unchangeable, infinite and eternal; nor is there any appearance or disappearance of Him at any time or place, who is ever invisible every where.

19. There never was nor can there ever be any way, of representing the incomprehensible, except by symbolical expressions; it was therefore in accordance to common speech, that I have made use of those words.

20. Whatever words or sentences are used here as symbolical of some sense, whether they express as "produced from it *tajja*" or as a change of the same—*tanmaya*", the same should be used, in that sense all along.

21. It is *tajja*, as when we say "fire proceeds from fire" (meaning, the "mundane Brahma comes out of the spiritual Brahma." Here fire is symbolical of Brahma and the world). It is *tanmaya* in the expression "Brahma is the producer and produced" (which means the identity—and transformation of the creator to the creation).

22. The first form is applied to the world as proceeding from Brahma: but the other form of the producer and produced, means also the creative power which made the world.

23. The expression *idam—anyat = idem alius* or this is one thing and that another, is false, the difference is verbal and not real; because there is no proof of it in the nature of God, which is one and all.

24. The mind, by reason of its birth (*tajja*) from Brahma, is possessed both of the power and intelligence of his Intellect, and is enabled to accomplish its intended purpose, by means of its intense application.

25. To say that one flame of fire, is the producer of another, is mere logomachy, and there is no truth in this assertion. (Because it is no other thing produced by another, but the very thing).

26. That one is the producer of another is also a paralogy; because the one Brahma being infinite, could produce no other thing, beside reproducing himself. (For where and whence could he get another thing to create a thing anew beside in himself?).

27. It is the nature of disputation to contradict one another by replies and rejoinders; but it is not right to foil the adversary by false sophistry.

28. The learned know Brahma as the ocean rolling in its endless waves, and as significant words and their significations, which go together as Brahma and his creation.

29. Brahma is the Intellect—*Chit*, Brahma is the mind—*manas*, Brahma

is intelligence—*Vijnāna*, and Brahma is substance—*Vasthu*; He is Sound—*sabda*, He is understanding—*chit*, and He is in the principles of things—*Dhātus*.

30. The whole universe is Brahma, and yet He is beyond all this. In reality the world is a nullity, for all is Brahma alone.

31. This is one thing and that is another, and this is a part of the great soul, are all contradictory assertions of ignorance (false knowledge), as no words can express the true nature of the unknown.

32. The spirit rises as the flame of fire, and this flame is significant of the mind. Its tremor signifies the fluctuation of the mind, which in reality is not the case, there being no rise or fall of the Divine Mind.

33. It is untruth that wavers and equivocates in *double entendres*. It prevaricates the truth, as the defective eye views the double moon in the sky.

34. Brahma being all (*to pan*) of himself, and all pervading and infinite of his own nature, there can be no other thing beside himself, and anything that is produced of him, is likewise himself.

35. Beside the truth of the existence of Brahma, there is nothing which can be proved as absolutely certain; and it is a scriptural truth which says, "verily all this is Brahma."

36. This also must be the conclusion, which you will arrive at by your reasoning, and which I will propound with many instances and tenets in the Book of Nirvāna or Extinction.

37. There are many things here in connection with this single question of which you are ignorant, and all which you will come to know fully in future, for dispelling your doubts on the subject.

38. The unreality having disappeared, the reality appears to view, as the darkness of night being dispelled, the visible world comes to sight.

39. The spacious world which appears to your false sight of it, will vanish, O Rāma! on your attaining to the state of calm quietism. The fallacious appearances must disappear from your vision, as soon as the

light of truth comes to dawn upon your soul.

CHAPTER XLI.—*Description of Ignorance.*

Argument. Delusion the cause of error.

Rāma said:—Sir, I feel your speech to be as cooling and shining as the water of the milky sea; it is as deep and copious as the vast ocean:—

2. I am sometimes darkened and enlightened at others, by the variety of your discourses, as a rainy day is now obscured by the cloud, and again shines forth brightly with sunshine.

3. I understand Brahma as infinite and inconceivable, and the life and light of all that exists. I know that light never sets; but tell me, how they attribute many qualities that are foreign to his nature.

4. Vasishtha replied:—The wording and meaning of my lectures to you, are all used in their right and ordinary sense, they are neither insignificant or meaningless, equivocal or ambiguous, or contradictory of one with another.

5. You will understand the proper import of my phraseology, when the eyesight of your understanding becomes clearer, and when the light of reason will rise in your mind.

6. Do not mistake the meanings of my words, or the phraseology I have used all along, in order to explain the subject of my lectures, and purport of the sāstras, for your acquaintance with them.

7. When you will come to know the clear Truth of Brahma, you will know more regarding the distinctions of significant words, and their significations and significates.

8. The distinctive verbal signs are invented for the communication of our thoughts, in conveying our instructions to others, and for our knowledge of the purport of the sāstras.

9. Words and their meanings, phrases and their constructions, are used for the instruction of others; they are applied to the use of the ignorant, and never apply to those who are acquainted with truth (by their intention).

10. There is no attribute, nor imputation, that bears any relation with the free and unsullied soul. It is the dispassionate spirit of the supreme Brahma, and the same is the soul of the existent world.

11. This subject will again be fully discussed and dilated upon with various arguments, on the occasion of our arriving to the conclusion of this subject (in the book of Nirvāna).

12. I have said so far about verbiage at present, because it is impossible to penetrate into the deep darkness of ignorance, without the means of verbiage (*flux de mots*).

13. As conscious ignorance offers herself a willing sacrifice to the shrine of knowledge, she bids her adversary—the destroyer of error, to take possession of her seat in the bosom of man. (Here is a double intender of the word *avidyā*, the former meaning ignorance as well as a concubine, and the latter signifying the wife and knowledge; hence it implies the advance of knowledge upon disappearance of her rival ignorance).

14. As one weapon is foiled by another, and one dirt is removed by the other (*cow dung* and ashes), and as one poison is destroyed by another, and also as one foe is driven out by another enemy (*similes curantur*).

15. So Rāma, the mutual destruction of errors, brings joy to the soul. It is hard however to detect the error; but no sooner it is found out than it is put to destruction. It means the confutation of false doctrines by one another.

16. Ignorance obscures our perspicacity, and presents the false and gross world before us. We all view this wonderful universe, but know not what and how it is.

17. Unobserved it rushes to our view, but being examined with attention, it flies upon keen observation. We know it is a phantasm, and yet find

it appearing with its dimensions and figures before us.

18. O the wonderful enchantment, which has spread out this world, and made the unreality to appear as a sober reality, to the knowledge of every one of us.

19. This earth is a distinct wide extended superficies, resting on the indistinct surface of an unknown substratum. He is the best of beings that has stretched this enchantment.

20. When you are enlightened with the thought, that all this is in-existent in reality; you will then become the knower of the knowable (God), and understand the import of my lectures.

21. So long as you are not awakened to true knowledge, rely upon my words, and know this immensity as the creature of the incorrigible and immovable ignorance.

22. All this immensity, that appears to sight, is but the picture of your mistaken thought; it is all unsubstantial, and a mere manifestation of your deluded mind only.

23. He is entitled to liberation, whose mind is certain of the reality of Brahma; and knows the moving and unmoving figures without, as the thoughts of the mind presented to the sight.

24. The whole scale of the earth, is as a net of birds to catch the fleeting mind; it is as false as a landscape in the dream; which represents the unreal as real ones to the mind.

25. He who looks upon the world without his attachment to it, is never subject to grief or sorrow on any account. And he who thinks all these forms as formless, sees the formless spirit.

26. The forms of the formless spirit, is the formation of ignorance, and when the blemishes of passions and mutations, do not even belong to great souls, how can these attributes relate to the greatest God.

27. The attributes given to the Supreme Spirit, are as dust thrown upon the surface of limpid water; it is our thoughts only that attribute these qualities to the inconceivable One, as we attribute certain

meanings to words (that bear no relation to them).

28. It is usage that establishes the meanings of words, which continue to be inseparably joined with them; and it is usage that determines their use in the s̄āstras.

29. As the cloth cannot be thought of without its thread, so the soul is unintelligible without the medium of words giving its true definition.

30. It is possible to gain the knowledge of the soul from the s̄āstras, without one's self-consciousness of it; as it is possible to get over the sea of ignorance, by means of spiritual knowledge.

31. Rāma! it is impossible to arrive at the state of what is called imperishable life and bliss, when the soul is any how polluted by the blemishes of ignorance.

32. The existence of the world verily depends on the existence of the Supreme; know this, and do not question how and whence it came to exist.

33. Let it be for thee to think only how thou shalt get rid of this unreality; for it is upon the disappearance of the unreality, that thou canst know the real truth.

34. Leave off thinking whence is all this, how it is and how it is destroyed at last; believe it to be really nothing, but only appearing without being actually seen.

35. How can one know, how the unreality appears as reality by his mistake of it, when the error of reality, in the unreal, has taken a firm footing in his mind?

36. Try your best to destroy this prejudice of yours, and then you will know the truth. And verily such men are the greatest heroes and most learned in the world, who are freed from prejudices.

37. Strive to destroy your baneful ignorance, or it is sure to overpower on thee as upon the rest of mankind.

38. Take care, lest it should enthrall thee to the pain of thy repeated transmigrations, and know ignorance to be the root of all evils and

companion of every vice. It creates a man's interest in what proves his peril.

39. Avoid quickly this false view, the baneful cause of your fears and sorrows, and of your diseases and dangers; and the germ of errors in the mind; and thereby ford over this perilous ocean of the world.

CHAPTER XLII.—*Production of Jīva or Living Souls.*

Argument. Condensation of Desires in the Intellect. And Formation of living souls thereby.

Vasishtha continued:—Hear now Rāma! the antidote against the wide extended malady of Ignorance, and the raging endemic of unreality, which vanishes from view upon your close inspection of it.

2. That which was proposed to be said (in chapter XL), concerning the sāvika and rājasika qualities. I am now going to expound the same, on account of investigating into the powers of the mind.

3. The same Brahma who is all-pervading, undecaying and immortal; is known as intellectual light and without beginning and end, and free from error.

4. The Intellect, which is body of Brahma, and has its vibration in itself, becomes agitated and condensed at intervals, as the translucent water of the ocean has its motion of itself, and becomes turbid and thickened by its perturbation.

(*I.e.* the mind is possest of motion contrary to dull and motionless matter, and it is by its moving force, that it forms the gross bodies, as the huge surges of the sea).

5. As the water of the sea, is agitated in itself without any motion or excitation from without; so the Almighty power exerts its force in itself, throughout all its eternity and infinity. (The water composed of the *gases*, is always in motion).

6. As the air stirs in its own bosom of vacuity for ever, so the power of the Divine Spirit, exerts itself spontaneously and freely in its own sphere of the spirit.

7. And as the flame rises high of its own accord, so the power of the spirit, extends in itself in all directions. (It is the nature of the flame to rise upward only, but that of the Spirit, is to move in every way and all round the great circle of creation).

8. As the sea seems to move with its sparkling waters, reflecting the sun and moonbeams upon its surface, so the almighty spirit appears to shake with the fleeting reflections of creation in its bosom.

9. As the sea sparkles with the golden beams of the starry frame; so the translucent vast soul of God, shines with the light of its own intellectual sphere.

10. As chains of pearly rays, glitter to our sight in the empty sky; so sundry forms of things fly about in the vast vacuity of the intellect. (These are as bubbles in the vast expanse of the Divine Mind).

11. These intellectual images, being pushed forward by the force of intellect, they begin to roll in its vacuous sphere like waves in the sea. (They are the same in substance, though different in appearance).

12. These images though inseparable from the intellect of the Divine spirit, yet they seem to be apart from it, like the light in the holes of needles and other cavities. (The glory of God, is the light and life of all).

13. The universal Omnipotence exhibits itself in those particular forms, as the moon shows her various horns in her different phases.

14. Thus the intellectual power of the Supreme spirit, coming to shine forth as light, refracts itself in various forms as the very many semblances of that great light.

15. The Supreme spirit, though conscious of its nature of infinity and indivisibility, yet assumes to itself the state of its individuality, in every separate and limited form of created beings.

16. When the supreme Entity takes upon itself these several forms, it is immediately joined by a train of qualities and properties, with quantity, modality and the like as followers in its train.

17. The unsubstantial intellect, deeming itself as a substance by its being separated from the supreme soul; becomes divided into infinity like the waves of the sea water (which is one and many).

18. As there is no material difference of the armlet and bracelet, from their matter of the same gold; so is the intellect and the soul the one and same thing. It is the thought that makes the difference in their different modes.

19. As there is no difference between one lamp and the others, that are lighted from the same light; so it is of all souls and intellects, which are alike in their nature, but differ only in their particular attributes—*upadhis*.

20. The Intellect, being put to action by the force of the soul on particular occasions, pursues its desires and the objects of its fancy.

21. The same intellect also, taking its volitive and active forms at different times and places; is styled the embodied soul or spirit, and known as *Kshetrajna*.

22. It is so named from its familiarity with the body or *Kshetra*, and its knowledge of the inward and outward actions of it (or from its knowing its person and personality).

23. This being fraught with its desires, is designated as Egoism or selfishness; and this again being soiled by its fancies, takes the name of the understanding.

24. The understanding leaning to its wishes, is termed the mind; which when it is compacted for action, takes the name of the senses or sensation.

25. The senses are next furnished with their organs called the organs of sense, which being joined with the organs of action, the hands and feet are jointly denominated the body.

26. Thus the living soul being tied to its thoughts and desires, and being entrapped in the net of pain and sorrow, is termed *Chitta* or heart.

27. Thus the gradual development of the intellect, produces its successive results (or phases as said above); so these are the different states or conditions of the living soul, and not so many forms of it, but all these are the impurities of the soul.

28. The living soul becomes associated with egoism in its embodied state, and this being polluted by its egoistic understanding, it is entangled in the net of selfish desires, which becomes the mind.

29. The concupiscent mind becomes eager to engraft itself in its consorts and offspring, and to secure the false possessions of the world to itself and without a rival.

30. The tendencies of the mind, pursue their desired objects, as the cow follows the lusty bull; and the mind runs after its objects only to be polluted by them, as the sweet stream of the river, meets the sea to become bitter and briny.

31. Thus the mind being polluted by its selfishness, loses the freedom of its will; and becomes bound to its desires, as the silkworm is enclosed in the cocoon.

32. It is the mind that exposes the body to confinement, by its pursuit after its desires, until it comes to feel the gall of its own thralldom, and the bitter regret of the conscious soul.

33. Knowing itself to be enslaved, it bids farewell to the freedom of its thought and knowledge; and begets within itself the gross ignorance, which rages and ranges free in the forest of this world, with its horribly monstrous appearance.

34. The mind containing within it the flame of its own desires, is consumed to death like the fettered lion in a fire.

35. It assumes to itself the agency of all its various acts, under its subjection to a variety of desires; and thus exposes itself to the

changes of its state, in this life and all its future births.

36. It labours continually under all its octuple state of understanding; namely that of the knowledge, intelligence and activity or active agency, and its egoism or selfishness, all of which are causes of all its woe.

37. It is sometimes styled the *prakriti* or character, and at others the *māyā* or seat of self delusion. The mind—*manas* is often converted to *malas* or foulness, and very often to *karman* or activity.

38. It is sometimes designated as bondage, and is often synonymous with the heart; it is called also as *avidyā* or ignorance, and frequently identified with the will or volition likewise.

39. Know Rāma, the heart is tied to the earth by a chain of sorrow and misery; it is brimful of avarice and grief, and the abode of passions.

40. It is living dead with the cares of age and the fear of death, to which the world is subject; it is troubled with desire and disgust, and stained by its ignorance and passions.

41. It is infested by the prickly thorns of its wishes, and the brambles of its acts; it is quite forgetful of its origin, and is beset by the evils of its own making.

42. It is confined as the silkworm in its own cell, where it is doomed to dwell with its sorrow and pain; and though it is but a minim in its shape, it is the seat of endless hell-fire. (A hair as heart. Pope. The heart is hell &c. Milton).

43. It is as minute as the soul, and yet appears as huge as the highest hill; and this world is a forest of wild poisonous trees, branching out with their fruits of decay and death.

44. The snare of desire is stretched over the whole world; its fruits are as those of the Indian fig trees, which has no pith or flavour within.

45. The mind being burnt by the flame of its sorrow, and bitten by the

dragon of its anger; and being drowned in the boisterous sea of its desires, has entirely forgotten its Great Father.

46. It is like a lost stag straying out of its herd, and like one demented by his sorrows; or more like a moth singed by the flame of world affairs.

47. It is torn away as a limb from its place in the Spirit, and thrown in an incongenial spot; it is withering away like a lotus plant plucked from its root.

48. Being cast amidst the bustle of business, and among men who are inimical or as dumb pictures to him, every man is grovelling in this earth amidst dangers and difficulties.

49. Man is exposed to the difficulties of this dark and dismal world, like a bird fallen in the waters of the sea; he is entangled in the snare of the world, like one snatched to the fairy land in the sky.

50. The mind is carried away by the current of business, like a man borne by the waves of the sea. Lift it, O brave Rāma! from this pit, as they do an elephant sinking in the mud.

51. Lift up thy mind by force, O Rāma! like a bullock from this delusive puddle (*palvala*) of the world, where it is shorn of its brightness and is weakened in its frame.

52. Rāma! the man whose mind is not troubled in this world, with successive joy and grief, and the vicissitudes of decrepitude, disease and death, is no human being: but resemble a monstrous Rākshasa, although he may have the figure of a man on him. (It is not humanity to be devoid of human feeling).

CHAPTER XLIII.—*The Repositories of Living Souls.*

Argument. The Transmigrations of Souls by virtue of their Acts, and the way of their salvation.

Vasishtha continued:—Thus the living soul being derived from Brahma, assumes to itself the form of the mind, and is tossed about with the thoughts and cares of the world. It is then changed into thousands and millions of forms, as it figures to itself in its imagination.

2. It has undergone many prior births, and is in the course of migrating into many more; it will transmigrate into many more also, which are as multitudinous as the flitting particles of a water-fall (splitting to many atoms).

3. These atomic souls of living beings, being subjected to their desires by the great variety of their wishes; are made to wander under many forms, to which they are bound by their desires.

4. They rove incessantly to different directions, in distant countries both by land and water; they live or die in those places, as the bubbles blow out but to float and burst, and then sink in the water below.

5. Some are produced for the first time in a new *kalpa* age, and others are born a hundred times in it; some have had only two or three births, while the births of others are unnumbered (in a kalpa).

6. Some are yet unborn and are to be born yet on earth, and many others have passed their births by attainment of their liberation at last. Some are alive at present, and others are no more to be born.

7. Some are born again and again, for myriads of kalpas, some remaining in one state all along, and many in various states repeatedly changing their forms and natures.

8. Some are subjected to the great misery of hell, and some are destined to a little joy on earth; some enjoying the great delights of the gods in heaven, and others raised to the glory of heavenly bodies above.

9. Some are born as Kinnaras and Gandharvas and others as Vidyādharas and huge serpents; some appear in the forms of Sol, Indra and Varuna (Ouranas), and others in those of the triocular Siva and the lotus-born Brahmā.

10. Some become the Kushmānda and Vetāla goblins, and others as Yaksha

and Rākshasa cannibals; some again become the Brahmānas and the ruling class, and others become Vaisyas and Sūdras. (The four tribes of Indo-Aryans).

11. Some become Swapacha and Chandāla (eaters of dog and hog-flesh), and others as Kirātas and Puskasa (eaters of rotten bodies); some become the grass and greens on earth, and others as the seeds of fruits and roots of vegetables, and as moths and butterflies in the air.

12. Some are formed into varieties of herbs and creeping plants, and others into stones and rocks; some into *Jāma* and *Kadamba* trees, and others into *Sāla*, *Tāla* and *Tamāla* forests.

13. There are some placed in prosperous circumstances, and become as ministers and generals and rulers of states; while others are clad in their rags and remain as religious recluses, munis and taciturn hermits in the woods.

14. Some are born as snakes and hydras, worms, insects and ants; whilst there are others in the forms of great lions, big buffaloes, stags and goats, the bos guavas and fleet antelopes in forests.

15. Some are begotten as storks and cranes, ruddy geese and cuckoos; and others are become their pastures in the shapes of lotuses and water lilies, the nilumbium and other aquatic shrubs and flowers.

16. Some are brought forth as elephants and their cubs, and as wild boars, bulls and asses; and others come into being as bees and beetles, flies and gadflies, gnats and mosquitoes.

17. Many are born to difficulties and dangers, and many to prosperity and adversity; some are placed in hell pits and others in their heavenly abodes.

18. Some are situated in the stars, and some in the hollows of trees; some move upon the wings of the winds, and others rest in the still air above or fly freely in the sky.

19. Many dwell in the sunlight of the day, and many subsist under the moonbeams at night; while there be others subsisting upon the beverage, which they draw from the herbaceous plants.

20. Some are liberated in their life-time, and rove about freely in this earth; while others live in their blissful states (in holy and lonely hermitage). Some are altogether emancipated in their reliance in the Supreme Spirit.

21. There are some that require long periods for their blessed and ultimate liberation; and others there are that disbelieve the intellectuality and spirituality of mankind, and dislike their being reduced to the solity of the soul, or to be reduced to their oneness or unity with the Supreme soul—Kaivalya.

22. Some become regents of the skies above, and others roll down in the form of mighty streams; some become females of beautiful appearances, and others as ugly hermaphrodites and abnormalities.

23. Some are of enlightened understandings, and some are darkened in their minds. Some are preachers and lecturers of knowledge, and others in their ecstatic trance of Samādhi.

24. The living souls that are under the subjection of their desires, are so powerless of themselves, that they have forgotten their freedom, and are fast chained to the fetters of their wishes.

25. They rove about the world, now flying up and then falling down in their hopes and fears; and are incessantly tossed up and down, like playing balls flung on all sides, by the relentless hands of playful Death.

26. Entrapped in the hundred fold snare of desire, and converted to the various forms of their wishes, they pass from one body to another, as the birds fly from one tree to alight on another.

27. The endless desires of the living soul, bred and led by the false imaginations of the mind, have spread this enchanted snare of magic or māyā, which is known by the name of the great world.

28. So long are the stupefied souls doomed to rove about in the world, like the waters in a whirlpool; as they do not come to understand the true nature of their selves, as selfsame with the Supreme-Self.

29. Having known and seen the true Self, by forsaking their false knowledge of it, they come to their consciousness of themselves, as identic with the divine Self; and having attained this in process of time, they are released from their doom of revisiting this world of pain and sorrow.

30. There are however some insensible beings, who notwithstanding their attainment of this knowledge, are so perverted in their natures, that they have to return again to this earth, after passing into a hundred lives in it in various shapes (owing to their disbelief in the self).

31. Some there are who after having attained to higher states, fall down again by the lowness of their spirits, and appearing in the shapes of brute creatures, have to fall into hell at last.

32. There are some great minded souls, who having proceeded from the state of Brahma, have to pass here a single life, after which they are absorbed in the Supreme soul. (Such were the sage Janaka and the sagely Seneca).

33. There are multitudes of living beings in other worlds also, some of whom have become as the lotus-born Brahmā, and others as Hara (the Horus of the Egyptian trinity).

34. There are others who have become as gods and brute creatures in them, and there are snakes and other reptiles also in them as well as in this earth. (Astronomers have descried kine in the moon, and Hindoos have found it to abound in deer, whence the moon is called mrigānka by them. So are the constellations in the heavens).

35. There are other worlds as obvious to view as this earth (in the starry heavens), and there are many such worlds that have gone by, and are yet to appear (in the immensity of space).

36. There are various other creatures of different shapes, produced by various unknown causes in the other worlds also, which have their growths and deaths like those of this earth.

37. Some are produced as Gandharvas, and others as Yakshas (the Yakkas at Ceylon); and some are generated as Suras (Sorians); and some others as Asuras (Assyrians) and Daityas (demons).

38. The manners and modes of life of the peoples in other parts of the globe, are as those of the men living in this part of the earth.

39. All creatures move according to their own natures and mutual relations for ever more, as the waves and currents of a river move forward, following and followed by others in regular succession.

40. The whole creation moves onward in eternal progression, in its course of evolution and involution, and in its motions of ascension and descension like the waves of the ocean.

41. In this manner do the multitudes of living beings, proceed from the Supreme Spirit, who with the consciousness of their self-existence, rise from and fall at last into it. (The consciousness of the universal soul, is divided into the individual souls of beings, that are derived and detached from it).

42. All created beings are detached from their source, like the light from the lamp and the solar rays from the sun; they are like sparks of red hot iron, and the scintillation of fire.

43. They are as the particles (or minute moments) of time, and the flying odours of flowers; or as the cold icicles and the minutial of rain water, borne by breeze and cooling the air all around.

44. So the flitting particles of life, flying from one spot to another, and filling different bodies with animation, are at last absorbed in the main spring of vitality whence they had risen.

45. The particles of vital air, being thus spread out and scattered over the universe, come to assume the various forms of animated beings in all the worlds, but they are all mere creations of our ignorance, and are in reality like the rolling waves of water in the vast ocean of eternity.

CHAPTER XLIV.—*The Incarnation of human souls in the World.*

Argument. Discussion about incarnation of the spirit, and its

extinction by death and liberation.

Rāma asked:—I understand now how the particles of the Divine Spirit, take the forms of the living souls; but I cannot conceive how it assumes the corporeal body composed of bones and ribs.

2. Vasishtha replied:—Why don't you know it Rāma, when I have explained it to you before? Where have you lost your deductive reasoning of arriving to the conclusion from those premises.

3. All these corporeal bodies in the world, and all these moving and unmoving persons and things, are but false representations, rising before us as the visions in our dreams.

4. The phenomenal world differs only in its being but a longer and more delusive dream; it is as the sight of the double moon by optical deception, and of a mountain in the delusion of darkness.

5. The enlightened mind which is cleared of its drowsiness of ignorance, and is freed from the fetters of its desire, views the world to be no more than a dream.

6. The world is a creation of the imagination, by the nature of all living souls, and it remains therefore impressed in the soul, until it attains its final liberation.

7. The fleeting essence of the soul, is like the eddy of waters; or like the germ of the seed, or more like the leaflet of a sprout.

8. And as the flower is contained in the branch, and the fruit within its flowers; so this creation of the imagination, is contained in the receptacle of the mind.

9. As the ever-changing form of the chameleon, exhibits but a particular hue at a time; so the ever-varying mind shows only the figure, which is prominent in its thought for the time being (and this inward figure is reflected by the visual organs).

10. The same thought assumes a visible form, as the clay takes the form of a pot; and the good thoughts and actions of the prior state of life,

serve to give the soul a goodly form in its next birth on earth.

11. We see the mighty lotus-born Brahmā situated in the cell of that flower, and find it to be the effect of the good thoughts he had in his mind.

12. This unlimited creation is the false fabrication of imagination; whereupon the living soul in conjunction with the mind, obtained the state of Virinchī the Brahmā (vir inchoatious or *incipiens* the primary man, otherwise called *ādima-purusha*—Adam or the first male).

13. Rāma said:—I require, Sir, to be fully informed, whether all other beings sprang from the same cause as Brahmā—the lotus-born.

14. Vasishtha answered:—Hear me tell you, O long-armed Rāma, the manner of Brahmā's having the body; and from his instance, you will learn about the existence of the world.

15. The Supreme soul, which is unlimited by time or space, takes of his own will, and by the power of his Omnipotence, the limited forms of time and space upon himself.

16. The same becomes the living soul, and is fraught with various desires in itself, of becoming many:—*aham bahu syāma*.

17. When this limited power which is Brahmā, thinks on the state of his having been the Hiranyagarbha, in his former state of existence in the prior Kalpa; he is immediately transformed to that state which is in his mind, and which is ever busy with its thoughts and imaginations.

18. It thinks first of the clear sky, the receptacle of sound, and which is perceptible by the auditory organs; and this thought being condensed in the mind, makes it vibrate as by the wind of the air.

19. It thinks then on the vibrations of air, which are the objects of feeling, through the porous skin and the mind; and is moved by the thoughts of air and wind to assume that form, which is invisible to the naked eye.

20. The condensation of the elements of air and wind together, produced the idea of light which is the cause of sight, and which has the colours

and figures for its objects; and thus the mind being actuated by its triple thoughts of air, wind and light, produced the property of fire.

21. These joined immediately to produce the idea of coldness the property of water; and the mind then came to form the quadruple ideas of the four elements of air, wind, fire and water.

22. These united together produced the gross form of earth—the receptacle of scent; and then the mind being filled with these minute elementary particles in its thoughts of them, forsook its fine form of the spirit for its gross body of the quintuple elements (called the quintessence of material bodies (*panchabhautika*)).

23. It saw this body shining as a spark of fire in the sky, which joined with its egoism and understanding, formed its personality.

24. This is called the spiritual body (*lingasarīra*),—the embodying octuple, which is situated as the bee in the pericarp of the lotus-like heart, and which gives growth to the outer body by its inner working (as the inner seed grows the outer tree).

25. It is thickened by the action of the heart of its internal process of calefaction, like the bel fruit or woodapple. And the outer body receives the qualities of the inner mind, as the jewel shines with the lustre of the little particle of gold, which is infused in the melted state of the metal in the crucible.

26. The quality of the inner soul or mind, manifests itself in the outer body, as the quality of the seed appears in the form and taste of its fruit. The mind then dwells upon the thoughts of its actions, which have their display in the several organs, and members of the bodily actions, which are produced by the motions of the inner thoughts and acts, as the leaves and branches of trees are projected by the inner process and operations of the seed.

27. Its thoughts of upside and below, lifts and lowers its head and feet upward and downward; and its thought of both sides, extends its two arms to the right and left.

28. Its thoughts of the backward and forward, places its back behind, and its breast and belly before it; and the hairs on the head and

fingers of the hands, are as the filaments and twigs of trees.

29. In this manner did Brahmā, who is called a *muni* or mental being, from his having sprung from the mind of Brahma, produced the several parts of his body, according to his thoughts of their usefulness to it.

30. He brought the body and its limbs to compactness, as the seasons bring their fruits and grains to perfection. Thus is every thing perfected in time, and all beings have their beautiful bodies and figures.

31. He, the lord Brahmā was the progenitor of all beings, and fraught with the qualities of strength and understanding, activity, dignity and knowledge. (The Smṛiti attributes the *Siddhi chatuṣṭaya* or quadruple perfections to him).

32. Being begotten by the vacuous Brahma, he resides in the lap of vacuity; and is of the form of melted gold, like every other luminous body in the heavens.

33. Though situated in the Supreme, yet the mind of Brahmā is liable to the mistakes of its own making; and at times it quite forgets its having no beginning, middle nor end, like its source.

34. Sometimes the lord thinks himself, as identic with the waters which existed before creation in his mind; and at another as the mundane egg, which was as bright as the fire of universal destruction (see Manu I).

35. Sometimes the lord thought himself as the dark wood, which covered the earth before creation of living animals, and them as the lotus bed (wherein he was born). Afterwards he became of many forms at each phase and epoch of creation. (These epochs are called *kalpas* or periods, in which the divine mind manifested itself according to its wish within the different stages of creation).

36. Thus Brahmā became the preserver of many kinds of beings, which he created of his own will from his mind at each stage or *kalpa*-period; of which he was the first that issued from Brahma himself. (He was the first begotten, and nothing was created but by him).

37. When Brahmā was first begotten, he remained in his happy state of

insensibility and forgetfulness (of his former existence); but being delivered from his torpor in the womb, he came to see the light. (*I.e.* he saw the light of heaven, after his delivery from the darkness of the womb).

38-39. He took a corporeal body, with its breathings and respirations (prānāpāna); it was covered with pores of hair, and furnished with gums of two and thirty teeth. It had the three pots of the thighs, backbone, and bones, standing on the feet below; with the five air, five partitions, nine cavities, and a smooth skin covering all the limbs. (The five airs are prānāpāna &c. The five partitions are, the head, the legs, the breast, belly and the hands).

40. It is accompanied by twice ten fingers and their nails on them; and with a couple of arms and palms and two or more hands and eyes (in the cases of gods and giants).

41. The body is the nest of the bird of the mind, and it is hole of the snake of lust; it is the cave of the goblin of greediness, and the den of the lion of life.

42. It is a chain at the feet of the elephant of pride, and a lake of the lotuses of our desire; The lord Brahmā looked upon his handsome body, and saw it was good.

43. Then the lord thought in himself, from his view of the three times of the past, present and future, and from his sight of the vault of heaven, with a dark mist as a group of flying locusts.

44. "What is this boundless space, and what had it been before. How came I to being?" Thus pondering in himself, he was enlightened in his soul. (Thus did Adam inquire about his birth, and the production of the world in Milton's Paradise Lost).

45. He saw in his mind the different past creations, and recollected the various religions and their various sects, which had grown upon earth one after the other.

46. He produced the holy Vedas as the spring does its flowers; and formed with ease all varieties of creatures from their archetypes in his mind.

47. He set them in their various laws and customs, as he saw them in the city of his mind, for the purpose of their temporal and spiritual welfare.

48. He thought upon the innumerable varieties of s̄āstras which had existed before, and all of which came to exist on earth in their visible forms, from their prototypes in his eternal mind; like the flowers springing from the womb of the vernal season.

49. Thus O Rāma! did Brahmā take upon him the form of the lotus-born, and create by his activity, all the different creatures upon their models existent in his mind, which took their various forms in the visible world at his will. (So the Sufi and Platonic doctrine of the phenomenal, as a copy of the noumena, or the *suari zahiri* as but a shadow of the *suvari manavi* or *catini*. See Allami).

CHAPTER XLV.—*Dependance of all on God.*

Argument. The mind being a finite production, its product of the world, is as unreal as the thoughts of the mind.

Vasishtha continued:—The world appearing as substantial, has nothing substantive in it; it is all a vacuity and mere representation of the imageries and vagaries of the mind.

2. Neither is time nor space filled by any world at all, but by the great spirit, who has no form except that of vacuum. (The spirit of God fills the infinite vacuity from all eternity).

3. This is all imaginary, and as visionary as a city seen in a dream; whatever is seen any where is fallacy, and existing in the infinite vacuity. (All is void amidst the great void of Brahma's Mind).

4. It is a painting without its base, and a vision of unrealities; it is an uncreated creation, and a variegated picture in empty air (without its canvas).

5. It is the imagination of the mind, that has stretched the three worlds, and made the many bodies contained in them. Reminiscence is the cause of these creations, as the eyesight is the cause of vision.

6. The pageantry of the world is an erroneous representation, like the elevations and depressions in a painting; they are not distinct from the supreme spirit, in which they are situated as buildings stand on their foundation. (Or as statues in bas-relief).

7. The mind has made the body for its own abode, as some worms make their cortices or coatings, and the soul also has its sheaths or koshas (namely the *annamaya kosha* &c.).

8. There is nothing which the mind can not get or build in its empty imagination, however difficult or unattainable it may appear to be.

9. What impossibility is there of the same powers residing in Omnipotence, which are possessed by the mind in its secluded cell? (The spiritual powers must be greater than the mental).

10. It is not impossible, O Rāma! for any thing to be or not to be at any time or always, when there is the omnipotent Lord, who can create or annihilate all things at his will. (The positive and the negative are co-eternal with the eternal Mind, though it is an impossibility in the order of nature, as; "It is impossible for the same thing to be, and not to be at the same time." Locke).

11. Mind that, when the mind is empowered to make its own body, and to form others in its imagination, how much more is the power of the almighty to make and unmake all things at his will.

12. It is divine will that has brought the gods, the demigods and all mankind into existence; and it is by the cessation of the (creative) will, that they cease to exist as the lamp is extinguished for want of its oil.

13. Behold the sky and all things under it to be displayed by the divine will, and understand the universe as the visionary scene of thy dream laid open to thy sight.

14. There is nothing that is born or dies here at any time, because every thing is a nullity in its true sense.

15. There is also nothing, that becomes more or less in any wise when there is nothing in existence; for how can that (soul) have a body when it is bodiless below, and can it be parted, when it is an undivided whole?

16. Rāma! seeing by thy keen sightedness, that all these bodies are bodiless (*I.e.* only imaginary beings), why shouldst thou fall into the error (of taking them for realities?).

17. As the mirage is made to appear by the heat of the sun, so do these false appearances seem as true to thee from the certainty of thy mind. So also are Brahmā and others but creatures of thy fancy.

18. They are as false as the sight of two moons in the sky by thy false imagination, it is the great fallacy of thy mind, that represents these false forms of the world before thee.

19. As the passenger in a boat sees the fixed objects on earth to be moving about him, so these varieties of visible objects offer themselves to thy view.

20. Know the world as an enchanted scene, presented by the magic of thy error (*māyā*); it is a fabrication of the working of thy mind, and is a nullity though appearing as a reality.

21. All this world is Brahma, what else is there beside him? What other adjunct can he have, what is that? Whence did it come, and where is it situated?

22. That this is a mountain and that is a tree, are appendages affixed by our error and mistake, it is the prejudgment of the mind, that makes the unreality appear as a reality.

23. The world is the creation of error and idol of fools; shun your fond desire and thoughts of it, Rāma, and think of thy unworldly soul.

24. It is as false as the visionary scene of a prolonged dream, and an aerial building of the fancies of the mind.

25. Shun this grand display of the world, which is so substantial to sight, and so inane when felt; It is the den of the dragons of desire, foaming with the poison of their passions.

26. Knowing the world as unreal, try to regard it as nothing; because the wise will never go after a mirage knowing it such.

27. The foolish man that runs after some imaginary object of his heart's desire, is surely exposed to trouble and disappointment for his folly.

28. Whoever desires to have any thing in this world, after knowing it as an unreality, surely perishes with his soul for his forsaking the reality.

29. It is only that error of the mind, which makes it mistake a rope for a snake; and it is the variety of the thoughts and pursuits of men, that makes them roll about in the world.

30. When some vain thought labors in the mind, like the moon appearing to move under the water; it beguiles little children only, and not the wise as yourself.

31. He who pursues the virtues for his future happiness, surely kindles the fire of his intelligence to destroy the frost of his ignorance.

32. All the gross bodies that are seen here in this world, are all the creatures of the working of the mind, as the building of aerial castles in our thought.

33. It is the heart's desire that produces these things, as it is want of desire that destroys them all. The unrealities appear as true as the fairylands appearing to view. (Fairy cities are like the sight of castles in the icebergs).

34. Know Rāma, that nothing that is existent is lost on the dissolution of the world, nor what is inexistent of its nature, can ever come into existence.

35. Say Rāma, what things you call as entire or broken, or to be growing or decaying, when these ideas are but the formations of your sound or

unsound mind or the working of your fancy.

36. As children make and break their toy-dolls of clay at will, so the mind raises and erases its thoughts of all things in the world (by its repeated recollections and oblivions of them).

37. As nothing is lost or drowned in the talismanic tank of a conjuror, so nothing is dead or dissolved in the magical sea of this world (samsāra sāgara).

38. The unrealities being all untrue, it is true that nothing is lost by their loss. Hence there is no cause for our joy or sorrow in this unreal world. (Why sorrow, when a fragile is broken, or a mortal is no more).

39. If the world is altogether an unreality, I know not what may be lost in it; and if nothing whatever is really lost in it, what reason can there be for the wise to sorrow for it?

40. If the Deity is the only absolute existence, what else is there for us to lose in it? The whole universe being full with Brahma, there can be no cause of our joy or sorrow for any thing whatever.

41. If the unreality can never come to existence, it cannot have its growth also. What cause is there of our sorrow for their want of growth or existence?

42. Thus every thing is but unreal and mere cause of our delusion, what is there that may be reckoned as the best boon for us, that the wise man can have to desire. (No real bliss is to be found on earth).

43. But all this when taken in the sense of their being full with the Divine Spirit, what thing is there so very trifling for the wise man to dispose or refuse to take?

44. But he who considers the world as an unreality, is never subject to joy or sorrow at his gain or loss of any thing. It is only the ignorant that is elated or depressed at the one or the other.

45. That which was not before nor will remain afterwards, is likewise the same nihility at present; therefore whoso desires the nullity, is said in the Sruti to be null himself. (The Sruti says: Nothing there

was, nothing there is, and nothing will last in the end except the being of God).

46. What was before and what will be in the end, the same is in being (*in esse*) even at present; therefore, what is always *in esse*, it is that entity alone that is seen everywhere and at all times.

47. There are the unreal sky and moon and stars, seen underneath the water; it is only the deluded boys that like to look at them, but never the wise (who look at the reality and not at its shadow).

48. Children take a liking for light, empty and gaudy baubles; which are of no good or use to them nor any body at all, and are rather led to sorrow at their loss, than derive any good from their gain whatever.

49. Therefore act not as a child, O lotus-eyed Rāma! but conduct yourself as the wise, and by looking at these fleeting baubles as ever evanescent, rely in the Everlasting alone.

50. Rāma! be not sad or sorry to learn, that all these with thyself and myself are nothing in reality; nor be glad or joyous to know, that all these and ourselves are real entities. But reckon alike whether these be or not be; because it is the One Being, that becomes and unbecomes anything, it is the only Being, and all things that becomes.

51. Vālmīki said:—As the sage was saying in this manner, the day glided away to its dusk; the sun departed to his eventide and evening service, and with him the assembly parted to their evening ablutions and rest, after which they assembled again to the court with the rising sun.

CHAPTER XLVI.—*Description of Living-Liberation.*

Argument. The emancipation of Living souls from the thralldom of the World.

Vasishtha said:—No man knows sorrow as long as he is in possession of his pleasant home, family and wealth; but why should he be sorrowful

upon their disappearance, knowing them as a short-lived enchantment and accompaniment.

2. What pleasure or pain can one derive, either from the grandeur or destruction of his aerial castle, and what cause of joy can he have in his ignorant children, or of sorrow upon their death? (An ignorant son is sorrow to his father. Solomon).

3. What joy is there in the increase of our wealth or family, seeing them as the increasing mirage of water which can never satisfy the thirsty. (The thirst for riches is never satisfied. Lat. *Auri sacra fames*. Verg.).

4. There is increase of care with the increase of wealth and family; and there is no happiness in the increase of worldly possessions and affections. (Care follows increasing wealth. Little wealth little care).

5. The abundance of carnal enjoyments, which are delightful to the ignorant voluptuary, is quite distasteful and disgusting to the abstemious, wise and learned. (Carnal pleasures are brutish, but mental delights are relished by the wise).

6. What joy is there in the possession of temporary wealth and family to the wise, that seek their lasting welfare, and are quite indifferent about these?

7. Therefore, O Rāma! be truly wise in thy conduct in this world; shun the transient as they are transitory, and lay hold on whatever offers of itself unto thee. (Be content with what thou gettest).

8. Inappetency of what is ungot, and enjoyment of what is in present possession; are the true characteristic of the wise and learned. (Contentment is abundance; and a contented mind is a continued feast).

9. Take care of this bewildering world, where thy enemies are lurking in many a deceitful shape; and conduct thyself as the wise man, evading the dangers that wait upon the unwise. (The enemies are of seven shapes, viz.: a swordsman, a poisoner, an incendiary, a curser, an exorcist, a backbiter and an adulterer).

10. They are great fools who do not look deeply into the things, and

think the world to be without any fraud or guile. (The credulous are most imposed upon).

11. Fools are led by the deceitful speech of cheats, to fall into the temptations of the world; but men of right understanding place no reliance in them, nor plunge themselves into the pit of errors. (It is cunningness to keep from the cunning).

12. He who knowing the unrealities, place no reliance in anything; is said to have mastered all knowledge, and is never liable to error. (Discrimination of truth and untruth, and of right and wrong, constitute the highest wisdom of man).

13. Whoso knowing himself as frail as any thing in this frail world, has his faith in neither, is never liable to fall into the error of taking either of them for real.

14. Placed between the unreality and reality of this and next life, you must have the good sense of sticking to the Truth, and neither wholly reject or stick to this or the next. (The text says, stick not to the outward or inward alone: *i.e.* neither to the outer world nor the inner spirit entirely, but attend to your interests in both of them).

15. Though engaged in business, yet you must remain, O Rāma! quite indifferent to all things; because the apathetic and inappetent are truly happy in this world.

16. He who has nothing to desire or leave, but lives as he is obliged to live, has his intellect as unsullied as the lotus-leaf, to which the laving waters never stick.

17. Let thy accessory organs manage thy outward affairs or not; but keep thy apathetic soul quite unconcerned with all. (*I.e.* the body and mind may attend to business; but the soul must remain aloof from all).

18. Let not thy mind be plunged in and deeply engaged with the objects of sense, by thinking them in vain to be thy properties and possessions; but manage them or not with utter indifference of thy mind. (*I.e.* observe a stoical indifference in all thy worldly concerns).

19. When thou comest to feel, Rāma! that the sensible objects have

ceased to give any relish to thy soul, then thou shalt know thyself to have reached the acme of thy spiritual edification, and got over the boisterous sea of the world.

20. The embodied or disembodied soul whether living or dead, that has ceased to have any taste for sensuous enjoyments, has attained its liberation without its wishing for it.

21. Try Rāma! by your superior intelligence, to separate your mind from its desires, as they extract the perfume from flowers.

22. They that have not been swept away by the waves of their desires, to the midst of the ocean of this world, are said to have got over it; but the others are no doubt drowned and lost in it. (This is the first time that I found the word *budita* to occur in Sanskrit in the sense of drowned. See the vernacular Bengali *dubita* also).

23. Sharpen your understanding to the edge of a razor, erase the weeds of doubt therewith, and after scanning the nature of the soul, enter into thy spiritual state of blessedness.

24. Move about as those who have attained to true knowledge, and elevated their minds with true wisdom; and do not act as the ignorant worldling: who is mindful of the present state, and unmindful of the future.

25. In conducting yourself in this world, you should imitate them that are liberated in their life time, who are great in their souls and understandings, and who are ever satisfied with themselves, and not follow the examples of the greedy and wicked.

26. Those having the knowledge of both worlds, neither slight nor adhere to the customs of their country, but follow them like other people during their life time. (*I.e.* act in harmony and conformity with approved custom and usage).

27. Great men knowing the truth, are never proud of their power or good qualities, nor of their honour or prosperity like the vulgar people.

28. Great men are not depressed by adversity, nor elated by prosperity; but remain fixed like the sun in the sky without anything to support it.

29. Great minds like warriors ride in the chariots of their bodies, clad in the armour of their knowledge; they have no desire of their own, but conduct themselves according to the course of the time.

30. You too Rāma! have gained your extensive learning in philosophy, and it is by virtue of your prudence, that you can manage yourself with ease.

31. Suppress the sight of the visibles, and avoid your pride and enmity; then roam wherever you will, and you will meet with success.

32. Be sedate in all circumstances, unattached to the present, and wishing to know all other things in future; have the calm composure of your mind, and go where you will.

33. Vālmīki said:—Rāma, being advised in this manner by the pure doctrines of the sage, brightened in his countenance; and being full within himself with the ambrosia of his knowledge; shone forth like the ambrosial moon with her cooling beams.

CHAPTER XLVII.—*Description of the Worlds and their Demiurgi.*

Argument. Relation of many past and Future Worlds, and of the gods and other beings contained in them.

Rāma said:—O venerable sir, that art acquainted with all religious doctrines and versed in all branches of the Vedas, I am set at perfect ease by thy holy preachings.

2. I am never satiate with hearing your speech, which is equally copious, clear and elegant.

3. You have said sir, of the birth of Brahmā in course of your lecture on the productions of the satva and rājasa qualities. I want you to tell me more on that subject.

4. Vasishtha answered:—There have been many millions of Brahmās and many hundreds of Sivas and Indras, together with thousands of Nārāyanas, that have gone by (in the revolution of ages).
5. There have been various kinds of beings also in many other worlds, having their manners and customs widely differing from one another.
6. There will also be many other productions in the worlds, synchronous with others, and many to be born at times remotely distant from one another.
7. Among these, the births of Brahmā and the other gods in the different worlds, are as wonderful as the productions of many things in a magic show.
8. Some creations were made with Brahmā as the first born, others with Vishnu and some with Siva as the next created beings. There were some other (minor productions), having the munis for the patriarchs. (These are the different periods of the formation of the world under the different Demiurgi).
9. One Brahmā was lotus-born, another was produced from the water; and a third was born of an egg, and the fourth was produced in the air. (These are named as the Padmaja, Nārāyana, Andaja and Maruta).
10. In one egg the sun was born with all his eyes, and in another Vāsava—the Indra; in some one was born the lotus-eyed Vishnu, and in another he with his three eyes as Siva.
11. In one age was born the solid earth, having no holes for the growth of vegetables, in another it was overgrown with verdure; it was again filled with mountains, and at last covered by living creatures.
12. The earth was full of gold in some place, and it was hard ground at others; it was mere mud in many places, and incrustated with copper and other metals in some.
13. There are some wondrous worlds in the universe, and others more wondrous still than they; some of them are luminous and bright, and others whose light have never reached unto us.

14. There are innumerable worlds scattered in the vacuum of Brahma's essence, and they are all rolling up and down like waves in the ocean. (Here the infinite vacuity, is represented as the body of Brahma, and the sole substance of all other bodies).

15. The splendours of worlds, are seen in the *Supreme* like waves in the sea, and as the mirage in the sandy desert; they abide in Him as flowers on the mango tree.

16. It may be possible to count the particles of the solar rays, but not the number of worlds abounding in the Supreme Spirit.

17. These multitudes of worlds rise and fall in the Universal Spirit, like gnats flying and following others in swarms in the rainy season.

18. It is not known since when they have been in existence, and what numbers of them have gone by, and are remaining at the present time.

19. They have been rolling without beginning like the billows of the sea; those that are past and gone had their previous ones, and they their prior ones also.

20. They rise over and over, to sink lower and lower again; just as the waves of the sea, rising aloft and falling low by turns.

21. There are series of mundane worlds like the egg of Brahmā, which pass away by thousands like the hours in course of the year.

22. There are many such bodies revolving at present, in the spacious mind of Brahma; beside the mundane system of Brahmā (Brahmānda).

23. There will grow many more mundane worlds in the infinity of the divine mind, and they will also vanish away in course of time, like the evanescent sounds in the air. (The sounds are never lost, but remain in the air. *Sabdonityam*).

24. Other worlds will come into existence in the course of other creations, as the pots come to be formed of clay, and the leaves grow from germs in endless succession. (Here Brahma is made the material cause of all).

25. So long doth the glory of the three worlds appear to the sight, as long as it is not seen in the intellect, in the manner as it exists in the divine mind.
26. The rising and falling of worlds are neither true nor wholly false; they are as the *fanfaronade* of fools, and as orchids of the air.
27. All things are of the manner of sea waves, which vanish no sooner than they appear to view, and they are all of the nature of paintings, which are impressed in the mind.
28. The world is a perspective, and all things are but paintings in it; they are not without the tableau of the mind, and are represented in it as the figures on a canvas.
29. The learned in divine knowledge, consider the creations proceeding from the Spirit of God, as showers of rain falling from the waters contained in the clouds.
30. The visible creation is no more distinct from God, than the sea water exuding from the earth and the earth itself, and the leaves and seeds of the *Simul* tree from the tree itself.
31. All created things that you see in their gross or subtle forms, have proceeded from the vacuity of the Divine Mind, and are strung together, like a rosary of large and small gems and beads.
32. Sometimes the subtile air is solidified in the form of the atmosphere, and therefrom is produced the great Brahmā, thence called the air-borne lord of creatures.
33. Sometimes the atmospheric air is condensed into a solid form, and that gives birth to a Brahmā; under the title of the atmospheric lord of creation.
34. At another time it is light that is thickened to a luminous body, and thence is born another Brahmā, bearing the appellation of the luminous lord of all creatures.
35. Again the water being condensed at another time, produced another Brahmā designated the aqueous lord of creation.

36. Sometimes the particles of earth take a denser form, and produce a Brahmā known as the terrene Brahmā. (Such was Adam made out of the dust of the ground).

37. It is by extraction of the essences of these four Brahmās, that a fifth is formed under the name of the quintuple Brahmā, who is the creation of the present world.

38. It is sometimes by the condensation of water, air or heat, that a being is produced in the form of a male or female.

39. It is sometimes from the speaking mouth of this being, and from his feet and back and the eyes, that different men are produced under the appellations of Brāhmana, Kshatriya, Vaisya and Sūdras. (These Kshatriyas are born from the arms and eyes according to Manu).

40. Sometimes the great Being causes a lotus to grow out of his navel; in which is born the great Brahmā known as the lotus-born.

41. All these theories of creation (in the different sāstras) are idle dreams, and as false as the dreams in our sleeping state; they are the reveries of fancy like the eddies of water.

42. Tell me what do you think of these theories in your own judgment; do they not appear as the tales told to boys?

43. Sometimes they imagine a being produced in the pure vacuity of the Divine mind, this they call the golden and mundane egg, which gave birth to the egg-born Brahmā.

44. It is said also that the first and divine Male, casts his seed in the waters, which grows up to a lotus-flower which they call the great world.

45. This lotus is the great womb of the birth of Brahmā, and at another time of the sun also; sometimes the gods Varuna and Vayu also are born of it, and are thence called oviparous.

46. Thus Rāma, are the different accounts of the production of Brahmā—the creator, so various also is the description of this unsolid

and unsubstantial creation.

47. I have related to you already about the creation of one of these Brahmās, and mentioned about the production of others without specifying their several works.

48. It is agreed by all, that the creation is but the development of divine mind; although I have related for your acquaintance, the various processes of its production.

49. The sātāvika and other productions, of which I told you before, have all come to existence, in the manner I have narrated to you.

50. Now know the endless succession of all things in the world; creation is followed by destruction as pleasure by pain; and as ignorance is followed by knowledge, and bondage by liberation.

51. Past creations and objects of affection being gone, others come to rise in future, as the lamps are lighted and extinguished by turns at home.

52. The production and destruction of all bodies, are as those of Brahmā and the lamps, they assume their forms in their time, but become an undistinguishable mass after death.

53. The four ages of the world, namely, the Satya, Tretā, Dwāpara and Kali Yugas, revolve in endless rotation, like the wheel of the potter or of any other engine.

54. The Manvantaras and Kalpa cycles succeed one another, as the day and night, the morning and evening, and the times of work follow those of rest by turns.

55. All worlds and things are under the subjection of time. They are subject to repeated successions, and there is nothing without its rotation.

56. They all proceed of their nature from the vacuum of Divine Intellect, as the sparks of fire scintillate from the red-hot iron.

57. All things once manifest, are next concealed in the divine mind;

just as the season fruits and flowers, disappear after their appearance in season.

58. All productions are but fluctuations of the mind of the Supreme spirit; their appearances to our view, are as the sight of two moons to infirm eyes.

59. It is the intellect alone, which exhibits these appearances to our view; they are always situated in the intellect, though they appear without it like the beams in the inner disk.

60. Know Rāma, the world to be never in existence; it is a motionless show of that power, which resides only in the Supreme spirit.

61. It is never as it appears to you, but quite a different thing from what it seems to be; it is a show depending on the power of the Omnipotent.

62. What the world exists since the *mahā kalpa* or great will of God, and there is no more any other world to come into existence in future, is the conclusion of the learned holds good to the present time. (This belief is based on the holy text, "*so aikshata*—God willed—'Let there be', and there was all").

63. All this is Brahma to the intelligent, and there is no such thing as the world, which is a mere theory (*upapādyā*) of the unintelligent.

64. The insipient consider the world as eternal, from the continued uniformity of its course; but it is the effect of the everlasting error, which raises the false supposition of the world.

65. It is their theory of repeated transmigrations, that they cannot say anything otherwise; but must conclude the world as such, in order to keep pace with their doctrine. (The doctrine of perpetual metempsychosis of the Mīmāṃsaka materialists, naturally makes them suppose the eternity of the world).

66. But it is to be wondered why they do not consider the world to be destructible, seeing the incessant perishableness of all things all around. (They flash as momentary lightnings in their appearance, to be extinguished into nothingness soon after).

67. So others (the Sāṅkhyas) seeing the continuous course of the sun and moon, and the stability of mountains and seas all about, come to the conclusion of the indestructibility of the world from these false analogies.

68. There can be nothing whatever, which does not reside in the wide expanse of the Divine mind; but as these are but the conceptions of the mind, they can never have any visible or separate form of existence.

69. All these appear in repetition, and so repeated is the course of our births and deaths; as those of pain and pleasure succeeding one another, and our rest and actions, following each other for evermore.

70. This same vacuum and these quarters of the sky, with all these seas and mountains, appear in the recurrent course of creation with their various hues, like those of the solar rays seen through the chink of a wall.

71. The gods and demigods appear again and again, and all people come and depart by turns, bondage and liberation are ever recurrent, and Indras and Somas ever reappear to view.

72. The god Nārāyana and the demigods appear by turns, and the sky is always revolving with the regents of all its sides, the sun and moon, clouds and winds.

73. The heaven and earth appear again like the lotus-flower full open to view, and having the mount Meru for its pericarp, and the Sahya peak for its filament.

74. The sun resumes his course in the maze of the sky like a lion, and destroys the thick darkness with his rays, as the lion kills the huge elephant with his beaming nails.

75. See again the moving moon shining with her bright beams, resembling the white filaments of flowers; and anointing the countenances of the ethereal goddesses, with sweet ambrosial light, and borne by the air and breezes of heaven.

76. Again the holy arbour of heaven sheds its heap of flowers, on the

deserts of meritorious men, as rewards of their virtuous acts.

77. Behold again the flight of time, riding as the eagle on its two wings of acts and actions, and passing with the noise of *pat-pat* over the vast maze of creation.

78. See another Indra appearing, after the by-gone lords of gods have passed away; and taking his seat on the lotus-like throne of heaven like a contemptible bee. (The passing lords of gods and men are as fleeting flies on flowers).

79. Again the wicked age of Kali appears to soil the holy *satya yuga*, as the black body of Nārāyana fills the clear waters of the deep, or as a blast of wind sweeps the dust of the earth on its pellucid surface.

80. Again doth time form the plate of the earth like a potter, and turn his wheel incessantly, to bring on the revolutions of his creations in successive *kalpas*.

81. Again doth the veteran time, who is skilled in the work of renovation, wither away the freshness of creation, as the autumnal winds blast the foliage of a forest, in order to produce them anew.

82. Again the dozen of zodiacal suns, rising at once and burning the creation, leaves the dead bodies all around, like the white bones lying scattered in a country.

83. Again the *pushkara* and *āvartaka* clouds, poured down their rain water, deluging the tops of the boundary mountains, and filling the face of the earth with foaming froth, swimming on the surface of one sheet of water.

84. And after the waters had subsided and the winds had ceased to blow; the world appeared as a vast vacuum void of all beings.

85. Again we see living beings filling the earth, and feeding for some years upon the moisture of its verdure, leaving their decayed bodies, and being mixed up with their souls in the universal spirit.

86. Again the Divine Mind stretches out other creations at other times, and these are drawn like pictures of fairylands (airy castles) in the

canvas of vacuum.

87. Again the creation appears to view, and again it is submerged in the water of deluge, both of which follow one another like the axles of a wheel.

88. Now consider, O Rāma! if there is any stability of any thing in this revolutionary world, beside its being a maze of continuous delusion.

89. The revolution of the world resembles the hallucination of Dāsūra's mind; it is a phantasia without any solidity in it.

90. The world appearing so extensive and thickly peopled, is but a fancied unreality like the erroneous appearance of two moons in the sky. It is made of unreality though appearing as real, and is not worth reliance by our ignorance of its nature.

CHAPTER XLVIII.—*Story of Dāsūra.*

Argument. Description of the vanity of worldly enjoyments, illustrated in the tale of Dāsūra.

Vasishtha continued:—All worldly men that are engaged in a variety of business, and are perverted in their understandings with a desire of opulence and enjoyments; can never learn the truth, until they get rid of their worldliness.

2. He only who has cultivated his understanding, and subdued his sensual organs, can perceive the errors of the world, as one knows a *bel* fruit held in his hand (*i.e.* as one knows the places on earth in a small globe).

3. Any rational being, who scans well the errors of the world, forsakes his delusion of egoism, as a snake casts off his slough.

4. Being thus paralysed (unconscious) of his selfishness, he has no more to be born; as a fried grain can never germinate, though it is sown in

the field, and lies for ever in it.

5. How pitiable is it that ignorant men take so much pains for the preservation of their bodies, which are ever subject to diseases and dangers; and liable to perish to-day or to-morrow at the expense of their souls.

6. Do not therefore, O Rāma! take so much care for the dull body like the ignorant; but regard only for the welfare of thy soul.

7. Rāma said:—Tell me Sir, the story of Dāsūra, which is illustrative of the visionary and air-drawn form of this rotatory universe, which is all hollow within.

8. Vasishtha replied:—Hear me rehearse to you, O Rāma! the narrative of Dāsūra, in illustration of the delusive form of the world, which is no more than the air-built utopia of our brains.

9. There is on the surface of this land, the great and opulent province of Magadha, which is full of flower trees of all kinds.

10. There is a forest of wide extending kadamba groves, which was the pleasant resort of charming birds of various sorts and hues.

11. Here the wide fields were full of corns and grains, and the skirts of the land were beset by groves and arbours; and the banks of rivulets were fraught with the lotuses and water lilies in their bloom.

12. The groves and alcoves resounded with the melodious strains of rustic lasses, and the plains were filled with blades of blossoms, bedewed by the nightly frost, and appearing as arrows of the god of love, *Kāma*.

13. Here at the foot of a mountain, decked with *karnikara* flowers, and beset by rows of plantain plants and kadamba trees, was a secluded spot over-grown with moss and shrubs.

14. It was sprinkled over with the reddish dust of crimson flowers borne by the winds, and was resonant to the warblings of water fowls, singing in unison with the melodious strains of aquatic cranes.

15. On the sacred hill overhanging that spot, there rose a kadamba arbor, crowded by birds of various kinds; and there dwelt on it a holy sage of great austerity.

16. He was known by the name of Dāsūra, and was employed in his austere devotion; sitting on a branch of his kadamba tree with his exalted soul, and devoid of passions.

17. Rāma said:—I want to know Sir, whence and how that hermit came to dwell in that forest, and why he took his seat on that high *kadamba tree*.

18. Vasishtha replied:—He had for his father, the renowned sage *Saraloman*, residing in the same mountain, and resembling the great Brahmā in his abstract meditation.

19. He was the only son of that sire, like Kacha the only progeny of Brihaspati, the preceptor of the gods, with whom he came to dwell in the forest from his boyhood.

20. Saraloma having passed many years of his life in this manner, left his mortal frame for his heavenly abode, as a bird quits its nest to fly into the air.

21. Dāsūra being left alone in that lonely forest, wept bitterly and lamented over the loss of his father, with as loud wailings as the shrieks of a heron upon separation from its mate.

22. Being bereft of both his parents, he was full of sorrow and grief in his mind; and then he began to fade away as the lotus blossom in winter.

23. He was observed in this sad plight by the sylvan god of that wood, who taking compassion on the forlorn youth, and accosted him unseen in an audible voice and said:—

24. O sagely son of the sage! why weepest thou as the ignorant, and why art thou so disconsolate, knowing the instability of worldly things?

25. It is the state of this frail world, that everything is unstable here; and it is the course of nature that all things are born to live and perish afterwards into nothingness.

26. Whatever is seen here from the great Brahmā down to the meanest object, is all doomed to perish beyond a doubt.

27. Do not therefore wail at the demise of thy father, but know like the rising and falling sun, every thing is destined to its rise and fall. (Here sun—the lord of the day—*ahah-pati*, is spelt *aharpati* by a *vārttika* of Kātyāyana).

28. Hearing this oracular voice, the youth wiped his eyes red hot with weeping; and held his silence like the screaming peacock at the loud sound of the clouds. (The peacock is said to cry at the sight, but to be hushed at the sound of a rainy cloud).

29. He rose up and performed the funeral ceremonies of his sire, with devoutness of his heart; and then set his mind to the success of his steady devotion.

30. He was employed in the performance of his austerities according to the Brāhmanic law, and engaged himself in discharging his ceremonial rites by the Sruta ritual, for the accomplishment of his sundry vows.

31. But not knowing the knowable (Brahma), his mind could not find its rest in his ceremonial acts, nor found its purity on the surface of the stainless earth. (The earth appears sullied to the tainted soul, but it is all unstained to the taintless soul, which views it full with the holy spirit of God).

32. Not knowing the fulness of the world with divine spirit, and the holiness of the earth in every place, he thought the ground polluted (by the original sin), and did not find his repose any where.

33. Therefore he made a vow of his own accord, to take his seat on the branch of a tree, which was untainted with the pollution of the earth. (Because the Lord said, "Cursed is the ground for thy sake"; but not so the trees growing upon it).

34. Henceforth said he, "I will perform my austerities on these branching arbours, and repose myself like birds and sylvan spirits, on the branches and leaves of trees."

35. Thus sitting on high, he kindled a flaming fire beneath him, and was going to offer oblations of living flesh on it, by paring bits of his shoulder blade (mixed with blood).

36. When the god of fire thought in himself that, as fire is the mouth whereby the gods receive their food, the offering of a Brāhman's flesh to it, would wholly burn down their faces. (Fire is the mouth of gods, says Veda, because the gods of early Aryans were distinguished from the savages for their taking cooked food and meat, while the latter took them raw for want of their knowledge of kindling fire. Again all flesh was palatable to the gods, except that of their brotherhood—Brāhmans).

37. Thinking so, the god of fire appeared before him in his full blaze, as the luminous sun appeared before the lord of speech—Brihaspati or Jupiter.

38. He uttered gently and said, "Accept young Brāhman your desired boon from me, as the owner of a store, takes out his treasure from the chest in which it is deposited".

39. Being thus accosted by the god, the Brāhman boy saluted him with a laudatory hymn; and after adoring him with suitable offerings of flowers, addressed him in the following manner.

40. "Lord! I find no holy place upon earth, which is full of iniquity and sinful beings; and therefore pray of thee to make the tops of trees, the only places for my abode."

41. Being thus besought by the Brāhman boy, the god pronounced "Be it so" from his flaming mouth, and vanished from his sight.

42. As the god disappeared from before him, like the day light from the face of the lotus-flower; the son of the sage being fully satisfied with his desired boon, shone forth in his face like the orb of the full moon.

43. Conscious of the success of his desire, his gladdened countenance brightened with his blooming smiles; just as the white lotus blushes with its smiling petals, no sooner it perceives the smiling moonbeams falling upon it.

CHAPTER XLIX.—*Description of Dāsūra's Kadamba forest.*

Argument. Comparisons of the Kadamba tree, and its branches, leaves, fruits and flowers and birds.

Vasishtha continued:—Thus Dāsūra remained in the forest reaching to the region of the clouds, and forming a stage for the halting of the tired horses of the meridian sun at midday. (*I.e.* as high as to reach the sphere of the sun at noon).

2. Its far stretching boughs spread a canopy under the vault of heaven on all sides, and it looked to the skies all around with its full blown blossoming eyes.

3. The gentle winds were shedding the fragrant dust from the tufts of its hanging hairs, which studded with swarms of fluttering bees, and its waving leaves like palms of its hands, were brushing over the face of its fairy welkin.

4. The banks with their long shrubbery, and the crimson filaments of their milk-white blossoms, were smiling like the fair faces of beauties, with their teeth tinged with reddish hue of betel leaves.

5. The creeping plants were dancing with delight, and shedding the dust from the pistils of their flowers, which were clustered in bunches and beaming with the lustre of the full bright moon.

6. The earth with its thickening thickets, and the warbling chakoras as amongst them, appeared as the milky path of heaven studded with stars singing their heavenly strains.

7. Groups of peacocks sitting on the tops of branching trees, appeared with variegated trains, like rainbows amidst the verdant foliage, seeming as bluish clouds in the azure sky.

8. The white *chowry* deer with half of their bodies hidden under the coverts of the woods, and their fore parts appearing without the thickets, appeared as so many moons with their dark and bright sides in

the sky.

9. The warbling of *chataks*, joined with the trill of *cuckoos*, and the whistling of *chakor*s, filled the groves with a continuous harmony.

10. Flocks of white herons sitting on their nestling boughs, seemed as bodies of *siddha* sylphs, sitting quietly beside their coverts in heaven.

11. Waving creepers with their ruddy leaflets shaking with the breeze, and their blooming blossoms beset by bees, resembled the Apsaras of heaven, flapping their rosy palms and looking at the skies.

12. The clusters of Kumuda or blue lotuses, moving on the sky-blue waters with their yellow filaments, and shedding their golden dust around, appeared as the rainbow and lightings, darting their radiance in the azure sky.

13. The forest with thousands of uplifted branches, seemed as the god Visva-rūpa lifting his thousand arms on high, and dancing with the breeze, with the pendant orbs of the sun and moon, suspended as the earrings to both his ears.

14. The groups of elephants lying underneath the branches, and the clusters of stars shining above them, gave the woodlands an appearance of the sky, with its dark clouds moving below the blazing stars above.

15. The forest was as the store house of all sorts of fruits and flowers, as the god Brahmā was the reservoir of all sorts of productions.

16. The ground glistened with the falling florets and the farina of the flowers, as the firmament glittered with the lustre of solar and stellar light.

17. The flights of birds flying on the boughs of trees, and those fluttering about their nests, and the flocks of fowls feeding on the ground, made the forest appear as a city with its people above, below and all about it.

18. Its bowers resembled the inner apartments of houses, with the blossoms waving as flags over them, and strewn over with the white farina of flowers, as they decorate the floors with flowers and powders, and hung flowers over them, as upon the windows of houses.

19. There was the joint harmony of the humming bees and buzzing beetles; the twittering of *chakoras* and parrots, and cooing of *cokilas* in the deep coverts of the woods; and issuing out of their holes like the music of songstresses, coming out in unison from the hollows of windows.

20. Birds of various kinds hovered about the coverts of the sylvan goddesses; as they were the only guests of their lonely retreats.

21. The bees were continually humming over the farinaceous pistils of flowers, and sounding water-falls were incessantly exuding from the high hills in its neighbourhood.

22. Here the gentle zephyrs were continually playing with the waving flowers; and the hoary clouds overtopped the lofty trees, as they do the tops of mountains.

23. The sturdy woods resembling high hills, were rubbed by the scabby cheeks of elephants, and stood unmoved though they were incessantly dashed by their huge legs and feet. (See *kumāra Sambhava*).

24. Birds of variegated plumage that dwelt in the hollows of the trees, were as the various races of beings dwelling in the person of Vishnu. (Vishnu means the residence of beings like *Virāja*).

25. With the movements of their painted leaves, resembling the fingers of their palms, the trees seemed to keep time with the dancing creepers, and point out the modes of their oscillation.

26. They danced also with delight with their branching arms and clasping armllets of the creepers, to think on the subsistence, that every part of their body affords to all kinds of living beings. (The produce of trees supplies the supportance of all living creatures).

27. And thinking how they are the support of thousands of creeping plants, which entwine round them as their consorts, they sing their joyous chime in the buzzing of the bees about them.

28. The flowers dropped down by the kind *siddha* (sylphs) from the trees, were hailed by the bees and cuckoos with their joyous notes and tunes.

29. The *kadamba* tree seemed by its blooming blossoms, to laugh to derision, the five woody arbors on the skirts which do not bear their flowers. (These are the banyan, bata and ficus religiosus, the mango, the fig tree and frondos. (*I.e.* [Bengali: unclear], and [Bengali: unclear] called [Bengali: unclear] or lords of woods)).

30. With its uplifted head reaching to the sky, and the flight of birds flying over it like the hairs on its head, it seemed to defy the *pārijata* tree of Indra's heaven.

31. The body of bees thronging all about its person, gave it the appearance of the thousand eyed Indra, with whom it vied in the greater number of its eyes.

32. It had a tuft of flowers on some part of its head, appearing as the hood of a snake decorated with gems, and seeming as the infernal serpent had mounted its top with his crowned head, in order to survey the wonders of heaven.

33. Besmeared with the pollen of its flowers, it appeared as the god Siva anointed with his powdered ashes; while its shady bowers overhung with luscious fruits, refreshed the passing travellers with rest and repast.

34. The *kadamba* arbour appeared as the garden of paradise, having alcoves under its thickening boughs, and grottos formed by the flowery creepers below it; while the birds of heaven hovered about it as its perpetual inhabitants.

CHAPTER L.—*Dāsūra's Survey of the Heavens.*

Argument. Dāsūra surveys all the sky from his seat on the Kadamba tree.

Vasishtha continued:—Dāsūra remained in this flowery arbour, as if he dwelt on a hill of flowers; and he felt in his mind the delight, which the flowery spring and its fruitage could infuse in the heart.

2. He mounted and sat over the high and airy top of the tree, and looked on all sides like the god Vishnu surveying the worlds.

3. There sitting on a branch which reached to the sky, he was employed in his devotion, devoid of fear and desire.

4. From this his leafy and easy couch of repose, he cast his curious eyes to view the wonders of nature on all sides.

5. He beheld a river at a distance glittering as a necklace of gold, and the summits of distant hills rising as nipples on the breast of the earth. The fair face of the sky appeared as the face of a fairy, covered under the blue veil of a cloud.

6. The verdant leaves of trees were as the green garb of this fairy, and the clusters of flowers were as garlands on her head; the distant lakes appearing as water-pots, were decorated by their aquatic plants and flowers.

7. The fragrance of the blooming lotuses, seemed as the sweet breathing of the fairy; and the gurgling of the waterfalls, sounded as the trinkets fastened to her feet.

8. The trees touching the skies; were as the hairs on her body, the thick forests resembled her thighs, and the orbs of the sun and moon, were as earrings pendant on her ears.

9. The fields of corn seemed as pots of her sandal paste, and the rising hills were as her breasts, covered by the cloudy mantle on their tops.

10. The seas with their lucent waters were as her mirrors, to reflect the rays of her jewels of the starry frame. (The stars are explained in the gloss as drops of sweat on her person).

11. The season fruits and flowers were as embroideries on her bodice,

and the rays of the sun and moon were as powders over her body, or as the pasted sandal on her person.

12. The clouds covering the landscape were as her garment, and the trees and plants on the borders, were as the fringes or the skirts of her raiment. In this manner he beheld all the ten sides of heaven as full with the form of a fairy queen.

CHAPTER LI.—*Dāsūra's Begetting a son.*

Argument:—Mental sacrifices of Dāsūra, and his production and instruction of a son begotten by the sylvan goddess.

Vasishtha continued:—Thenceforward Dāsūra remained as an ascetic in his hermitage, in that forest, and was known as the Kadamba Dāsūra, and a giant of austere devotion.

2. There sitting on the leaves of the creepers growing on the branch of that tree, he looked up to heaven, and then placing himself in the posture of *padmāsana*, he called back his mind to himself.

3. Unacquainted with spiritual adoration, and unpracticed to the ceremonial ritual, he commenced to perform his mental sacrifice, with a desire of gaining its reward.

4. Sitting on the leaves of the creepers in his aerial seat, he employed his inward spirit and mind, in discharging his sacrificial rites, of the sacred fire and horse sacrifice.

5. He continued there for the space of full ten years, in his acts of satisfying the gods with his mental sacrifices of the bull, horse and human immolations, and paying their honorariums in his mind.

6. In process of time, his mind was purified and expanded, and he gained the knowledge of the beatification of his soul. (It is believed that ceremonial acts, lead to the knowledge productive of spiritual bliss).

7. His ignorance being dispelled, his heart became purified of the dirt of worldly desires; and he came to behold a sylvan goddess, standing beside his leafy and mossy seat.

8. She was a body of light and dressed in a robe of flowers; her form and face were beautiful to behold, and her large bright eyes turned wistfully towards him.

9. Her body breathed the fragrance of the blue lotus, and her figure charmed his inmost soul. He then spoke to the goddess, standing before him with her down cast looks.

10. What art thou, O tender dame! That lookest like a creeper fraught with flowers, and defiest the god Cupid with thy beauteous form and eyes, resembling the petals of the lotus.

11. Why standest thou as Flora, the befriending goddess of flowering creepers? Thus accosted, the dame with deer-like eyes and protuberant bosom replied to him.

12. She said to the hermit with a sweet and charming voice in the following manner:—"Mayst thou prosper in obtaining the objects of thy wishes:—

13. "For any thing which is desirable and difficult of attainment in this world, is surely obtainable when sought after with proper exertion by the great":—

14. "I am, O Brāhman! a sylvan goddess of this forest, which is so full of creeping plants, and decorated by the beautiful *kadamba* trees.

15. "Here I strayed to witness the festive mirth of the sylvan goddesses, which always takes place on this thirteenth day of the lunar month of chaitra in this forest.

16. "I saw here my companions enjoying their festival of love, and felt myself sorry to think of my childlessness among them.

17. Finding thee accomplished in all qualifications, I have resorted hither with my suit of begetting a son by thee.

18. "Please Sir, to procreate a son in me, or else I will put my person in the flames, to get rid of my sorrow of childlessness.

19. Hearing the sylvan dame speaking in this manner, the hermit smiled at her, and spoke kindly to her with presenting her a flower with his own hand, and said:—

20. Depart O damsel! and betake thyself to the worship of Siva for a whole month, and then thou shalt like a tender creeper, beget a boy as beautiful as a bud by this time of the year.

21. But that son of thine, whom thou didst desire of me at the sacrifice of thy life, will betake himself to austerities like mine, and become a seer like myself (because he will be born of my blessing to thee).

22. So saying the sage dismissed the suppliant dame now gladdened in her face, and promised to perform the necessary for her blessing's sake.

23. The lotus-eyed dame then retired from him, and went to her abode; and the hermit passed his months, seasons and years in his holy meditation.

24. After a long time the lotus-eyed dame returned to the sage with her boy, now grown up to the twelfth year of his age.

25. She made her obeisance and sat before him with her boy of the moon bright face; and then uttered her words, sweet as the murmur of the humble bee, to the stately Āmra tree.

26. This sir, is the would be son (*bhāvya*) of both of us, who has been trained up by me in all the branches of learning. (The Veda and its branches. The future *bhāvya*—would be, should be the preter *bhāvita*—was to be).

27. He is only untaught in the best knowledge, which releases the soul from its return to this world of troubles. (By the best or *subha* knowledge, is meant the *para*—superior or spiritual learning).

28. Do you now my lord! deign to instruct him in that knowledge, for who is there that should like to keep his own boy in ignorance (of his future and best welfare)?

29. Being thus besought by her, he bespoke to the tender mother, to leave the child there and depart her own way.

30. She being gone, the boy remained submissive to his father, and dwelt by his side as his pupil, like Aruna (Ouranus) waiting upon the sun.

31. Inured in austerity, the boy continued to receive his best knowledge from the various lectures of his father, and passed a long time with him in that place, under the name of the sage's son.

32. The boy was taught in various narratives and tales, and with many examples and ocular instances; as also in historical accounts and evidences of the Veda and Vedānta (for his best knowledge of spirituality).

33. The boy remained attendant on the lecture of his father, without feeling any anxiety; and formed his right notions of things by means of their antecedents. (The antecedent or preliminary causes of right judgements are, perceptions, inferences, comparisons and testimony or authoritative statements of sāstras. (These are originally termed as pratyaksha, anumiti, Upamiti and Sabda or Sabda-bodha)).

34. The magnanimous father thus instilled true knowledge into the mind of his boy, by means (of the quadruple process) of right reasoning and correct diction, rather than regarding the elegance of expression; as the cloud indicates the approaching rain to the peacock by its hoarse sounds. (The quadruple process as mentioned above.)

CHAPTER LII.—*Grandeur of the Air-born King.*

Argument. Description of Dominions of the Air-born King, and the Frailty of Worldly possessions.

Vasishtha continued:—It was on one occasion that I passed by that (Dāsūra's) way in my invisible body, to bathe in the heavenly stream of *mandākinī* (milky way) in the etherial regions.

2. After my departure from that region by the way of the Pleiades (saptarshi), I arrived to the spot where Dāsūra dwelt on his high Kadamba tree.
3. I came to listen to a voice proceeding from the hollow of the tree in the forest, which was as charming as the buzzing of the bee, fluttering about the bud of a lotus.
4. Attend my intelligent son! said he, to a narrative that I will relate unto thee by way of a simile of worldly things, and it is pleasant to hear.
5. There is a very powerful King renowned in all the three worlds for his great prosperity. His name is Khottha or Air-produced, and able to grasp the whole world. (Like the air whereof he was born. Kha, Khao and Khavi yet un, is empty air in Sanskrit, Hebrew and Arabic, and Khali in Persian and Urdu).
6. All the lords of the earth bend their heads lowly under his rule, and bear the badge of their submission to him with as great an honour, as poor men are proud to carry about a bright gem on the head.
7. He exulted in his valour and the possession of all kinds of rarities, and there is no one in the three worlds, that is able to bring him under his subjection.
8. His unnumbered acts and exploits, are fraught with successive pain and pleasure; and they are as interminable as the continuous waves of the sea.
9. No one has been able to check the prowess of that mighty brave by force of fire or sword, as none hath ever been able to press the air or wind in his hand.
10. Even the gods Indra, Upendra and Hara, have fallen short of following his steps in his ambitious pursuits, and the splendid inventions of his imagination.
11. With his triple form of the sātāvika, rājasika and tāmasika qualities, he encompasses the world, and is enabled to accomplish all

sorts of actions. (These are the qualities of goodness, moderation and excess, or the three states of deficiency, mediocrity and excess of moral acts, according to the text of Aristotelean Ethics. But I would prefer to call them the positive, comparative and superlative virtues, or rather the minimum, mean and maximum states of virtues).

12. He is born in the extensive vacuity (of the spirit of Brahma), with his triple body as that of a bird (viz; the flesh and bones and the feathers, and remains in vacuum as the air and the sound).

13. He has built a city in that unlimited space of the Universe, having fourteen provinces (*chaturdasa Bhuvana*) (the planetary spheres), in its triple divisions (tribhuvana) of the earth and regions above and below it.

14. It is beautified with forests and groves and pleasure-lawns and hills, and bounded by the seven lakes of pearly waters on all sides. (The city signifies the earth and the lakes the seven oceans in it).

15. It is lighted by two lamps of hot and cooling light (the sun and moon), which revolve above and below it in their diurnal and nocturnal courses, as those of righteous and nefarious people. (The original words, as the courses *divā*, and *nisācharas* or the day and nightfarers).

16. The king has peopled this great city of his with many selfmoving bodies (animals), which move in their spheres quite ignorant of themselves (*i.e.* of their origin, their course and their fates).

17. Some of these are appointed in higher and some in lower spheres, and others move in their middle course; some destined to live a longer time, and others doomed to die in a day (as the ephemerids).

18. These bodies are covered with black skins and hairs (as thatched huts), and furnished with nine holes (as their doors or windows); which are continually receiving in and carrying out the air to keep them alive.

19. They are supplied with five lights of sensation and perceptions and supported by three posts of the two legs and the back bone, and a frame work of white bones for the beams and bamboo rafters. It is plastered

over with flesh as its moistened clay (or mud wall), and defended by the two arms as latches on door way.

20. The Great king has placed his sentinel of the Yaksha of egoism as a guard of this house; and this guard is as ferocious as a Bhairava in dark (ignorance), and as timorous as a *Bhairava* by the day (i.e. Egoism brags in ignorance, but flies before the day-light of reason).

21. The masters of these locomotive bodies, play many pranks in them, as a bird plays its frolics in its own nest.

22. This triformed prince (the mind) is always fickle, and never steady in any; he resides in many bodies and plays his gambles there with his guard of egoism, and leaves one body for another at will, as a bird alights from one branch upon another.

23. This fickle minded prince is ever changeful in his will; he resides in one city and builds another for his future habitation.

24. Like one under the influence of a ghost, he stirs up from one place and runs to another, as a man builds and breaks and rebuilds his aerial castle at his hobby.

25. The Mind sometimes wishes to destroy its former frame and remove to another, and effects its purpose at will.

26. It is produced again as the wave of the sea, after it had subsided to rest; and it pursues slowly and gradually a different course in its renewed course of life.

27. This prince sometimes repents of his own conduct and acts in his new life, and then laments for his ignorance and miseries and knows not what to do.

28. He is sometimes dejected by sorrow and at others elated by success, like the current of a river, now going down in the hot season, and again overflowing its banks in the rains.

29. This king is led by his hobbies like the waters of the sea by the winds; it puffs and swells, falls and rises, runs fast and ceases to flow at once as in a calm.

CHAPTER LIII.—*Description of the Mundane City.*

Argument. Interpretation of the Parable of the Air-born prince, and exposition of the Universe as the production of our Desires.

Vasishtha continued:—The boy then asked his holy sire, who was sitting reclined on his sacred Kadamba tree, in the midst of the forest of the great Jambudvīpa in the gloom of the night.

2. The son said:—Tell me Sir, who is this Air-born prince of Supernatural form, about whom you related to me just now; I do not fully comprehend its meaning, and want it to be explained to me clearly.

3. You said sir, that this prince constructs for himself a new abode, whilst residing in his present body; and removes to the same after he has left the old frame. This seems impossible to me, as the joining of one tense with another, the present with the future.

4. Dāsūra replied:—Hear me tell you my son, the meaning of this parable, which will explain to you the nature of this revolutionary world in its true light.

5. I have told you at first that a non-entity sprang in the beginning from the entity of God, and this non-entity being stretched out afterwards (in the form of illusion), gave rise to this illusory world called the cosmos.

6. The vacuous spirit of the Supreme Deity, gives rise to his formless will, which is thence called Air-born (or the mind). It is born of itself in its formless state from the formless Spirit, and dissolves itself into the same; as the wave rising from and falling in the bosom of the sea. (Thus in the beginning was the Will and not the Word, and the Will was in God, and the Will was God; and it rises and sets in the Spirit of God).

7. It is the Will which produces every thing, and there is nothing

produced but by the Will. The Will is self-same with its object, which constitutes and subsists in it; and it lives and dies also along with its object. (The will of the willful mind, dwells on some subject or other while it is living; but it perishes when it has no object to think upon, and melts into insensibility; or else it continues to transmigrate with its thoughts and wishes for ever).

8. Know the gods Brahmā, Vishnu, Indra, Siva and the Rudras, as offspring of the willful Mind; as the branches are the offshoots of the main tree, and the summits are projections of the principal mountain.

9. This Mind builds the city of the triple world, in the vacuum of Brahma (like an air-drawn castle); by reason of its being endowed with intelligence from Omniscience, in its form of Virinchi (vir-incho-ativus).

10. This city is composed of fourteen worlds (planetary spheres) containing all their peoples; together with chains of their hills and forests and those of gardens and groves.

11. It is furnished with the two lights of the sun and moon, (to shine as two fires by day and night); and adorned with many mountains for human sports. (Hence the mountainous Gods of old, are said to be the sportive *Devas*; *divi devāh divayanti*).

12. Here the pearly rivers are flowing in their winding courses, and bearing their swelling waves and rippling billows, shining as chains of pearls under the sunbeams and moonlight.

13. The seven oceans appear as so many lakes of limpid waters, and shining with their submarine fires, resembling the lotus-beds and mines of gems beneath the azure sky.

14. It is a distinguished place of gods, men and savages, who make their commerce here, with commodities (of virtue and vice), leading either to heaven above or to the hell below.

15. The self-willed King (the mind), has employed here many persons (as *dramatis personae*), to act their several parts before him for his pleasure.

16. Some are placed high above this stage to act as gods and deities, and others are set in lower pits of this earth and infernal regions, to act their miserable parts—as men and Nāgas. (The Nāgas are snakes and snake worshippers, living in subterraneous cells like the serpentine race of Satan. The Bara and Chhotā Naghores, and the Naga hill people of Assam are remnants of this tribe).

17. Their bodies are made of clay, and their frame work is of white bones; and their plastering is the flesh under the skin as a pneumatic machine.

18. Some of these bodies have to act their parts for a long while, while others make their exits in a short time. They are covered with caps of black hairs, and others with those of white and grey on their heads.

19. All these bodies are furnished with nine crevices, consisting of the two earholes, two sockets of the eyes, and two nostrils with the opening of the mouth, which are continually employed in inhaling and exhaling cold and hot air by their breathings. (These airs are the oxygen and nitrogen gases).

20. The earholes, nostrils and the palate, serve as windows to the abode of the body; the hands and feet are the gate ways, and the five inner organs are as lights of these abodes.

21. The mind then creates of its own will the delusion of egoism, which like a *yaksha* demon takes possession of the whole body, but flies before the light of knowledge.

22. The mind accompanied by this delusive demon, takes great pleasure in diverting itself with unrealities (until it comes to perceive their vanity by the light of reason).

23. Egoism resides in the body like a rat in the barn-house, and as a snake in the hollow ground. It falls down as a dew drop from the blade of a reed, upon advance of the sunlight of reason.

24. It rises and falls like the flame of a lamp in the abode of the body, and is as boisterous with all its desires, as the sea with its ceaseless waves.

25. The Mind constructs a new house for its future abode, by virtue of its interminable desires in its present habitation; and which are expected to be realized and enjoyed in its future state.

26. But no sooner it ceases to foster its desires, than it ceases to exist, and loses itself in that state of Supreme bliss of which there can be no end. (Freedom from desire, is freedom from regeneration).

27. But it is born and reborn by its repeated desires, as the child sees the ghost by its constant fear of it. (Every desire rises as a spectre to bind).

28. It is egoism (or the belief of one's real entity), that spreads the view of this miserable world before him; but absence of the knowledge of self-entity, removes the sight of all objects from view, as the veil of thick darkness hides all things from sight. (Without the subjective there can be no knowledge of the objective).

29. It is by one's own attempt in this way, that he exposes himself to the miseries of the world; and then he wails at his fate like the foolish monkey, that brought on its own destruction, by pulling out the peg from the chink of the timber (which smashed its testes. See Hitopadesa).

30. The mind remains in eager expectation of the enjoyment of its desired objects, as the stag stood with its lifted mouth, to have a drop of honey fall into it, from a honey-comb hanging on high.

31. The wistful mind now pursues its desired objects, and now it forsakes them in disgust; now it longs for joy, and then grows sulky at its failure like a fretful child.

32. Now try diligently, my boy, to extricate thy mind from all outward objects, and fix thy attention to the inward object of this meditation.

33. The willful mind takes at its will its good, bad and moderate or sober forms; known under the names of *satva*, *rajas* and *tamas* (as defined before).

34. The bad or vitiated form of the mind delights in worldliness, and by bemeaning itself with all its greedy appetites, reduces itself to the

state of worms and insects in its future births.

35. The good disposition of the mind is inclined towards virtuous deeds, and the acquisition of knowledge; and by these means advances both to its soleness and self enjoyment (*i.e.* to its full liberation and the state of the highest Brahma).

36. In its form of moderation, it is observant of the rules and laws of society, and conducts itself in the world in the company of friends and members of the family.

37. After relinquishment of all these three forms, and abdication of egoism and desires, it reaches to the state of the absolute Supreme Being.

38. Therefore shun the sight of the visibles, and repress your fleeting mind by your sober intellect; and diminish your desires for all internal as well as external goods. (*I.e.* both mental qualifications and outward possessions).

39. For though you may practice your austerities for a thousand years, and crush your body by falling from a precipice upon stones;—

40. Or although you burn your body alive on a flaming pyre, or plunge yourself into the submarine fire; or if you fall in a deep and dark pit or well, or rush upon the edge of a drawn and sharp sword;—

41. Or if you have Brahmā himself or even Siva for your preceptor, or get the very kind and tender hearted ascetic for your religious guide;—(The *guru* of this nature probably alludes to Buddha, or Jina according to some, or to Dattātreyā or Durvāsā according to others. Gloss).

42. Whether you are situated in heaven or on earth, or in the regions of pātāla—the antipodes below; you have no way of liberation, save by keeping your desires under subjection.

43. Exert your manliness therefore, in domineering over your irresistible and violent desires and passions, which will secure to you the pure and transcendent joy of peace and holiness.

44. All things are linked together under the bandage of cupidity; and this band being broken asunder, makes the desired objects vanish into nothing.

45. The real is unreal and the unreal is real, as the mind may make it appear to be; all reality and unreality consists in our conception of them, and in nothing besides.

46. As the mind conceives a thing to be, so it perceives the same in actuality; therefore have no conception of anything, if you want to know the truth of it.

47. Do you act as the world does, without your liking or disliking of any thing; and thus the desires being at an end, the intellect will rise to the inscrutable beyond the knowledge of the mind.

48. The mind which having sprung from the Supreme Soul in the form of goodness, is inclined afterwards towards the unrealities of the world; surely alienates itself from the Supreme, and exposes itself to all sorts of misery.

49. We are born to the doom of death, but let us not die to be reborn to the miseries of life and death again. It is for the wise and learned to betake themselves to that state, which is free from these pains.

50. First learn the truth, and attain to the true knowledge of your soul; and then abandon all your desire and dislike of the world. Being thus prepared with a dead-like insensibility of your internal feelings, you will be enabled to come to the knowledge of that transcendental state, which is full of perfect bliss and blessedness.

CHAPTER LIV.—*Corrective of Desires.*

Argument. The rise, progress and decline of Human Wishes.

The Son asked:—What is this desire, father? how is it produced and grown, and how is it destroyed at last?

2. Dāsūra replied:—The desire or will is situated in the mind or mental part of the one eternal, universal and spiritual substance of God.

3. It gets the form of a monad from a formless unit, and then by its gradual expansion extends over the whole mind, and fills it as a flimsy cloud soon covers the sky.

4. Remaining in the divine Intellect, the mind thinks of thinkables, as they are distinct from itself; and its longing after them is called its desire, which springs from it as a germ from its seed.

5. The desire is produced by the desiring of something, and it increases of itself both in its size and quantity, for our trouble only, and to no good or happiness at all.

6. It is the accretion of our desires which forms the world, as it is the accumulation of waters which makes the ocean; you have no trouble without your desire, and being free from it, you are freed from the miseries of the world (wherein one has to buffet as in the waves and waters of the sea).

7. It is by mere chance, that we come to meet with the objects of our desire; as it is by an act of unavoidable chance also, that we are liable to lose them. They appear before us as secondary luminaries in the sky, and then fly away as the mirage vanishes from view.

8. As a man who has the jaundice by eating a certain fruit, sees every thing as yellow as gold with his jaundiced eye; so the desire in the heart of man, pictures the unreal as a reality before him.

9. Know this truth that you are an unreality yourself, and must become an unreality afterwards. (Because there is but one self-existent entity, and all besides is but suppositions not entities).

10. He who has learnt to disbelieve his own existence and that of all others, and knows the vanity of his joy and grief, is not troubled at the gain or loss of any thing (which is but vanity of vanities, the world is vanity).

11. Knowing yourself as nothing, why do you think of your birth and your

pleasures here? You are deluded in vain by the vanity of your desires.

12. Do not entertain your desires, nor think of anything which is nothing; it is by your living in this manner, that you may be wise and happy.

13. Try to relinquish your desire, and you will evade all difficulties; and cease to think of anything, and your desire for it will disappear of itself.

14. Even the crushing of a flower is attended with some effort, but it requires no effort to destroy your desire, which vanishes of itself for want of its thought.

15. You have to expand the palm of your hand, in laying hold of a flower; but you have nothing to do in destroying your frail and false desire.

16. He that wants to destroy his desire, can do it in a trice, by forgetting the thought of his desired object.

17. The thoughts being repressed from other objects, and fixed in the Supreme Spirit, will enable one to do what is impossible for others to effect.

18. Kill your desire by desiring nothing, and turn your mind from all things, by fixing it in the Supreme, which you can easily do of yourself.

19. Our desires being quieted, all worldly cares come to a stand still, and all our troubles are put to a dead lock.

20. Our wishes constitute our minds, hearts, lives, understandings and all our desiderative faculties; all which are but different names for the same thing without any difference in their signification.

21. There is no other business of our lives than to desire and to be doing, and when done to be desiring again: and as this restless craving is rooted out of the mind, it sets it free from all anxiety.

22. The world below is as empty, as the hollow sky above us; both of

those are empty nothings, except that our minds make something or other of them, agreeably to its desire or fancy.

23. All things are unsubstantial and unsubstantiated by the unsubstantial mind; thus the world being but a creation of our fancy a desideratum, there is nothing substantial for you to think about.

24. Our reliance on unrealities proving to be unreal, leaves no room for our thinking about them; the suppression of their thoughts produces that perfection, *insouciance*, than which there is nothing more desirable on earth. Forget therefore all that is unreal.

25. The nice discernment of things, will preserve you from the excess of joy and grief, and the knowledge of the Vanity of things, will keep out your affection for or reliance on any person or thing.

26. The removal of reliance upon the world, removes our attachment to it; and consequently prevents our joy or sorrow at the gain or loss of any thing.

27. The mind which becomes the living principle, stretches out its city of the world by an act of its imagination; and then turns it about as the present, past, and future worlds (*i.e.* The mind produces, destroys and reproduces the world, as it builds and breaks and rebuilds its aerial castles).

28. The mind being subject to the sensational, emotional and volitive feelings; loses the purity of its intellectual nature, and plays many parts by its sensuousness.

29. The living soul also forgets the nature of the universal soul from which it is derived, and is transformed to a puny animalcule in the heart of man, where it plays its pranks like an ape in the woods.

30. Its desires are as irrepressible, as the waves of the ocean, and they rise and fall by turns like the waves, in expectation of having every object of the senses.

31. Our desire like fire, is kindled by every straw; and it burns and blows out in its invisible form within the mind.

32. Our desires are as fickle as flashes of lightning, and proceed from the minds of the ignorant, as the lightning darts itself from the watery clouds ([Bengali: nalada]); they are equally fleeting and misguiding, and must be speedily avoided by the wise.

33. Desire is undoubtedly a curable disease, as long as it is a transient malady of the mind; but it becomes incurable, when it takes a deep root in it.

34. The knowledge of the unreality of the world, quickly cures the disease of desire; but the certainty of worldly knowledge, makes it as incurable as the impossibility, of removing the blackness of a coal.

35. What fool will attempt to wash a coal white, or convert a materialist to a spiritualist? Or turn a raven or Negro to whiteness?

36. But the mind of a man, is as a grain of rice covered under its husk, which is soon unhusked upon the threshing-floor.

37. The worldliness of the wise, is as soon removed as the husk of rice, and the blackness of a cooking kettle.

38. The blemishes of a man, are blotted out by his own endeavours; wherefore you must try to exert yourself to action at all times.

39. He who has not been able to master over his vain desires, and hobby whims in this world, will find them vanish of themselves in course of time, as nothing false can last for ever.

40. The light of reason removeth the false conception of the world, as the light of the lamp dispels the darkness from the room at sight, and night vision removes the secondary moon (of optical deception).

41. The world is not yours, nor are you of this world; there is no body nor anything here akin to you, nor are you so to any; never think otherwise, nor take the false for true.

42. Never foster the false idea in your mind, that you are master of large possessions and pleasant things; for know yourself and all pleasant things, are for the delight of the Supreme Maker and Master of all.

CHAPTER LV.—*Meeting of Vasishtha and Dāsūra.*

Argument. Dāsūra's reception of Vasishtha, their conversation and Parting.

Vasishtha said:—Hear me, Rāma, that art the delight of Raghu's race, and shimest as the moon in the firmament of Raghu's family; that after I heard the conversation that was going on between Dāsūra and his son:—

2. I alighted from the sky on the top of the Kadamba tree, which was decorated with its verdant leaves, and beautiful fruits and flowers; and then with my spiritual body, I sat myself slowly and silently on the top of the tree, as a light cloud alights on the summit of a mountain.

3. I beheld Dāsūra there, sitting as a giant by subduing the organs of his body, and shining with the lustre of his devotion, as the fire blazing with its flame.

4. The lustre issuing from his body, had strewn his seat with purple gold, and lighted that spot, as the sun-beams emblazon the world.

5. Seeing me presenting myself before him, Dāsūra spread a leafy seat for me to sit down, and then honoured me according to the rules of ceremonial law.

6. Then I joined with the luminous Dāsūra in continuation of his discourse, which was meant for the edification of his son, and salvation of mankind from the miseries of life.

7. I then with permission of Dāsūra, looked into the hollow of the tree, and the herds of stags pasturing fearlessly about it, and grazing and gathering about it.

8. It was as delightful as a bower overhung with creepers, where the smiling flowers were shedding their light, and breathing their fragrance to the winds.

9. The chowry deer flapped their long hairy and moon-bright tails, against the herbaceous arbour, as the white flimsy clouds sweep over the sky.

10. The tree was adorned with fringes of pearly dewdrops, and arrayed all over with the flowery garb of his blossoms.

11. Smear'd with the dust of its flowers, it appeared to be anointed with sandal paste; while its blowsy bark mantled it in roseate red.

12. Decorated with flowers, the tree seemed to stand in its bridal attire; and resembled the bridegroom in mutual embrace with the twining brides.

13. The bowers of shrubberies all around, resembled the leafy huts of hermits, which with their overtopping blossoms, seemed as a city, flaring with flying flags (or banners) in festivity.

14. Shaken by the stages in the act of rubbing their bodies, the trees darted their flowers in abundance upon the ground; and the border-lands were as shattered, as if they were broken by the horns of fighting bulls.

15. Peacocks daubed with dust of flowers, and flying on the top of the adjacent hill, appeared as evening clouds gliding over it.

16. Here the goddess Flora seemed to be sporting in the lawns, with the roseate flowers in her hands, and smiling sweetly in the blooming blossoms; she revelled with the nectarine honey of flowers; and shed her beauty on all sides.

17. The closing buds resembling her eyelids, were lulled to sleep by the forest breeze, breathing incessantly with the fragrance of the flowers. The clusters of flowers forming her breasts, were hid under the bodice of leaves.

18. She sat at the window of her alcove, formed by the twining plants and creepers, and was dressed in the purple garb of the flying farina of flowers.

19. She swang in her swinging cradle of bluish blossoms, and was adorned with various floral ornaments from her head to foot.

20. She moved about the flowers in the garb of the sylvan goddess and looking with her cerulean eyes of fluttering blue-bees on all sides; and sang to them in the sweet notes of the black kokila in the arbours.

21. The bees tired with their labour of love, refreshed themselves with sipping the dew-drops trickling on the tops of the flowers, and then making their repast on the farinaceous meal, slept together with their mates, in the cells of the flower cups.

22. The couples of bees dwelling in the cells of flowers, and giddy with sipping the honey of the flower cups; were humming their love tunes to one another.

23. The sage remained attentive for a moment to the murmur, proceeding from the village beyond the forest; and now he listened with pricked up ears, to the busy buzz of blue-bees and flies at a distance.

24. The sages then beheld with their down cast looks on moon-beams, which were spread like a sheet of fine linen on the blades of grass upon the ground below.

25. They beheld the beautiful antelopes, which slept in their leafy beds on the ground, below the stretching boughs of shady trees, as if they were the progeny of their native forest.

26. They saw the fearless birds chirping upon the branches, and others sleeping confident in their nests; and they beheld the ground covered by living creatures, feasting on the ripe fruits fallen below.

27. They saw the long lines of black-bees, lying mute on the ground like strings of beads, and blackening it with their sable bodies.

28. The forest was redolent with fragrance, and the sky was overhung by a cloud of flowers; the dust of Kadamba blossoms tinged the ground with ambergrease, and the Kadamba fruits covered the face of the land.

29. What need is there of saying more, than that there was no part of the tree, which was not useful to living beings.

30. Here the deer were sleeping on the fallen leaves and there were others resting on the barren ground; the birds sat on the banks and beaches of the rivulets all about that lofty tree.

31. As they were viewing in this manner the beauties of the forest, the night passed away as soon as a night of festivity.

32. The son of the hermit kept conversing with me on many subjects, and derived many useful instructions from my teaching.

33. As we had been conversing with one another on different subjects, the night passed away as soon as that of a conjugal pair.

34. Now it began to dawn, and the blushing flowers commenced to open their petals; while the host of the stars on high, disappeared from their arena of the sky.

35. I then took my departure, and was followed by the hermit and his son to some distance from their Kadamba tree, where I left them for my aerial course to the heavenly stream.

36. There having performed my holy ablution, I came down under the vault of heaven, and then entered the celestial region of the sages, which is situated in the midway sky.

37. Now I have related to you, Rāma, this story of Dāsūra, that you may learn from his instance the unreality of the apparent world, and as it is but a shadow of the ideal one (in the Divine mind).

38. It was for this reason, that I have given you the narrations of Dāsūra, by way of explanation of the phenomenal world, as a shadow of the noumenal.

39. Now therefore know the Spirit like Dāsūra, and imitate his example in the magnanimity of your soul. Forsake the unreal, and pursue the reality for your permanent delight.

40. Rub out the dirt of desire from your mind, and see the image of truth in it as in a mirror; you will thus attain to the highest state of knowledge, and be honoured in all worlds as a perfect being.

CHAPTER LVI.—*On the Soul and its Inertness.*

Argument. Consideration of the activity and inactivity of the Soul, and the Vanity of the Visibles.

Vasishtha continued:—Knowing the world as a nihility, you must cease to take any delight in it; for what reasonable being is there in it that would delight in its unreality.

2. If you take the phenomenal world for a reality, you may continue to enslave yourself to the unreal material; and lose the spiritual nature of your soul.

3. Or if you know it to be a temporary existence, why then should you take any interest in what is so frail and unstable, rather than care for your immortal soul?

4. The world is no substantial existence, nor are you a being of its unsubstantiality; it is only a clear reflection of the divine mind, and extending over all infinity. (And which is refracted into all individual minds as in prismatic glasses).

5. The world is neither an agent itself, nor is it the act of any agent at all; it is simply the reflexion of the noumenal, without any agency of its own.

6. Whether the world is with or without an agent, or has a maker or not, yet you can not tell it as a real substance, except that it appears so to your mind.

7. The soul is devoid of all organs of action, and with all its activity, it remains motionless and without action, as anything that is inactive and immovable.

8. The world is the production of a fortuitous chance (Kākatāliya Sanyoga), and none but boys place any reliance in it. (The world here

means our existence in it, which is an act of chance).

9. The world is neither stable nor fragile, but it is mutable from one state to another, as it is known by its repeated reproductions and visibility to us.

10. It is neither everlasting, nor is it a momentary thing; its constant mutability contradicts its firmness; and its nihility, (as stated before) is opposed to its temporariness. (The dictum of the Veda of the eternity of *asat*—nullity, nullifies its temporariness).

11. If the soul is the active power without its organs of action, it must be unfailing and entire; because the continuance of its inorganic operations can not weaken its powers. (I.e. the performance of bodily actions debilitates the body; but the immaterial mind is not impaired by its activity).

12. Therefore there is an irresistible destiny, which is absolutely overruling; it is existence and inexistence itself, it is sedate and continuous, and all visible perturbations are but false appearances.

13. The limit of a hundred years of human life, is but a very small portion of unlimited duration; it is therefore very astonishing that any one should be concerned with this small portion of his existence, here (in utter disregard of his eternal life).

14. Granting the durability of worldly affairs, yet they are not deserving of your reliance; for what faith can you rely on the union of two such opposites as the mind and matter? (The one being sensible and the other insensible, the one being infinite and imperishable, and the other a finite and frail substance).

15. But if the state of worldly things be unsteady and uncertain, it can not be deserving of your confidence. Say, can you be sorry at the dissolving of the foam and froth of the milk or water, then why should you lament at the loss of the perishable? (So said the Grecian philosopher: yesterday I saw a fragile breaking, and today I saw a mortal die).

16. Know, O strong armed Rāma! that reliance on the world, is the fetter of the soul to it; it does not behove any body to join the perishable

and imperishable together like the water and its froth. (The one being lasting and the other a transient thing).

17. Although the soul is the agent (or source) of all actions, yet it remains as no agent at all; it is unconnected with its actions, as the lamp with its light. (The mind being the doer of actions and not the soul).

18. Doing all it does nothing, but like the sun directs the business of the day without doing anything by itself. It moves like the sun without moving from its place, but retains its station in its own orbit. (The sun is the causal agent of diurnal duties, but men are the active agents of their actions).

19. There is some other hidden cause guiding the course of the world, beside the soul and body; as there is an unknown cause of the course of the Aruna river, notwithstanding its being blocked by stones.

20. When you have known this for certain, O Rāma by your own proficiency, and have well ascertained this truth by its clearest evidence:—

21. You ought no more to place any reliance on material things, which are as false as an ambient flame, or a vision in dream, or as any falsehood whatever.

22. As a stranger is not to be taken into your friendship, on his first appearance; so you must never trust or rely on anything of this world through your ignorance.

23. Never place your reliance on anything of this world, with that fond desire, as the heated man looks to the moon, the cold-stricken to the sun, and the thirsty doth to the water in the mirage.

24. Do you look upon this ideal world (which is born of your brain), as you view a creature of your conception, a vision in your dream, or an apparition or the appearance of two moons in the sky, by your visual deception.

25. Shun your reliance on the fair creation of your imagination (the objects of sight &c.), and without minding what you are, conduct

yourself cheerfully in your sphere.

26. Shun your desires and the thought of your agency, even when you are doing any thing at all. (The soul residing in the body, is yet aloof from all its acts, though its presence in the body, justifies its being accessory to if not the accomplice of them. (Gloss)).

27. It is a general law (niyati, or nature of things), that the propinquity of the cause, causes the act, even without the will of the actor; as the presence of the lamp, enlightens the room without the will of the lamp. (An involuntary action is no less the act of the actor than a voluntary one).

28. Look at the *kurchi* tree blooming and blossoming under the influence of heavy clouds, and not of its own accord. So it is destined for the three worlds to appear to sight, under the influence of the Supreme Being (though he may not will or ordain it so). (So also the presence of matter, effects the work by material laws, without the special behest or employment of the matter to the performance of same. Gloss).

29. As the appearance of the sun in the sky, employs all beings to their diurnal duties without his will or injunction, so the omnipresence of God causes the actions of all beings of their own spontaneity, and without his will, act or fiat. (This is called the overruling and universal destiny).

30. And as a bright gem reflects its light, without any will on its part; so the mere existence of the Deity, causes the existence of all worlds (as they are in attendance upon His presence).

31. Thus are causality and its want also both situated in your soul, which is thence called the cause of your actions, because of its presence in the body; and as no cause likewise owing to its want of will (which is the property of the mind; and not of the soul).

32. The entity of the soul being beyond the perception of sense, it is neither the agent nor recipient of any action; but being confined in the sensible body, it is thought to be both an active and passive agent.

33. Thus the properties both of causality and its want, reside in the

soul; you may take it in any light, you may choose for your purpose, and rest content with your belief.

34. But by firmly believing yourself to be situated in the body, and your doing of actions without thinking yourself as their author, will save you from the culpability of all your acts.

35. The man that does not employ his mind to his actions, becomes indifferent (*virāga*) to the world; and he is freed from it, who is certain of his being no agent of his actions.

36. Whether a man is fond of his enjoyments, or forsakes them in disgust; it is all the same to him, if he but think himself to be no actor of them. (Set not your mind to act, if you want to be set free in fact).

37. But if you wish to remain, Rāma, with your high ambition of doing every thing in the world, that is also good, and you may try to do the same.

38. But if I do not fall to so great an error, as to have this high aspiration of yours, I am never liable to the passions of anger and enmity, and other violent emotions in this world.

39. The bodies that we bear, are nourished by some and immolated by others: such being the state of our own being; we have no cause for our joy or sorrow in it.

40. Knowing ourselves to be the authors of our own happiness and misery, and as causes of the rise and dissolution of the world from our view, we have no reason to be joyous or sorry in it.

41. Then there is an end of the joys and sorrows of our own making, when we have that sweet composure, which is a balm to all the diseases in our soul.

42. Fellow feeling to all living beings, makes the best state of the mind; and the soul that is so disposed, is not subject to transmigration.

43. Or make this the best lesson, Rāma! for your conduct in life, that

with all your activities, you continue to think yourself as no actor at all. (Because the belief of one's agency, leads him to the fruition of this act in repeated births).

44. Remain quiet and steady as thou art, by resigning all things to themselves; and never think that it is thou that dost or undoest anything (which is destined to be so or otherwise by the Divine will).

45. But if you look to the different modes of your doing one thing or the other, you can have no rest or quiet, but must run in the way leading to the trap of perpetual toil and misery.

46. The belief of a man's corporeality, that he is a destructible body, and no spiritual being, is to him but a bed of thorns; it must therefore be avoided by all means, in order to evade the danger of his imminent destruction.

47. Corporeality is to be shunned as a hell-hound feeding on canine meat; and after disappearance of the cloud of corporeity from view, the light of spirituality will appear before the sight.

48. The pure light of spirituality; presents the appearance of the bright moon-beams of holiness, after dispersion of clouds of corporeal desires; and it is by the help of this light, that the spiritualist is enabled to steer across the ocean of this world.

49. Do you, O Rāma, remain in that best and blessed state, wherein the wisest, best and holiest of men have found their rest; and it is the constant habit of thinking yourself as nothing nor doing anything; or that you are all things and doing every thing; as the Supreme soul knows itself to be; and that you are some person, having a personality of your own, and yet no body (*i.e.* not the body in which thou dost abide); but a spiritual and transcendent being.

CHAPTER LVII.—*Nature of Volleity and Nolleity.*

Argument. The bondage of volition causing our perdition, and the freedom of Nolition as leading to salvation.

Rāma said—Thy words, O Brāhman! are true and well spoken also. I find the soul to be the inactive agent of actions, and the impassive recipient of their effects, as also the spiritual cause of the corporeal.

2. I find the soul to be the sole lord of all, and ubiquitous in its course; it is of the nature of intelligence and of the form of transparency. It resides in all bodies, as the five elements compose the terraqueous bodies.

3. I now come to understand the nature of Brahma, and I am as pacified by thy speech, as the heated mountain is cooled by rain waters.

4. From its secludedness and nolleity, it neither does nor receives any thing; but its universal pervasion, makes it both the actor and sufferer.

5. But sir, there is a doubt too vivid and rankling in my mind, which I pray you to remove by your enlightened speech, as the moon-beams dispel the darkness of the night.

6. Tell me Sir, whence proceed these dualities, as the reality of one and the unreality of the other, and that this is I and this not myself. And if the soul is one and indivisible, how is this one thing and that another.

7. There being but one self-existent and self-evident soul from the beginning, how comes it to be subjected to these oppositions, as the bright disk of sun comes to be obscured under the clouds.

8. Vasishtha answered:—Rāma! I will give the right answer to this question of yours, as I come to the conclusion; and then you will learn the cause of these biplicities.

9. You will not be able, Rāma! to comprehend my answers to these queries of yours, until you come to be acquainted with my solution of the question of liberation.

10. As it is the adult youth only, who can appreciate the beauty of a

love-song; so it is the holy man only, who can grasp the sense of my sayings on these abstruse subjects.

11. Sayings of such great importance, are as fruitless with ignorant people, as a work on erotic subjects is useless to children.

12. There is a time for the seasonableness of every subject to men, as it is the season of autumn which produces the harvest and not the vernal spring.

13. The preaching of a sermon is selectable to old men, as fine colourings are suitable to clean canvas; and so a spiritual discourse of deep sense, suits one who has known the Spirit.

14. I have ere while mentioned something, which may serve to answer your question, although you have not fully comprehended its meaning, to remove your present doubts.

15. When you shall come to know the Spirit in your own spirit, you will doubtlessly come to find the solution of your query by yourself.

16. I will fully expound to you the subject matter of your inquiry, at the conclusion of my argument; when you shall have arrived to a better knowledge of these things.

17. The spiritualist knows the spirit in his own spirit; and it is the good grace of the Supreme spirit, to manifest itself to the spirit of the spiritualist.

18. I have already related to you Rāma! the argument concerning the agency and inertness of the soul, yet it is your ignorance of this doctrine, that makes you foster your doubts.

19. The man bound to his desires is a bondsman, and one freed from them is said to be set free from his slavery; do you but cast away your desires, and you will have no cause to seek for your freedom (as you are then perfectly free yourself).

20. Forsake first your foul (tāmasi) desires, and then be freed from your desire of worldly possessions; foster your better wishes next, and at last incline to your pure and holy leanings.

21. After having conducted yourself with your pure desires, get rid of these even at the end; and then being freed from all desires, be inclined to and united with your intellect (*i.e.* knowing all and longing for nothing).

22. Then renounce your intellectual propensity, together with your mental and sensible proclivities; and lastly having reached to the state of staid tranquillity, get rid of your mind also in order to set yourself free from all other desires.

23. Be an intellectual being, and continue to breathe your vital breath (as long as you live); but keep your imagination under control, and take into no account the course of time, and the revolution of days and nights.

24. Forsake your desire for the objects of sense, and root out your sense of egoism, which is the root of desire. Let your understanding be calm and quiet, and you will be honoured by all.

25. Drive away all feelings and thoughts from your heart and mind; for he that is free from anxieties, is superior to all, (who labour under anxious thoughts and cares).

26. Let a man practice his hybernation or other sorts of intense devotion or not, he is reckoned to have obtained his liberation, whose elevated mind has lost its reliance on worldly things.

27. The man devoid of desires, has no need of his observance or avoidance of pious acts; the freedom of his mind from its dependence on anything, is sufficient for his liberation.

28. A man may have well studied the *sāstras*, and discussed about them in mutual conversation; yet he is far from his perfection, without his perfect inappetency and taciturnity.

29. There are men who have examined every thing and roved in all parts of the world; yet there are few among them that have known the truth.

30. Of all things that are observed in the world, there is nothing among them which may be truly desirable, and is to be sought after by the

wise.

31. All this ado of the world, and all the pursuits of men, tend only towards the supportance of the animal body; and there is nothing in it, leading to the edification of the rational soul.

32. Search all over this earth, in heaven above and in the infernal regions below; and you will find but few persons, who have known what is worth knowing. (The true nature of the soul and that of God, is unknown to all finite beings every where).

33. It is hard to have a wise man, whose mind is devoid of its firm reliance on the vanities of the world; and freed from its desire or disgust of something or others, as agreeable or disagreeable to its state.

34. A man may be lord of the world, or he may pierce through the clouds and pry in heaven (by his Yoga); yet he can not enjoy the solace of his soul without his knowledge of it.

35. I venerate those highminded men, who have bravely subdued their senses; it is from them that we can have the remedy to remove the curse of our repeated births. (It is by divine knowledge alone that we can avoid the doom of transmigration).

36. I see every place filled by the five elements, and a sixth is not to be seen any where in the world. Such being the case every where, what else can I expect to find in earth or heaven or in the regions below.

37. The wise man relying on his own reason and judgment, outsteps the abyss of this world, as easily as he leaps over a ditch; but he who has cast aside his reason, finds it as wide as the broad ocean. (The original word for the ditch is *gospada*—the cove of a cows hoof—a *cul-de-sac*).

38. The man of enlightened understanding, looks upon this globe of the earth, as the bulb of a Kadamba flower, round as an apple or a ball—*teres atque rotundus*; he neither gives nor receives nor wants of aught in this world.

39. Yet fie for the foolish that fight for this mite of the earth, and

wage a warfare for destruction of millions of their fellow creatures.

40. What, if any one is to live and enjoy the blessings of this world for a whole Kalpa when, he can not escape the sorrow, consequent on the loss of all his friends during that period.

41. He who has known the self, has no craving for heavenly bliss within himself; because he knows his gain of all the three worlds, can never conduce to the strengthening of his soul.

42. But the avaricious are not content with all they have, and like the body of this earth, is not full with all its hills and mountains and surrounding seas. (The earth is never full with all its fullness).

43. There is nothing in this earth or in the upper and lower worlds, which is of any use to the sage acquainted with spiritual knowledge.

44. The mind of the self-knowing sage, is one vast expanse like the spacious firmament, it is tranquil and sedate and unconscious of itself.

45. It views the body as a network of veins and arteries, pale and white as frost, and all cellular within.

46. It sees the mountains floating as froth, on the surface of the pellucid ocean of Brahma; it looks upon the intellect blazing as brightly as the sun, over the mirage of existence.

47. It finds the nature of the soul, to be as extensive as the vast ocean, containing the creations as its billows; and it considers the all-pervasive soul as a big cloud, raining down in showers of s̄astras or knowledge.

48. The fire, moon and the sun, appear as the fuel in a furnace, requiring to be lighted by the blaze of the intellect, as every opaque atom in nature.

49. All embodied souls of men, gods and demigods, rove in the wilderness of the world, for feeding upon their fodder of food, as the deer graze in their pasturage.

50. The world is a prison house, where every one is a prisoner with his

toilsome body. The bones are the latches of this dungeon, the head is its roof, and the skin its leather; and the blood and flesh of the body, are as the drink and food of the imprisoned.

51. Men were as dolls covered with skin for the amusement of boys, and they are continually roving in quest of sustenance, like the cattle running towards their pasture grounds.

52. But the high minded man is not of this kind; he is not moved by worldly temptations, as the mountain is not to be shaken by the gentle breeze.

53. The truly great and wise man, rests in that highest state of eminence; where the stations of the sun and moon, are seen as the nether regions.

54. It is by the light of the Supreme Spirit, that all the worlds are lighted, and the minds of all are enlightened. But the ignorant are immersed in the ocean of ignorance, and nourish their bodies only in disregard of their souls.

55. No worldly good can allure the heart of the wise, who have tested the vanity of temporal things; and no earthly evil can obscure their souls, which are as bright as the clear sky which no cloud can darken.

56. No worldly pleasure can gladden the soul of the wise man, as the dance of monkeys can give no joy to the heart of Hara, that delights in the dancing of Gaurī.

57. No earthly delight can have its seat in the heart of the wise, as the sun-light is never reflected in a gem hidden under a bushel.

58. The material world appears as a solid rock to the stolid ignorant; but it seems as the evanescent wave to the wise. The ignorant take a great pleasure in the transitory enjoyments of the world; but the wise take them to no account, as the swan disdains to look upon the moss of the lake.

CHAPTER LVIII.—*The Song of Kacha.*

Argument. The Pantheistic views of the soul as the one in all, is shown in the song of Kacha.

Vasishtha said:—On this subject I will tell you, Rāma! the holy song which was sung of old by Kacha, the son of Vrihaspati—the preceptor of the gods.

2. As this son of the divine tutor, resided in a grove in some part of the mount Meru (the Altain chain—the homestead of the gods); he found the tranquillity of his spirit in the Supreme soul; by means of his holy devotion.

3. His mind being filled with the ambrosial draughts of divine knowledge, he derived no satisfaction at the sight of the visible world, composed of the five elemental bodies.

4. Being rapt in his mind with the vision of the Holy Spirit, he saw nothing else beside him, and then fervently uttered to himself in the following strain.

5. What is there for me to do or refuse or to receive or reject, and what place is there for me to resort or refrain from going to, when this whole is filled by the Divine Spirit (*to pan*), as by the water of the great deluge.

6. I find pleasure and pain inherent in the soul, and the sky and all its sides contained in the magnitude of the soul. Thus knowing all things to be full of the holy spirit, I forget and sink all my pains in my spirit.

7. The spirit is inside and outside of all bodies, it is above and below and on all sides of all. Here, there and every where is the same spirit, and there is no place where it is not.

8. The spirit abides every where and all things abide in the spirit; all things are self-same with the spirit, and I am situated in the same spirit.

9. There is nothing intelligent or insensible which is not the spirit, all is spirit and so am I also. The spirit fills the whole space and is situated in every place.

10. I am as full of that spirit and its ineffable bliss, as the all encompassing water of the great deluge. In this manner was Kacha musing in himself in the bower of the golden mountain. (The Altain chain is called the golden mountain for its abounding in gold mines).

11. He uttered the sound Om (*on* or *amen*), and it rang on all sides as the ringing of a bell; he first uttered a part of it the vocal part—*o*, and then the nasal—*n*, which tops it as a tuft of hair. He remained meditating on the spirit in his mind, not as situated in or without it (but as the all pervasive soul).

12. Thus Rāma! did Kacha continue to muse in himself and chant his holy hymn, being freed from the foulness of flesh, and rarefied in his spirit like the breath of the wind. His soul was as clear as the atmosphere in autumn, after dispersion of the dark clouds of the rainy season.

CHAPTER LIX.—*Works of Brahmā's Creation.*

Argument. Vanity of the World born of Brahmā's conception. Its Disappearance and Liberation.

Vasishtha continued:—There is nothing in this world except the gratification of the carnal appetites, and the pleasure of eating, drinking and concupiscence with the vulgar; but it is the lasting good of men, which is desired by the good and great.

2. The crooked and creeping beings and things, and beasts and wicked men and ignorant people only are gratified with carnal pleasures; they are all fond of everything conducing to their bodily enjoyments.

3. They are human asses, who dote on the beauty of female bodies, which are no better than lumps of flesh, blood and bones.

4. This may be desirable to dogs and devouring animals, but not to man (who is a rational and spiritual being). All animals have their fleshy bodies, as the trees have their trunks of wood, and the minerals their forms of earth.

5. There is the earth below and the sky above, and nothing that is extraordinary before us; the senses pursue the sensible objects, but human reason finds no relish in them.

6. The consciousness (or intuition) of men, leads them only to error; and true happiness, which is desired by all is situated beyond all sensible objects and gratifications.

7. The end of worldly pleasure is sorrow and misery, as the product of a flame is soot and blackness; and the functions of the mind and senses, are all fleeting having their rise and fall by turns. All enjoyments are short lived, owing to the fugacity of the objects, and the decay of the powers of our enjoying.

8. Prosperity fades away as plant encircled by a poisonous viper; and our consorts die away as soon as anything born of blood and flesh. (Fortune is fleeting and life a passing dream).

9. The delusion of love and lust, makes one body to embrace another, both of which are composed of impure flesh and blood. Such are the acts, O Rāma! that delight the ignorant.

10. Wise men take no delight in this unreal and unstable world, which is more poisonous than poison itself, by infecting them that have not even tasted the bitter gall.

11. Forsake therefore your desire of enjoyment, and seek to be united with your spiritual essence; because the thought of your materiality (or being a material body), has taken possession of your mind (and separated you from yourself and the spirit of God).

12. Whenever the thought of making the unreal world, rises in the mind of Brahmā the creator, he takes an unreal body upon him of his own will.

13. It becomes as bright as gold by his own light, and then he is called Virinchi (*virincipiens*) on account of his will; and Brahmā also for

his being born of Brahmā. (He is represented as of red colour, as Adam is said to be made of red earth).

14. Rāma asked:—How does the world become a solid substance, from its having been of a visionary form in the spirit or mind of God?

15. Vasishtha replied:—When the lotus-born male (Brahmā), rose from his cradle of the Embryo of Brahmā, he uttered the name of Brahmā whence he was called Brahmā. (The word Brahm answers the Hebrew Brahum—create them, and corresponds with the Latin *ficet*—bhuya [Bengali: bhuya]).

16. He then had the conception (Sankalpa) of the world in his own imagination, and the same assumed a visible and solid form by the power of his will, called the conceptional or conceived world. (Sankalpasrī).

17. He conceived at first luminous idea of light, which having assumed a visible form spread on all sides, as a creeping plant is outstretched all about in autumn. (Light was the first work of creation).

18. The rays of this light pierced all sides like threads of gold; they shone and spread themselves both above and below.

19. Concealed amidst this light, the lotus-born Hiranyagarbha, conceived in his mind a figure like his luminous form, and produced it as the four faced Brahmā.

20. Then the sun sprung forth from that light, and shone as a globe of gold amidst his world encircling beams.

21. He held the locks of his flaming hair on his head, which flashed as fire all around him; and filled the sphere of heaven with heat and light.

22. The most intelligent Brahmā, produced afterwards some other luminous forms from portions of that light, which proceeded from it like waves of the ocean (and these are thence called the Marīchis or rays, who were the first patriarchs of other created beings).

23. These most potent and competent beings, were also possessed of their concepts and will, and they produced in a moment the figures as they thought of and willed.

24. They conceived the forms of various other beings also, which they produced one after the other, as they desired and willed.
25. Then did Brahmā bring to his recollection the eternal vedas and the many ceremonial rites, which he established as laws in his house of this world.
26. Having taken the gigantic body of Brahma, and the extensive form of the mind—manas, he produced the visible world as his own offspring—Santati. (Brahmā means *brihat*—great; and *santate* derived from the root *tan* Latin-*leoreo* means continuation of race).
27. He stretched the seas and mountains, and made the trees and upper worlds. He raised the Meru on the surface of the earth, and all the forests and groves upon it.
28. It was he who ordained happiness and misery, birth and death and disease and decay; and he created the passions and feelings of living beings, under their threefold divisions of satva, rajas and tamas.
29. Whatever has been wrought by the hands (faculties) of the mind of Brahma before, the same continues to be still perceived by our deluded vision.
30. He gave the mind and laws to all beings, and makes the worlds anew as they are situated in his mind.
31. It is error, that has given rise to the erroneous conception of the eternity of the world, whereas it is the conception of the mind alone that creates the ideal forms. (The world is neither material nor substantial, but a conceptual and ideal creation of the mind).
32. The acts of all things in the world, are produced by their conception and wishes; and it is the concept or thought, that binds the gods also to their destiny.
33. The great Brahmā that was the source of the creation of the world, sits in the meditative mood, contemplating on all that he has made.
34. It was by a motion of the mind, that the wonderful form of the

living principle was formed; and it was this that gave rise to the whole world, with all its changeful phenomena.

35. It made the gods Indra, Upendra and Mahendra and others, and also the hills and seas in all the worlds above and below us, and in the ten sides of the heaven above:—

36. Brahmā then thought in himself, "I have thus stretched out at large the net work of my desire, I will now cease from extending the objects of my desire any further".

37. Being so determined, he ceased from the toil of his creation, and reflected on the eternal spirit in his own spirit. (According to the Sruti:—the spirit is to be reflected in the spirit).

38. By knowing the spirit, his mind was melted down by its effulgence, and reclined on it with that ease, as one finds in his soft sleep after long labour.

39. Being freed from his selfishness and egoism, he felt that perfect tranquillity which the soul receives by resting in itself, and which likens the calmness of the sea by its subsidence in itself.

40. The Lord sometimes leaves off his meditation, as the reservoirs of water sometimes overflow their banks and boundaries.

41. He beholds the world as a vale of misery, with very little of happiness in it; and where the soul is fast bound to its alternate passions, and led by the changes of its hopes and fears.

42. He takes pity on the miserable condition of man, and with a view of their welfare, promulgates the sacred sāstras and rites, which are full of meaning for their guidance.

43. He propounds the Vedas and their branches—the Vedāngas, which are fraught with spiritual knowledge, and precepts of wisdom, and he revealed the Puranas and other sāstras for the salvation of mankind.

44. Again the spirit of Brahmā reclined on the supreme spirit, and was relieved from its toil; and then remained as tranquil as the becalmed ocean, after its churning by the Mandara.

45. Brahmā having observed the efforts of mankind on earth, and prescribed to them the rules of their conduct, returned to himself, where he sat reclined on his lotus seat.

46. He remains some times entirely devoid of all his desires; and at others he takes upon him his cares for mankind from his great kindness to them.

47. He is neither simple in his nature, nor does he assume or reject his form in the states of his creation and cessation. He is no other than intelligence, which is neither present in nor absent from any place.

48. He is conversant with all states and properties of things, and is as full as the ocean without intermixture of any crude matter in him.

49. Sometimes he is quite devoid of all attributes and desires, and is only awakened from his inertness, by his own desire of doing good to his creatures.

50. I have thus expounded to you concerning the existence of Brahmā (Brāhmi Sthiti), and his real states of Sātvika, Vidhyanika and Suranikas creation. (The first is the creation of his intellectual nature, and the second that of his mind or will or mental form).

51. The intellectual creation is what rises of itself in the Spirit of Brahma, and the mental is the result of his mind and will. The first is the direct inspiration of Brahmā into the Spirit of Brahmā.

52. After creation of the material world by the *rājasika* nature of Brahmā, there rises the visible creation in the air by the will of the creator. (This is called the *madhyanika*, because it is the intermediate creation, between the elemental and animal creations).

53. In the next step of animal creation, some were born as gods (angels) and others as Yakshas—demigods, and this is called the *suranika*, because the suras or gods were created in it.

54. Every creature is born in the shape of its inherent nature, and then it is either elevated or degraded, according to the nature of its associations. It lays also the foundation of its future state of bondage

to birth or liberation, by its acts, commenced in the present life.

55. In this manner, O Rāma! has the world come to existence. Its creation is evidently a work of labour, as it is brought to being by various acts of motion and exertion of the body and mind; and all these products of the god's will, are sustained also by continuous force and effort on his part.

CHAPTER LX.—*Production of Living Beings.*

Argument. Production of the bodies of Living Beings, according to the degrees of their Reason.

Vasishtha continued:—O strong armed Rāma! after the great father of creation, he took himself to his activity, he formed and supported the worlds by his energy and might.

2. All living and departed souls, are tied like buckets by the rope of their desire, and made to rise and fall in this old well of the world, by the law of their predetermined destiny (or Fate that binds Siva or Jove himself).

3. All beings proceeding from Brahmā, and entering the prison house of the world, have to be concentrated into the body of the air-born Brahmā; as all the waters of the sea have to be whirled into the whirlpool in the midst of the sea. (All things were contained in and produced from Brahmā the Demiurge).

4. Others are continually springing from the mind of Brahmā, like sparks of fire struck out of a red-hot iron; while many are flying to it as their common centre.

5. Rāma! all lives are as the waves in the ocean of the everlasting spirit of Brahma; they rise and fall in him according to his will.

6. They enter into the atmospheric air, as the smoke rises and enters the clouds, and are at last mixed up together by the wind, in the spirit

of Brahma.

7. They are then overtaken by the elementary particles, or atoms flying in the air, which lay hold on them in a few days; as the demons seize the host of gods with violence. (These become the living and embodied souls, joined with the many properties of the elements).

8. Then the air breathes the vital breath in these bodies; which infuses life and vigour in them.

9. Thus do living beings manifest themselves on earth, while there are others flying in the form of smoke as living spirits. (So the spiritualists view the spirits in the ethereal clouds).

10. Some of them appear in their subtle elemental forms in their airy cells in the sky, and shine as bright as the beams of the luminous moon. (These are *lingadehas* or individual spiritual bodies).

11. Then they fall upon the earth like the pale moonbeams falling upon the milky ocean.

12. There they alight as birds in the groves and forests, and become stiffened by sipping the juice of fruits and flowers.

13. Then losing their aerial and bright forms of the moon-beams, they settle on those fruits and flowers: and suck their juice like infants hanging upon the breasts of their mothers. (These are the protozoa, the first and embryonic state of living beings).

14. The protozoa are strengthened by drinking the juice of the fruits, which are ripened by the light and heat of the sun, and then they remain in a state of insensibility; until they enter the animal body.

15. The animated animalcules, remain in the womb with their undeveloped desires; in the same manner as the unopening leaves, are contained in the seed of the *bata* or Indian fig tree.

16. All lives are situated in the Great God, as fire is inherent in the wood, and the pot resides in the earth; and it is after many processes that they have their full development.

17. One that has received no bodily form, and yet moves on without manifesting itself, is said to be a *satya* or spiritual being, and has a large scope of action (as the gods).

18. He is said to have a *satvika* birth, who gets his liberation in or after his life time; but whoever is obliged to be reborn by his acts, is said to belong to the *rājas-sātvika* class.

19. Any one of this class who is born to rule over others, becomes giddy with pride (*tamas*), he is said to be of the nature of ignorance *tāmasika*, and I will now speak of this class of beings.

20. Those who are born originally with their *sātvika* nature, are pure in their conduct and have never to be born again.

21. Men of *rāja-sātvika* temperament have to be reborn on earth; but being elevated by their reasoning powers, they have no more to be born in this nether world.

22. Those who have directly proceeded from the Supreme Spirit (without any intermixture of these natures), are men fraught with every quality, and are very rare on earth.

23. The various classes of *tāmasa* creatures of ignorance, are both insensible and speechless; and are of the nature of immovable vegetables and minerals, that need no description.

24. How many among the gods and men, have been reborn to the cares of the world, owing to the demerit of their past action; and I myself though fraught with knowledge and reason, am obliged to lead a life of the *rājasa-sātvika* kind (owing to my interference in society).

25. It is by your ignorance of the Supreme, that you behold the vast extension of the world; but by considering it rightly you will soon find all this to be but the One Unity.

Notes on the Suranika, Sātvika &c.

1. The *Vidhyanika*; is the sphere of the eternal laws of God,

presided over by Brahmā, who is thence styled the Vidhi or dispensator of the laws of the creation of the mundane system.

2. The *Suranika*; is the sphere of the Supernatural powers or the divine agencies, governing and regulating the management of created nature. This is the angelic sphere of deities.

3. *Narānīka*; is the sphere of human being, consisting also of the subordinate orders of beings, placed under the dominion of man. This is the sublunary sphere wherewith we are concerned.

4. The *Sātvika*; are righteous men, endued with the quality of goodness.

5. The *Rājasika*; is the body politic, guided by the laws of society.

6. The *Tāmasika*; is the ignorant rabble, and infatuated people.

CHAPTER LXI.—*On Birth, Death and Existence.*

Argument. The Liberation of the *Rājasā-sātvika* natures, and description of knowledge and Indifference.

Vasishtha continued:—Those that are born with the nature of *Rājasā-sātvika*, remain highly pleased in the world, and are as gladsome in their faces, as the face of the sky with the serene light of the moon-beams.

2. Their faces are not darkened by melancholy, but are as bright as the face of heaven; they are never exposed to troubles, like the lotus flowers to the frost of night.

3. They never deviate from their even nature, but remain unmoved as the immovable bodies; and they persist in their course of beneficence, as the trees yield their fruits to all.

4. Rāma! the *rāja* and *sātvā* natured man, gets his liberation in the same

manner, as the disk of the moon receives its ambrosial beams.

5. He never forsakes his mildness, even when he is in trouble; but remains as cool as the moon even in her eclipse. He shines with the lovely virtue of fellow-feeling to all.

6. Blessed are the righteous, who are always even tempered, gentle and as handsome as the forest trees, beset by creepers with clusters of their blossoms.

7. They keep in their bounds, as the sea remains within its boundaries, and are meek like yourself in their even tempers. Hence they never desire nor wish for any thing in the world.

8. You must always walk in the way of the godly, and not run to the sea of dangers; thus you should go on without pain or sorrow in your life.

9. Your soul will be as elevated as the rājasa and sātāvika states, by your avoiding the ways of the ungodly, and considering well the teachings of the sāstras.

10. Consider well in your mind the frail acts, which are attended with various evils; and do those acts which are good for the three worlds, both in their beginning and end, and forever to eternity.

11. The intelligent think that as dangerous to them, and not otherwise; by reason of their being freed from narrow views, and the false spectres—the offspring of ignorance.

12. You should always consider in yourself for the enlightenment of your understanding, and say: O Lord! what am I, and whence is this multiplicity of worlds?

13. By diligently considering these subjects in the society of the wise and righteous, you must neither be engaged in your ceremonial acts, nor continue in your unnecessary practices of the rituals.

14. You must look at the disjunction of all things in the world from you (*i.e.* the temporaneousness of worldly things); and seek to associate with the righteous, as the peacock yearns for the rainy clouds.

15. Our inward egoism, outward body and the external world, are the three seas encompassing us one after the other. It is right reasoning only which affords the raft to cross over them, and bring us under the light of truth.

16. By refraining to think of the beauty and firmness of your exterior form, you will come to perceive the internal light of your intellect hid under your egoism; as the thin and connecting thread is concealed under a string of pearls. (The hidden thread underlying the links of souls, is termed *Sūtrātmā*.)

17. It is that eternally existent and infinitely extended blessed thread, which connects and stretches through all beings; and as the gems are strung to a string, so are all things linked together by the latent spirit of God.

18. The vacuous space of the Divine Intellect, contains the whole universe, as the vacuity of the air, contains the glorious sun; and as the hollow of the earth, contains an emmet.

19. As it is the same air which fills the cavity of every pot on earth, so it is the one and the same intellect and spirit of God, which fills, enlivens and sustains all bodies in every place. (The text says, "The Intellect knows no difference of bodies, but pervades alike in all").

20. As the ideas of sweet and sour are the same in all men, so is the consciousness of the Intellect alike in all mankind (*i.e.* we are all equally conscious of our intellectuality, as we are of the sweetness and sourness of things).

21. There being but one and only one real substance in existence, it is a palpable error of your ignorant folks to say, "this one exists, and the other perishes or vanishes away". (Nothing is born or extinct, but all exist in God. So is Malebranche's opinion of seeing all things in God).

22. There is no such thing, *Rāma*, which being once produced, is resolved into naught at any time; all these are no realities nor unrealities, but representations or reflexions of the Real One.

23. Whatever is visible and of temporary existence, is without any

perceptible substantiality of its own; it is only an object of our fallacy, beyond which it has no existence. (Hence they are no more than unrealities).

24. Why, O Rāma! should any body suffer himself to be deluded by these unrealities? All these accompaniments here, being no better than causes of our delusion.

25. The accompaniment of unrealities, tends only to our delusion here; and if they are taken for realities, to what good do they tend than to delude us the more. (It is better to let the unreal pass as unreal, than to take them for real, and be utterly deceived at last).

CHAPTER LXII.—*Speech of the Divine Messenger.*

Argument. Relation of the virtues of Rāma as dictated in the sāstras, and of the advancement of others, by means of good company and self-exertion.

The diligent and rationalistic inquirer after truth, has a natural aptitude to resort to the society of the sapient and good natured Guru, and discusses on matters of the sāstras by the rules of the sāstras he has learnt before and not talk at random.

2. It is thus by holding his argumentation on the abstruse science of yoga, with the good and great and unavaricious learned, that he can attain to true wisdom.

3. The man that is thus acquainted with the true sense of the Sāstra, and qualified by his habit of dispassionateness in the society of holy men, shines like yourself as the model of intelligence.

4. Your liberal mindedness and self-reliance, combined with your cool-headedness and all other virtues, have set you above the reach of misery and all mental affliction; and also freed you from future transmigration, by your attainment of liberation in this life.

5. Verily have you become as the autumnal sky, cleared of its gloomy clouds; you are freed from worldly cares, and fraught with the best and highest wisdom.

6. He is truly liberated, whose mind is freed from the fluctuations of its thoughts, and the flights and fumes of its thickening fancies, and ever crowding particulars. (The ultimate generalization of particulars into unity, is reckoned the highest consummation of man).

7. Henceforward will all men on earth, try to imitate the noble disposition of the equanimity of your mind, which is devoid of its passions of love and hatred, as also of affection and enmity.

8. Those who conform with their customs of the country, and conduct themselves in the ordinary course of men in their outward demeanour, and cherish their inward sentiments in the close recesses of their bosoms, are reckoned as truly wise, and are sure to get over the ocean of the world on the floating raft of their wisdom.

9. The meek man who has a spirit of universal toleration like thine, is worthy of receiving the light of knowledge; and of understanding the import of my sayings.

10. Live as long as you have to live in this frail body of yours, and keep your passions and feelings under the sway of your reason; act according to the rules of society, and keep your desires under subjection.

11. Enjoy the perfect peace and tranquillity of the righteous and wise, and avoid alike both the cunning of foxes and silly freaks of boys.

12. Men who imitate the purity of the manners and conduct of those, that are born with the property of goodness, acquire in process of time the purity of their lives also. (Men become virtuous by imitation of virtuous examples).

13. The man who is habituated in the practice of the manners, and the modes of life of another person, is soon changed to that mode of life, though it be of a different nature, or of another species of being. (Habit is second nature).

14. The practices of past lives accompany all mankind in their succeeding births, as their preordained destiny; and it is only by our vigorous efforts that we are enabled to avert our fates, in the manner of princes overcoming the hostile force, by greater might of their own.

15. It is by means of patience only, that one must redeem his good sense; and it is by patient industry alone, that one may be advanced to a higher birth from his low and mean condition.

16. It is by virtue of their good understanding, that the good have attained their better births in life; therefore employ yourself, O Rāma! to the polishing of your understanding.

17. The godfearing man is possessed of every good, and exerts his efforts for attainment of godliness; it is by means of manly efforts only, that men obtain the most precious blessings.

18. Those of the best kind on earth, long for their liberation in future, which also requires the exertion of devotion and meditation for its attainment.

19. There is nothing in this earth, below, or in the heaven of the celestials above, which is unattainable to the man of parts, by means of his manly efforts.

20. It is impossible for you to obtain the object of your desire, without the exercise of your patience and dispassionateness, and the exertion of your prowess and austerities of *Brahmacharya*. Nor is it possible to succeed in anything without the right use of reason.

21. Try to know yourself, and do good to all creatures by your manliness; employ your good understanding to drive all your cares and sorrows away; and you will thus be liberated from all pain and sorrow.

22. O Rāma! that art fraught with all admirable qualities, and endued with the high power of reason; keep thyself steady in the acts of goodness, and never may the erroneous cares of this world betake thee in thy future life.

YOGA VĀSISHTHA.—BOOK V.

THE UPASAMA KHANDA ON QUIETISM.

CHAPTER I.—*The Āhnika or Daily Ritual.*

Argument. The Book on calm quiet and rest, necessarily follows those of Creation and sustentation; as the sleeping time of night succeeds the working time of the Day, and as the rest of God followed his work of Creation and supportance.

Vasishtha said:—Hear me, Rāma, now propose to you the subject of quietude or rest, which follows that of Existence and sustentation of the universe; and the knowledge of which will lead you to *nirvāna* or final extinction (as the evening rest, leads to sound sleep at night, and quietude is followed by quietus).

2. Vālmīki says:—As Vasishtha was delivering his holy words, the assembly of the princes remained, as still as the starry train, in the clear sky of an autumnal night.

3. The listening princes looking in mute gaze, at the venerable sage amidst the assembly, resembled the unmoving lotuses looking at the luminous sun from their breathless beds.

4. The princesses in the harem forgot their joviality, at hearing the sermon of the sage; and their minds became as cool and quiet as in the long absence of their consorts.

5. The fanning damsels with flappers in their hands, remained as still as a flock of flapping geese resting on a lotus-bed; and the jingling of the gems and jewels on their arms, ceased like the chirping of birds on the trees at night.

6. The princes that heard these doctrines, sat reflecting on their hidden meanings, with their index fingers sticking to the tip of their noses in thoughtfulness; and others pondered on their deep sense, by laying the fingers on their lips.

7. The countenance of Rāma flushed like the blushing lotus in the morning, and it brightened by casting away its melancholy, as the sun shines by dispelling the darkness of night.

8. The king of kings—Dasaratha felt as delighted in hearing the lectures of Vasishtha, as the peacock is gladdened at the roaring of raining clouds.

9. Sarana the king's minister removed his apish fickle mind from his state affairs, and applied it intensely to attend to the teachings of the sage.

10. Laxmana who was well versed in all learning, shone as a digit of the bright crescent moon, with the internal light of Vasishtha's instructions, and the radiance of his Spiritual knowledge.

11. Satrughna the subduer of his enemies, was so full of delight in his heart at the teaching of the sage; that his face glowed with joy, like the full moon replete with all her digits.

12. The other good ministers, whose minds were absorbed in the cares of state affairs; were set at ease by the friendly admonition of the sage, and they glowed in their hearts like lotus-buds expanded by the sunbeams.

13. All the other chiefs and sages, that were present in that assembly, had the gems of their hearts purged of their dross by the preachings of Vasishtha; and their minds glowed with fervour from his impressive speech.

14. At this instant there rose the loud peal of conch shells, resembling the full swell of the sounding main, and the deep and deafening roar of summer clouds, filling the vault of the sky, and announcing the time of midday service. (The *trisanthya* services are performed at the rising, setting and vertical sun).

15. The loud uproar of the shells, drowned the feeble voice of the *muni* under it, as the high sounding roar of rainy clouds, puts down the notes of the sweet cuckoo. (It is said, the cuckoo ceases to sing in the rains). [Sanskrit: bhabram kritam kritam maunam kokileh jaladāgame.]

16. The *muni* stopped his breath and ceased to give utterance to his speech; because it is in vain to speak where it is not heeded or listened to. (The wise should hold their tongue, when it has lost its power to hold people by their ears).

17. Hearing the midday shout, the sage stopped for a moment, and then addressed to Rāma! after the hubbub was over and said:—

18. Rāma! I have thus far delivered to you my daily lecture for this day; I will resume it the next morning, and tell you all that I have to say on the subject.

19. It is ordained for the twice born classes to attend to the duties of their religion at midday; and therefore it does not behove us to swerve from discharging our noonday services at this time.

20. Rise therefore, O fortunate Rāma! and perform your sacred ablutions and divine services, which you are well acquainted with, and give your alms and charities also as they are ordained by law.

21. Saying so, the sage rose from his seat with the king and his courtiers, and resembled the sun and moon, rising from the eastern mountain with their train of stars.

22. Their rising made the whole assembly to rise after them, as a gentle breeze moves the bed of lotuses, with their nigrescent eyes of the black bees sitting upon them.

23. The assembled princes rose up with their crowned heads, and they marched with their long and massive arms like a body of big elephants of the Vindhyan hills with their lubberly legs.

24. The jewels on their persons rubbed against each other, by their pushing up and down in hurry, and displayed a blaze like that of the reddened clouds at the setting sun.

25. The jingling of the gems on the coronets, resembled the humming of bees; and the flashing rays of the crowns, spread the various colours of the rainbow around.

26. The beauties in the court hall resembling the tender creepers, and holding the chowry flappers like clusters of blossoms in their leaf-like palms, formed a forest of beauties about the elephantine forms of the brave princes. (It means the joint egress of a large number of damsels employed to fan the princes in the Court hall).

27. The hall was emblazoned with the rays of the blazing bracelets, and seemed as it was strewn over with the dust of *mandāra* flowers, blown away by the winds.

28. There were crystal cisterns of pure water, mixed with ice and pulverized camphor; and the landscape around was whitened by the *kusa* grass and flowers of autumn.

29. The gems hanging down the head-dresses of the princes, cast a reddish colour over the hollow vault of the hall; and appeared as the evening twilight preceding the shade of night, which puts an end to the daily works of men.

30. The fair faces of the fairy damsels, were like lotuses floating on the watery lustre of the strings of pearls pendant upon them; and resembling the lines of bees fluttering about the lotuses; while the anklets at their feet, emitted a ringing sound as the humming of bees.

31. The large assemblage of the princes, rose up amidst the assembled crowds of men; and presented a scene never seen before by the admiring people.

32. The rulers of the earth bowed down lowly before their sovereign, and departed from his presence and the royal palace in large bodies; likening the waves of the sea, glistening as rainbows by the light of their gemming ornaments.

33. The chief minister Sumantra and others, that were best acquainted with royal etiquette, prostrated themselves before their king and the holy sage, and took their way towards the holy stream; for performance of their sacred ablutions.

34. The Rishis Vāmadeva, Viswāmitra and others, stood in the presence of Vasishtha; and waited for his leave to make their departure.

35. King Dasaratha honored the sages one by one, and then left them to attend to his own business.

36. The citizens returned to the city, and the foresters retired to their forests, the aerials flew in the air, and all went to their respective abodes for rejoining the assembly on the next morning.

37. The venerable Viswāmitra, being besought by the king and Vasishtha, stayed and passed the night at the abode of the latter.

38. Then Vasishtha being honoured by all the princes, sages and the great Brāhmanas, and adored by Rāma and the other princes of king Dasaratha's royal race:—

39. Proceeded to his hermitage, with the obeisance of the assembled crowd on all sides; and followed by a large train, as the god Brahmā is accompanied by bodies of the celestials.

40. He then gave leave to Rāma and his brother-princes, and to all his companions and followers, to return to their abodes from his hermitage in the woods.

41. He bade adieu to the aerial, earthly and the subterraneous beings, that kept company with him with their encomiums on his merits; and then entering his house, he performed his Brāhmanical rites with a duteous disposition.

CHAPTER II.—*Rāma's Recapitulation of Vasishtha's Lectures.*

Argument. Performance of Daily Rites, and Rāma's Reflection of Vasishtha's Teaching at night.

Vālmīki continued his relation to Bharadwāja and said:—After the

moon-bright princes had got to their residence, they discharged their daily services according to the diurnal ritual.

2. Even Vasishtha and the other saints, sages, and Brāhmans not excepting the king and the princes, were all engaged in their holy services at their own houses.

3. They bathed in the sacred streams and fountains, filled with floating bushes of lotuses and other aquatic plants, and frequented by the ruddy geese, cranes and storks on their border.

4. After they had performed their ablutions, they made donations of lands and kine, of seats and beddings and of sesamum grains, with gold and gems, and food and raiments to the holy Brāhmans.

5. They then worshipped the gods Vishnu and Siva in their temples, and made oblations to the sun and regents of the skies in their own houses, with offerings of gold and gems; which are sacred to particular deities and the planets. (Particular gems and metals are sacred to their presiding divinities).

6. After their offerings were over, they joined with their sons and grandsons, friends, and relatives, and their guests also, in partaking of their lawful food. (Unlawful food is hateful to the faithful).

7. Shortly after this, the daylight faded away at the eighth watch (yamārdha) of the day; and the charming scene of the city began to disappear from sight.

8. The people then employed themselves to their proper duties at the decline of the day, and betook to their evening service with the failing beams of the setting sun.

9. They recited their evening hymn (Sandhyā), repeated their *japamantras*, and uttered their prayer for the forgiveness of sins (*agha marshana*); they read aloud their hymns and sang their evening song of praise.

10. Then rose the shade of night to allay the sorrow of lovelorn damsels, as the moon arose from the milky ocean of the east, to cool the heat of the setting sun.

11. The princes of Raghu's race then reclined on their downy and flowery beds, sprinkled over with handfuls of camphor powder, and appearing as a sheet of spreading moon-light.

12. The eyes of all men were folded in sleep, and they passed the live-long night as a short interval; but Rāma kept waking in his bed, meditating on all things he had heard from the sage.

13. Rāma continued to reflect on the lectures of Vasishtha, which appeared as charming to him, as the cry of the parent elephant, is gladsome to its tender young (karabha).

14. What means this wandering of ours, said he, in this world, and why is it that all these men and other animals, are bound to make their entrances and exits in this evanescent theatre?

15. What is the form of our mind and how is it to be governed? What is this illusion (Māyā) of the world, whence hath its rise and how is it to be avoided?

16. What is the good or evil of getting rid of this illusion, and how does it stretch over and overpower on the soul, or is made to leave it by any means in our power?

17. What does the *muni* say with regard to the means, and effect of curbing the appetites of the mind? What does he say regarding the restraining of our organs, and what about the tranquillity of the soul?

18. Our hearts and minds, our living souls and their delusion, tend to stretch out the phenomenal world before us; and our very souls make a reality of the unreal existence.

19. All these things are linked together in our minds, and are weakened only by the weakening of our mental appetites. But how are these to be avoided in order to get rid of our misery.

20. The slender light of reason is over-shadowed, like a single crane in the air, by the dark cloud of passions and appetites; how am I then to distinguish the right from wrong, as the goose separates the milk from the water?

21. It is as hard to shun our appetites on the one hand, as it is impossible to avoid our troubles here, without the utter annihilation of our appetency. Here is the difficulty in both ways.

22. Again the mind is the leader to our spiritual knowledge on the one hand, and our seducer also to worldliness on the other. We know not which way to be led by it. The difficulty is as great as a man's mounting on a mountain, or a child's escaping from the fear of a yaksha.

23. All worldly turmoil is at an end, upon one's attainment of true felicity; as the anxieties of a maiden are over, after she has obtained a husband.

24. When will my anxieties have their quietism, and when will my cares come to an end? When will my soul have its holiness, and my mind find its rest from acts of merit and demerit?

25. When shall I rest in that state of bliss, which is as cooling and complete in itself; as the full-moon with all her digits, and when shall I rove about the earth at large, free from worldly cares and ties?

26. When will my fancy stop from its flight, and concentrate into the inward soul? When will my mind be absorbed in the Supreme soul, like the turbulent wave subsiding in the breast of the quiet sea?

27. When shall I get over this wide ocean of the world, which is disturbed by the turbulent waves of our desires, and is full of the voracious crocodiles of our greedy avarice, and get rid of this feverish passion?

28. When shall I rest in that state of complete quiescence and unfeelingness of my mind, which is aimed at by the seekers of liberation, and the all-tolerant and indifferent philosopher.

(It is the sullen apathy of stoicism, which constitutes the true wisdom and happiness of asceticism also).

29. Ah! when will this continuous fever of my worldliness abate, which has irritated my whole body by its inward heat, and deranged my humours out of their order!

30. When will this heart of mine cease to throb from its cares, like the light of the lamp ceasing to flutter without the wind; and when will my understanding gain its light, after dispersion of the gloom of my ignorance.

31. When will these organs and members of my body, have their respite from their incessant functions; and when will this parched frame of mine get over the sea (flame?) of avarice, like the phoenix rising from its ashes.

32. When will the light of reason like the clear atmosphere of the autumnal sky, dispel this dark cloud of my ignorance, that envelopes my heavenly essence under the veil of this sorry and miserable form.

33. Our minds are filled with the weeds of the mandāra plants of the garden of paradise (*i.e.* desiring the enjoyments of heaven). But my soul pants for its restitution in the Supreme spirit.

34. The dispassionate man is said to be set in the pure light of reason; it is therefore that passionless state of my mind which I long to attain.

35. But my restless mind has made me a prey to the dragon of despair, and I cry out in my sorrow, O my father and mother! help me to get out of this difficulty.

36. I exclaim also saying:—O my sister understanding! condescend to comply with the request of thy poor brother; and consider well the words of the wise sage for our deliverance from misery.

37. I call thee also, O my good sense to my aid, and beg of thee, O progeny of thy virtuous mother! to remain firm by my side, in my struggle of breaking the bonds of the world.

38. Let me first of all reflect on the sayings of the sage on Resignation (Vairāgya), and then on the conduct of one who longs for his liberation, and next about the creation of the world, (in the Srishti Prakarana).

39. Let me remember afterwards all that he has said on the Existence of

the universe (Sthiti Prakarana), together with its beautiful illustrations; all of which are replete with sound wisdom and deep philosophy.

40. Although a lesson may be repeated a hundred times over, it proves to be of no effect, unless it is considered with good understanding and right sense of its purport. Otherwise it is as the empty sound of autumn clouds without a drop of rain.

CHAPTER III.—*Description of the Royal Assembly.*

Argument. The Meeting of the next morning, and the concourse of attendants.

Vālmīki continued:—Rāma passed in this manner the livelong night, in his lengthened chain of reflection; and in eager expectation of dawn, as the lotus longs for the rising sun at day break.

2. Gradually the stars faded away at the appearance of aurora in the east, and the face of the sky was dimly pale, before it was washed over with the white of twilight.

3. The beating of the morning and the alarm of trumpets, roused Rāma from his reverie; and he rose with his moonlike face, blooming as the full-blown lotus in its leafy bed.

4. He performed his morning ablution and devotion, and joined with his brothers and a few attendants, in order to repair to the hermitage of the sage Vasishtha.

5. Having arrived there, they found the sage entranced in his meditation in his lonely solitude; and lowly bent down their heads before him from a respectful distance.

6. After making their obeisance, they waited on him in the compound, until the twilight of morning brought the day-light over the face of the sky.

7. The princes and chiefs, the saints, sages and Brāhmans, thronged in that hermitage, in the manner of the celestials meeting at the empyrean of Brahmā.

8. Now the abode of Vasishtha was full of people, and the crowds of the cars, horses and elephants waiting at the outside, made it equal to a royal palace in its grandeur.

9. After a while the sage rose from his deep meditation, and gave suitable receptions to the assembled throng that bowed down before him.

10. Then Vasishtha accompanied with Viswāmitra, and followed by a long train of *munis* and other men, came out of the hermitage, and ascended and sat in a carriage, in the manner of the lotus-born Brahmā sitting on his lotus seat.

11. He arrived at the palace of Dasaratha, which was surrounded by a large army on all sides, and alighted there from his car, as when Brahmā descends from his highest heaven to the city of Indra, beset by the whole host of the celestials.

12. He entered the grand court hall of the king, and was saluted by the courtiers lowly bending down before him; as when the stately gander enters a bed of lotuses, amidst a body of aquatic birds (all staring at him).

13. The king also got up, and descended from his high throne; and then advanced three paces on barefoot to receive the venerable sage.

14. Then there entered a large concourse of chiefs and princes, with bodies of saints and sages and Brāhmans and hori, potri priests.

15. The minister Sumantra and others came next with the learned pandits Saumya and others; and then Rāma and his brothers followed them with the sons of royal ministers.

16. Next came the ministerial officers, the ministerial priests (hotripotris), and the principal citizens, with bodies of the Mālava wrestlers and servants of all orders, and townsmen of different professions.

17. All these took their respective seats, and sat in the proper order of their ranks, and kept looking intently on the sage Vasishtha, with their uplifted heads and eyes.

18. The murmur of the assembly was hushed, and the recitation of the panegyrist was at a stop; the mutual greetings and conferences were at an end, and there ensued a still silence in the assembly.

19. The winds wafted the sweet fragrance from the cups of full blown lotuses; and scattered the dulcet dust of the filaments in the spacious hall.

20. The clusters of flowers hung about the hall, diffused their odours all around; and the whole court house seemed, as it were sprinkled over with perfumes of all sorts.

21. The queens and princesses sat at the windows, and upon their couches in the inner apartment, which was strewn over with flowers, and beheld the assemblage in the outer hall.

22. They saw everything by the light of the sun, which shed upon their open eyes through the net work on the windows; and also by the radiance of the gems, which sparkled on their delicate persons. The attendant women remained silent, and without waving their fans and chowries (for fear of the sounding bracelets on their arms).

23. The earth was sown with orient pearls by the dawning sun-beams, and the ground was strewn over with flowers glistening at the sun-light. The lightsome locusts did not light upon them, thinking them to be sparks of fire, but kept hovering in the midway sky as a body of dark and moving cloud.

24. The respectable people sat in mute wonder, to hear the holy lectures of Vasishtha; because the agreeable advice, which is derived from the society of the good, is beyond all estimation.

25. The Siddhas, Vidyādhars, saints, Brāhmans and respectable men, gathered from all sides of the sky and forests, and from all cities and towns round about Vasishtha, and saluted him in silence, because deep veneration is naturally mute and wanting in words.

26. The sky was strewn over with the golden dust, borne by the fluttering bees from the cups of farinaceous lotuses; wherein they were enclosed at night; and the soft airs blew sonant with the tinkling sounds of ringing bells, hanging in strings on the doorways of houses. (The Gloss says: it is usual in Nepal and at Deccan, to suspend strings of small bells over the gate ways).

27. The morning breeze was now blowing with the fragrance of various flowers, and mixing with the perfume of the sandal paste; and making the bees fly and flutter on all sides, with their sweet humming music.

CHAPTER IV.—*Inquiries of Rāma.*

Argument. Dasaratha's Praise of Vasishtha's speech, and Rāma's Queries by behest of the sage.

Vālmīki continued:—Then king Dasaratha made this speech to the chief of sages, and spoke in a voice sounding as a deep cloud, and in words equally graceful as they were worthy of confidence.

2. Venerable sir, said he, your speech of yesterday bespeaks of your intellectual light, and your getting over all afflictions by your extremely emaciating austerities.

3. Your words of yesterday, have delighted us by their perspicacity and gracefulness, as by a shower of enlivening ambrosia.

4. The pure words of the wise, are as cooling and edifying of the inward soul; as the clear and nectarious moon-beams, serve both to cool and dispel the gloom of the earth.

5. The good sayings of the great, afford the highest joy resulting from their imparting a knowledge of the Supreme, and by their dispelling the gloom of ignorance all at once.

6. The knowledge of the inestimable gem of our soul, is the best light

that we can have in this world; and the learned man is as a tree beset by the creepers of reason and good sense.

7. The sayings of the wise serve to purge away our improper desires and doings, as the moon-beams dispel the thick gloom of night.

8. Your sayings, O sage, serve to lessen our desires and avarice which enchain us to this world, as the autumnal winds diminish the black clouds in the sky.

9. Your lectures have made us perceive the pure soul in its clear light, as the eye-salve of antimony (collyrium antigoni nigrum); makes the born-blind man to see the pure gold with his eyes.

10. The mist of worldly desires, which has overspread the atmosphere of our minds, is now beginning to disperse by the autumnal breeze of your sayings.

11. Your sayings of sound wisdom, O great sage! have poured a flood of pure delight into our souls, as the breezy waves of nectarious water, or the breath of mandāra flowers infuse into the heart.

12. O my Rāma! those days are truly lightsome, that you spend in your attendance on the wise; otherwise the rest of the days of one's lifetime, are indeed darksome and dismal.

13. O my lotus-eyed Rāma! propose now what more you have to know about the imperishable soul, as the sage is favourably disposed to communicate everything to you.

14. After the king had ended his speech, the venerable and high-minded sage Vasishtha, who was seated before Rāma, addressed him saying:—

15. Vasishtha said:—O Rāma—the moon of your race, do you remember all that I have told you ere this, and have you reflected on the sense of my sayings from first to the last.

16. Do you recollect, O victor of your enemies? the subject of creation, and its division into the triple nature of goodness &c.; and their subdivision into various kinds?

17. Do you remember what I said regarding the One in all, and not as the all, and the One Reality ever appearing as unreality; and do you retain in your mind the nature and form of the Supreme Spirit, that I have expounded to you?

18. Do you, O righteous Rāma, that art deserving of every praise, bear in your mind, how this world came to appear from the Lord God of all?

19. Do you fully retain in your memory the nature of illusion, and how it is destroyed by the efforts of the understanding; and how the Infinite and Eternal appears as finite and temporal as space and time? (These though infinite appear limited to us).

20. Do you, O blessed Rāma! keep in your mind, that man is no other than his mind, as I have explained to you by its proper definition and arguments?

21. Have you, Rāma! considered well the meanings of my words, and did you reflect at night the reasonings of yesterday in your mind? (As it behoves us to reflect at night on the lessons of the day).

22. It is by repeated reflection in the mind, and having by heart what you have learnt, that you derive the benefit of your learning, and not by your laying aside of the same in negligence.

23. You are then only the proper receptacle of a rational discourse and a holy sermon, when you retain them like brilliant pearls in the chest of your capacious and reasoning breast.

24. Vālmīki said:—Rāma being thus addressed by the sage—the valiant progeny of the lotus-seated Brahmā, found his time to answer him in the following manner. (Vasishtha's valour is described in his services to king Sudāsa).

25. Rāma replied:—you Sir, who are acquainted with all sāstras and creeds have expounded to me, the sacred truths, and I have, O noble Sir, fully comprehended their purport.

26. I have deposited every thing verbatim that you said in the casket of my heart, and have well considered the meaning of your words during the stillness of my sleepless nights.

27. Your words like sun-beams dispel the darkness of the world, and your radiant words of yesterday, delighted me like the rays of the rising sun.

28. O great sir, I have carefully preserved the substance of all your past lectures in my mind, as one preserves the most valuable and brilliant gems in a casket.

29. What accomplished man is there, that will not bear on his head the blessings of admonitions, which are so very pure and holy, and so very charming and delightful at the same time?

30. We have shaken off the dark veil of the ignorance of this world, and have become as enlightened by your favor, as the days in autumn after dispersion of rainy clouds.

31. Your instructions are sweet and graceful in the first place (by the elegance of their style); they are edifying in the midst (by their good doctrines); and they are sacred by the holiness they confer at the end.

32. Your flowery speech is ever delightsome to us, by the quality of its blooming and unfading beauty, and by virtue of its conferring our lasting good to us.

33. O sir, that are learned in all s̄āstras, that art the channel of the holy waters of divine knowledge, that art firm in thy protracted vows of purity, do thou expurgate us of the dross of our manifold sins by your purifying lectures.

CHAPTER V.—*Lecture on Tranquillity of the Soul and Mind.*

Argument. The existence of the world in ignorant minds, and tranquillity of the spirit.

Vasishtha said:—Now listen with attention the subject of quietism for your own good, wherein you will find the best solutions (of many

questions adduced before).

2. Know Rāma, this world to be a continuous illusion, and to be upheld by men of *rājasa* and *tāmasa* natures, consisting of the properties of action and passions or ignorance, that support this illusory fabric, as the pillars bear up a building.

3. Men born with the *sātvika* nature of goodness like yourself, easily lay aside this inveterate illusion, as a snake casts off its time-worn skin (slough).

4. But wise men of good dispositions (or *sātvika* natures), and those of the mixed natures of goodness and action (*rājasa-sātvika*), always think about the structure of the world, and its prior and posterior states (without being deluded by it).

5. The understandings of the sinless and which have been enlightened by the light of the *sāstras*, or improved in the society of men or by good conduct, become as far sighted as the glaring light of a torch.

6. It is by one's own ratiocination, that he should try to know the soul in himself; and he is no way intelligent, who knows not the knowable soul in himself.

7. The intelligent polite, wise and noble men, are said to have the nature of *rājasa-sātvika* (or the mixed nature of goodness and action) in them; and the best instance of such a nature is found, O Rāma! in thy admirable disposition.

8. Let the intelligent look into the phenomena of the work themselves, and by observing what is true and untrue in it, attach themselves to the truth only.

9. That which was not before, nor will be in being at the end, is no reality at all but what continues in being both at first and last, is the true existence and naught besides.

10. He whose mind is attached to aught, which is unreal both at first and at last, is either an infatuated fool or a brute animal, that can never be brought to reason.

11. It is the mind that makes the world and stretches it as in its imagination; but upon a comprehensive view (or closer investigation) of it, the mind is in its nothingness.

12. Rāma said:—I am fully persuaded to believe, sir, that the mind is the active agent in this world, and is subject to decay and death (like the other organs of sensation).

13. But tell me sir, what are the surest means of guarding the mind from illusion, because you only are the sun to remove the darkness of Raghu's race.

14. Vasishtha replied:—The best way to guard the mind from delusion, is first of all the knowledge of the sāstras, and next the exercise of dispassionateness, and then the society of the good, which lead the mind towards its purity.

15. The mind which is fraught with humility and holiness, should have recourse to preceptors who are learned in philosophy.

16. The instruction of such preceptors, makes a man to practice his rituals at first, and then it leads the mind gradually to the abstract devotion of the Most-Holy.

17. When the mind comes to perceive by its own cogitation, the presence of the supreme spirit in itself; it sees the universe spread before it as the cooling moonbeams.

18. A man is led floating as a straw on the wide ocean of the world, until it finds its rest in the still waters under the coast of reason.

19. Human understanding comes to know the truth by means of its reasoning, when it puts down all its difficulties, as the pure water gets over its sandy bed.

20. The reasonable man distinguishes the truth from untruth, as the goldsmith separates the gold from ashes; but the unreasonable are as the ignorant, incapable to distinguish the one from the other.

21. The divine Spirit is imperishable after it is once known to the human soul; and there can be no access of error into it, as long as it

is enlightened by the light of the holy spirit.

22. The mind which is ignorant of truth, is ever liable to error, but when it is acquainted with truth, it becomes freed from its doubts; and is set above the reach of error.

23. O ye men! that are unacquainted with the divine spirit, you bear your souls for misery alone; but knowing the spirit, you become entitled to eternal happiness and tranquillity.

24. How are ye lost to your souls by blending with your bodies, expand the soul from under the earthly frame, and you will be quite at rest with yourselves.

25. Your immortal soul has no relation to your mortal bodies, as the pure gold bears no affinity to the earthen crucible in which it is contained.

26. The Divine Spirit is distinct from the living soul, as the lotus flower is separate from the water which upholds it; as a drop of water is unattached to the lotus-leaf whereon it rests. My living soul is crying to that Spirit with my uplifted arms, but it pays no heed to my cries.

27. The mind which is of a gross nature, resides in the cell of the body, like a tortoise dwelling in its hole; it is insensibly intent upon its sensual enjoyments, and is quite neglectful about the welfare of the soul.

28. It is so shrouded by the impervious darkness of the world, that neither the light of reason, nor the flame of fire, nor the beams of the moon, nor the gleams of a dozen of zodiacal suns, have the power to penetrate into it.

29. But the mind being awakened from its dormancy, begins to reflect on its own state; and then the mist of its ignorance flies off, like the darkness of the night at sun-rise.

30. As the mind reclines itself constantly on the downy bed of its meditation, for the sake of its enlightenment; it comes to perceive this world to be but a vale of misery.

31. Know Rāma! the soul to be as unsullied by its outer covering of the body, as the sky is unsoiled by the clouds of dust which hide its face; and as the petals of the lotus are untainted by the dew-drops, falling upon them at night. (No liquid is attached to the oily surface of lotus-leaves).

32. As dirt or clay clinging to the outer side of a gold ornament, cannot pierce into the inside; so the gross material body is attached outside the soul, without touching its inside.

33. Men commonly attribute pleasure and pain to the soul; but they are as separate from it, as the rain drops and the flying dust, are afar and apart from the sky.

34. Neither the body nor the soul is subject to pain or pleasure, all which relate to the ignorance of the mind; and this ignorance being removed, it will be found that they appertain to neither. (The mind alone is subject to both through its ignorance; but the philosophic mind knows all partial evils sarvārti, to be universal good).

35. Take not to your mind O Rāma! the pain or pleasure of either; but view them in an equal light, as you view things in the tranquillity of your soul.

36. All the outspreading phenomena of the world, which are beheld all about us, are as the waves of the boundless ocean of the Divine Spirit; or as the gaudy train of the peacock, displayed in the sphere of our own souls. (So the mind displays its thoughts in a train).

37. The bright substance of our soul, presents to us the picture of creation, as a bright gem casts its glare to no purpose; but by its own nature. (And so the mind deals with its dreams in vain).

38. The spirit and the material world, are not the same thing; the spirit is the true reality, and the duality of the world, is only a representation or counterpart of the Spirit.

39. But Brahma, is the whole totality of existence, and know the universe as the expansion of the universal soul; therefore O Rāma! give up your error of the distinction of one thing from another (lit.: such

as I am this one, and the other is another).

40. There can be no distinction, Rāma, in the everlasting and all extensive plenum of Brahma; as there is no difference in the whole body of water of the wide extended ocean.

41. All things being one and alike in the self-same substratum of the Supreme Soul, you cannot conceive of there being any other thing (a duality) in it, as you cannot imagine a particle of frost to abide in the fire.

42. By meditating on the Supreme Soul in yourself, and by contemplation of the intelligent Spirit in your own intellect, you will find the glory of the Supreme Spirit, shining brightly in your pure spirit.

43. Therefore ease your mind, O Rāma! and know that there is no mistake nor error in your believing the all as one; and that there is no new birth or a new born being (in the world), but all that is or has come to existence, is ever existent in the Supreme.

44. Ease yourself, O Rāma! by knowing that there is no duality (save the Unity of God); and that there is no contrariety of things (as that of heat and cold), except their oneness in the Divine monism. Then knowing yourself as a spiritual being, and situated in the purity of Divine essence, you shall have no need of devotion or adoration (in order to appease or unite yourself with the Deity). And knowing also that you are not separated from God, forsake all your sorrow (to think of your helpless state).

45. Be tolerant, composed and even-minded; remain tranquil, taciturn and meek in your mind; and be as a rich jewel, shining with your internal light. Thus you will be freed from the feverish vexations of this worldly life.

46. Be rational and dispassionate and calm in your desire; remain sober minded and free from ardent expectations; and rest satisfied with what you get of your own lot, in order to be freed from the feverish heat of worldliness.

47. Be unimpassioned and unperturbed with earthly cares; be pure and sinless, and neither be penurious nor prodigal, if you will be freed

from the fever heat of this world.

48. Be free from all anxiety, O Rāma! by your obtaining of that good which the world cannot give, and which satisfies all our earthly wants. Have this supermundane bliss, O Rāma, and be as full as the ocean, and free from the feverish cares of this world.

49. Be loosened from the net of thy loose desires, and wipe off the unguent of delusive affections from thy eyes: let thy soul rest satisfied with thyself, and be freed from the feverish anxieties of the world.

[Sanskrit: bikalpajāla nirmukta māyānjanārbbrjitah |
atmanātmanitthaptātmanavijbarobarāghava || 46 ||]

50. With your spiritual body reaching beyond the unbounded space, and rising above the height of the highest mountain, be freed from the feverish and petty cares of life.

51. By enjoyment of what you get (as your lot), and by asking of naught of any body anywhere; by your charity rather than your want or asking of it, you must be free from the fever of life.

52. Enjoy the fulness of your soul in yourself like the sea, and contain the fulness of your joy in your own soul like the full moon. Be self-sufficient with the fulness of your knowledge and inward bliss.

53. Knowing this world as unreal as a pseudoscopic sight, no wise man is misled to rely in its untruthful scenes. So you Rāma, that are knowing and a visionary, and are sane and sound headed, and of enlightened understanding, must be always charming with your perfect ease from sorrow and care.

54. Now Rāma! reign over this unrivalled sovereignty, by the direction of your sovran Sire, and manage well everything under your own inspection. This kingdom is fraught with every blessing, and the rulers are all loyal to their king. Therefore you must neither leave out to do what is your duty, nor be elated with your happy lot of royalty.

CHAPTER VI.—*Lecture on the Discharge of Duty.*

Argument. Effect of Acts, Transmigration of souls and their Liberation in Life time.

Vasishtha continued:—In my opinion, a man is liberated who does his works from a sense of his duty, and without any desire of his own or sense of his own agency in it. (Here subjection to allotted duty, is said to be his freedom; but that to one's own desire or free choice, is called to be his bondage and slavery).

2. Who so having obtained a human form, is engaged in acts out of his own choice and with a sense of his own agency, he is subjected to his ascension and descension to heaven and hell by turns (according to the merit or demerit of his acts, while there is no such thing in the doing of his duty).

3. Some persons who are inclined to unduteous (or illegal) acts, by neglecting the performance of their destined (or legal) duties, are doomed to descend to deeper hells, and to fall into greater fears and torments from their former states.

4. Some men who are fast bound to the chain of their desires, and have to feel the consequences of their acts, are made to descend to the state of vegetables from their brutal life, or to rise from it to animal life again.

5. Some who are blessed with the knowledge of the Spirit, from their investigation of abstruse philosophy, rise to the state of monism (Kaivalya); by breaking through the fetters of desire. (*Kaivalya* is the supreme bliss of God in his solity, to which the divine sage aspires to be united. Or it is the complete unity with oneself irrespective of all connections).

6. There are some men, who after ascending gradually in the scale of their creation in former births, have obtained their liberation in the present life of *rājas-sātvika* or active goodness.

7. Such men being born again on earth, assume their bright qualities

like the crescent moon, and are united with all prosperity, like the Kurchi plant which is covered with blossoms in its flowering time of the rainy season. (The good effects of former acts, follow a man in his next birth).

8. The merit of prior acts follows one in his next state, and the learning of past life meets a man in his next birth, as a pearl is born in a reed. (A particular reed is known to bear pearly seeds within them, well known by the name of *Vansalochana*).

9. The qualities of respectability and amiableness, of affability and friendliness, and of compassion and intelligence, attend upon these people like their attendants at home. (*I.e.* he becomes master of them).

10. Happy is the man who is steady in the discharge of his duties, and is neither overjoyed nor depressed at the fruition or failure of their results. (Duties must be done, whether they repay or not).

11. The defects of the dutiful and their pain and pleasure, in the performance of duties, are all lost under the sense of their duteousness; as the darkness of night, is dispelled by the light of the day, and the clouds of the rainy season, are dispersed in autumn.

12. The man of a submissive and sweet disposition, is liked by every body; as the sweet music of reeds in the forest, attracts the ears of wild antelopes. (The deer and snakes, are said to be captivated by music of pipe).

13. The qualities of the past life, accompany a man in his next birth; as the swallows of the rainy weather, attend on a dark cloud in the air. (This bird is called a hansa or hernshaw by Shakespeare; as, when it is autumn, I can distinguish a swallow from a hernshaw).

14. Being thus qualified by his prior virtues, the good man has recourse to an instructor for the development of his understanding, who thereupon puts him in the way to truth.

15. The man with the qualities of reason and resignation of his mind, beholds the Lord as one, and of the same form as the imperishable soul within himself.

16. It is the spiritual guide, who awakens the dull and sleeping mind by his right reasoning; and then instils into it the words of truth, with a placid countenance and mind.

17. They are the best qualified in their subsequent births, who learn first to awaken their worthless and dormant minds, as they rouse the sleeping stags in the forest.

18. It is first by diligent attendance on good and meritorious guides (or gurus), and then by cleansing the gem of their minds by the help of reasoning that the pure hearted men come to the light of truth, and perceive the divine light shining in their souls.

CHAPTER VII.—*On Attainment of Divine Knowledge.*

Argument. Attainment of knowledge by Intuition, compared to the falling of a fruit from heaven.

Vasishtha continued:—I have told you Rāma, the usual way to knowledge for mankind in general; I will now tell you of another method distinct from the other.

2. Now Rāma! we have two ways which are best calculated for the salvation of souls, born in human bodies on earth: the one is by their attainment of heavenly bliss, and the other by that of their final beatitude (apavarga).

3. And there are two methods of gaining these objects; the one being the observance of the instructions of the preceptor, which gradually leads one to his perfection in the course of one or reiterated births.

4. The second is the attainment of knowledge by intuition, or by self culture of a partly intelligent being; and this is as the obtaining of a fruit falling from heaven.

5. Hear now of the attainment of intuitive knowledge, as that of getting

a fruit fallen from the sky, from the old tale which I will now recite to you.

6. Hear the happy and holy story, which removes the fetters of our good and evil deeds, and which the last born men (now living), must taste with a zest for their enlightenment, as others relish a fruit fallen from heaven for their entertainment.

CHAPTER VIII.—*Song of the Siddhas or Holy Adepts.*

Argument. Wandering of Janaka in a Vernal garden, and hearing the Song of Siddhas.

Vasishtha continued:—There lives the mighty king of the Videhas (Tirhutians) Janaka by name, who is blessed with all prosperity and unbounded understanding.

2. He is as the ever fruitful *kalpa* tree to the host of his suitors, and as the vivifying sun to his lotus-like friends; he is as the genial spring to the florets of his relatives, and as the god Cupid to females.

3. Like the *dvija-rāja* or changeful moon, he gives delight to the *dvija*—or twice born Brāhmans, as that luminary gives the lilies to bloom; and like the luminous sun he destroys the darkness of his gloomy enemies. He is an ocean of the gems of goodness to all, and the support of his realm, like Vishnu the supporter of the world.

4. He chanced on a vernal eve to wander about a forest, abounding in young creepers with bunches of crimson blossoms on them, and resonant with the melody of mellifluous *kokilas*, warbling in their tuneful choirs.

5. He walked amidst the flowery arbours, resembling the graceful beauties with ornaments upon them, and sported in their bowers as the god *Vāsava* disports in his garden of *Nandana*. (Eden or Paradise).

6. Leaving his attendants behind him, he stepped to a grove standing on

the steppe of a hill, in the midst of that romantic forest, which was redolent with the fragrance of flowers borne all about by the playful winds.

7. He heard in one spot and within a bower of *tāmala* trees, a mingled voice as that of some invisible aerial spirits (*siddhā*), proceeding from it.

8. I will now recite to you, O lotus-eyed Rāma! the songs of the *siddhas*, residing in the retired solitudes of mountainous regions, and dwelling in the caverns of hills, and which relate principally to their spiritual meditations.

9. The *siddhas* sang:—We adore that Being which is neither the subjective nor objective (not the viewer nor the view); and which in our beliefs is the positive felicity, that rises in our souls, and has no fluctuation in it.

10. Others chanted:—We adore that Being which is beyond the triple states of the subject, its attribute and its object; (who is neither the sight, seeing and the seer). It is the light of that soul, or spiritual light which exists from before the light of vision, which is derived from the light of the sun. (Srutī: The light of the Spirit shone before the physical lights of the sun, moon, stars, lightning and fire).

11. Others chanted:—We adore that Being, which is in the midst of all what is and what is not (*i.e.* between existence and non-existence); and that spiritual light, which enlightens all lightsome objects.

12. Some sang:—We adore that real existence which is all, whose are all things, and by whom are all made, from whom have all sprung, for whom they exist, in whom they subsist, unto whom do all return, and into which they are all absorbed.

13. Some caroled:—We adore that Spirit, which begins with the letter *a* and ends in *h* with the dot *m* (*i.e.* *aham* or *ego*); and which we continually inspire and respire in our breathings. (Aham) *hansah*.

14. Others said:—Those who forsake the God—Isha, that is situated within the cavity of their hearts (*hrid*), and resort to others, that are without them, are verily in search of trifles by disregarding the gem

kaustabha (philosopher's stone); which is placed in their hands.

15. Others again declared:—It is by forsaking all other desires, that one obtains this object of his wish; and this being had, the poisonous plants of all other desires, are entirely uprooted from the heart.

16. Some of them pronounced saying:—The foolish man who knowing the insipidity of all worldly things, attaches his mind to earthly object, is an ass and no human being.

17. Others said:—The sensual appetites, which incessantly rise as snakes from the cavities of the body, are to be killed by the cudgel of reason, as Indra broke the hills by his thunderbolts.

18. At last they said:—Let men try to secure the pure happiness of quietism, which serves to give tranquillity to the minds of the righteous. The sober-minded that are situated in their real and natural temperament, have their best repose in the lap of undisturbed and everlasting tranquillity.

CHAPTER IX.—*Reflections of Janaka.*

Argument. Abstraction of Janaka's mind, from the Vanities of the World.

Vasishtha continued:—Upon hearing these sonatas of the Siddhas (holy spirits), Janaka was dejected in his mind, like a coward at the noise of a conflict.

2. He returned homeward, and conducted himself in silence to his domicile, as a stream glides in its silent course under the beach trees, to the bed of the distant main.

3. He left behind all his domestics in their respective dwellings below, and ascended alone to the highest balcony, as the sun mounts on the top of a mountain.

4. Hence he saw the flights of birds, flying at random in different directions; and reflected on the hurrying of men in the same manner, and thus bewailed in himself on their deplorable conditions.

5. Ah me miserable! that have to move about in the pitiable state of the restless mob, that roll about like a rolling stone (or ball), pushed backward and forward by another.

6. I have a short span of endless duration, allotted to my share of lifetime; and yet I am a senseless fool to rely my trust in the hope of its durability.

7. Short is the duration of my royalty also, which is limited to the period of my lifetime only; how is it then that I am secure of its continuance as a thoughtless man.

8. I have an immortal soul lasting from before, and to continue even after my present existence, the present life is a destructible One, and yet I am a fool to rely in it, like a boy believing the painted moon as real.

9. Ah! what sorcerer is it that hath thus bewitched me by his magic wand, as to make me believe I am not spell-bound at all.

10. What faith can I rely in this world which has nothing substantial nor pleasant, nor grand nor real in it; and yet I know not why my mind is deluded by it.

11. What is far from me (*i.e.* the object of sense), appears to be near me by my sensation of the same; and that which is nearest to me (*i.e.* my inmost soul), appears to be farthest from me (by my want of its perception). Knowing this I must abandon the outward (sensible objects), in order to see the inward soul.

12. This hurry of men in their pursuits, is as impetuous and transient as the torrent of a whirlpool. It precipitates them to the depth of their dangers, and is not worth the pain it gives to the spirit.

13. The years, months, days and minutes, are revolving with succession of our pains and pleasures; but these are swallowed up, by the repeated trains of our misery (rather than that of happiness).

14. I have well considered everything, and found them all perishable and nothing durable or lasting; there is nothing to be found here worthy of the reliance of the wise.

15. Those standing at the head of great men to-day, are reduced low in the course of a few days; what worth is there in giddy and thoughtless greatness, which is deserving of our estimation.

16. I am bound to the earth without a rope, and am soiled herein without any dirt (in my person); I am fallen though sitting in this edifice. O my soul! how art thou destroyed while thou art living.

17. Whence has this causeless ignorance over-powered my intelligent soul, and whence has this shadow overspread its lustre, as a dark cloud overshades the disk of the sun?

18. Of what avail are these large possessions and numerous relations to me, when my soul is desponding in despair, like children under the fear of ghosts and evil spirits.

19. How shall I rest any reliance in my sensual enjoyments which are the harbingers of death and disease, and what dependence is there on my possessions, which are fraught only with anxieties and cares?

20. It matters not whether these friends, the feeders on my fortune, may last or leave me at once; my prosperity is but a bubble and a false appearance before me.

21. Men of greatest opulence and many good and great men and our best friends and kindest relatives, that have gone by, now live in our remembrance only.

22. Where are the riches of the monarchs of the earth, and where the former creations of Brahmā. The past have given way to the present, and these are to be followed by future ones; hence there is no reliance in anything.

23. Many Indras have been swallowed up like bubbles in the ocean of eternity; hence the like expectation of my longevity, is ridiculous to the wise.

24. Millions of Brahmās have passed away, and their productions have disappeared under endless successions; the kings of earth have fled like their ashes and are reduced to dust; what is the confidence then in my life and stability?

25. The world is but a dream by night, and the sensuous body is but a misconception of the mind. If I rely any credence on them I am really to be blamed.

26. My conception of myself and perception of other things, are false imaginations of my mind. It is my egoism that has laid hold of me, as a demon seizes an idiot.

27. Fool that I am, that seeing I do not see, how the span of my life is measured every moment by the imperceptible instants of time, and their leaving but a small portion behind.

28. I see the juggler of time seizing on Brahmās, Vishnus and Rudras, and making playthings of them on his play ground of the world, and flinging them as balls all about.

29. I see the days and nights are incessantly passing away, without presenting me an opportunity which I can behold the true imperishable one.

30. The objects of sensual enjoyment, are larking in the minds of men, like cranes gabbling in the lakes, and there is no prospect of the true and best object in the mind of any body.

31. We meet with one hardship after another, and buffet in the waves of endless miseries in this earth; and yet are we so shameless, as not to feel ourselves disgusted with them.

32. We see all the desirable objects to which we attach our thoughts, to be frail and perishing; and yet we do not seek the imperishable one, and our everlasting good in the equanimity of the Soul.

33. Whatever we see to be pleasant in the beginning (as pleasures), or in the middle (as youth), or in the end (as virtuous deeds), and at all times (as earthly goods), are all unholy and subject to decay.

34. Whatever objects are dear to the hearts of men, they are all found to be subject to the changes of their rise and fall (*i.e.* their growth and decay).

35. Ignorant people are every where enclined to evil acts, and they grow day by day more hardened in their wicked practices. They repent every day for their sins, but never reprove themselves for the better.

36. Senseless men are never the better for anything, being devoid of sense in their boyhood, and heated by their passions in youth. In their latter days, they are oppressed with the care of their families, and in the end thy are overcome by sorrow and remorse.

37. Here the entrance and exit (*i.e.* the birth and death), are both accompanied with pain and sorrow (for men come to and go away from the world with crying). Here every state of life is contaminated by its reverse (as health by disease, youth by age, and affluence by poverty). Everything is unsubstantial in this seeming substantial world, and yet the ignorant rely in its unreal substantiality.

38. The real good that is derived here by means of painful austerities, are the arduous sacrifices of *rājasūyā asvamedha* and others, or the attainment of heaven; which has no reality in it, by reason of its short duration of the small portion of a *kalpa* compared with eternity. (The Hindu heaven is no lasting bliss).

39. What is this heaven and where is it situated, whether below or above us or in this nether world; and where its residents are not overtaken by multitudes of locust-like evils? (The Sruti says: "Evil spirits infest the heavens and they drove the gods from it." So we read of the Titan's and Satan's band invading heaven).

40. We have serpents creeping in the cells of our hearts, and have our bodies filled with the brambles of diseases and dangers, and know not how to destroy them.

41. I see good is intermixed with evil, and pain abiding with pleasure; there is sorrow seated on the top (excess) of joy, so I know not whereto I shall resort.

42. I see the earth full of common people, who are incessantly born and dying in it in multitudes; but I find few honest and righteous men in it.

43. These beautiful forms of women, with their eyes like lotuses, and the gracefulness of their blandishments, and their charming smiles, are made so soon to fade and die away.

44. Of what note am I among these mighty beings (as Brahmā and Vishnu), who at the twinkling of their eyes, have created and destroyed the world; and yet have succumbed to death at last. (This last passage shows that the Hindu gods were mortal heroes of antiquity).

45. You are constantly in search of what is more pleasant and lasting than others, but never seek after that highest prosperity, which is beyond all your earthly cares.

46. What is this great prosperity in which you take so much delight, but mere vexation of your spirit, which proves this vanity to be your calamity only.

47. Again what are these adversities which you fear so much, they may turn to your true prosperity, by setting you free from earthly broils and leading you to your future felicity.

48. The mind is broken to pieces by its fears, like the fragments of the moon, floating on the waves of this ocean of the world. Its selfishness has tossed it to and fro, and this world being got rid of, it is set at perfect ease (from all vicissitudes of fortune).

49. There is an unavoidable chance (necessity), actuating our worldly affairs and accidents; it is impudence therefore to welcome some as good, and to avoid others as evil.

50. We are prone to things that are pleasant to the sight, but bear a mortal flame in them, and consume us like poor moths in the flames, which it is bright to see but fatal to feel.

51. It is better to roll in the continual flame of hell-fire to which one is habituated, than rise and fall repeatedly in the furnace of this world, as from the frying pan into the fire.

52. This world is said by the wise, to be a boundless ocean of woes (vale of tears); how then can any body who has fallen amidst it, expect any happiness herein?

53. Those who have not fallen in the midst and been altogether drowned in woe, think the lesser woes as light and delight, as one condemned to be beheaded, is glad to escape with a light punishment.

54. I am grown as the vilest of the vile, and resemble a block of wood or stone; there is no difference in me from the ignorant clown, who has never had the thought of his eternal concerns in his head.

55. The great arbour of the world, with its very many branches and twigs and fruits, hath sprung from the mind and is rooted in it. (The outer world has its existence in the sensitive mind only; because the insensible bodies of the dead and inanimate things, have no consciousness of it).

56. It is the conception (sankalpa) of the world, in my mind, that causes its existence and presents its appearance before me, I will now try to efface this conception from my mind, and forget this world altogether. (This doctrine of idealism was derived, by Janaka from his own Intuition (Svena-Jnātena)).

57. I will no longer allow myself to be deluded like monkeys with the forms of things, which I know are not real; mere ideal, but changeful and evanescent. (Here also Janaka learns by intuition not to rely on concrete forms, but to have their general and abstract ideas).

58. I have woven and stretched out the web of my desires, and collected only my woes and sorrows; I fell into and fled from the snare of my own making, and am now resolved to take my rest in the soul.

59. I have much wailed and bitterly wept, to think of the depravity and loss of my soul, and will henceforth cease to lament, thinking that I am not utterly lost.

60. I am now awakened, and am glad to find out the robber of my soul; it is my own mind, and this I am determined to kill, as it had so long deprived me of the inestimable treasure of my soul.

61. So long was my mind at large as a loose and unstrung pearl, now will I pierce it with the needle of reason, and string it with the virtues of self-control and subjection to wisdom.

62. The cold icicle of my mind, will now be melted down by the sun-heat of reason; and will now be confined in the interminable meditation of its Eternal Maker (from where it cannot return. Sruti).

63. I am now awakened to my spiritual knowledge, like these holy Siddhas, saints and sages; and will now pursue my spiritual inquiries, to the contentment of my soul.

64. Having now found my long-lost soul, I will continue to look upon its pure light with joy in my lonely retirement; and will remain as quiet and still in contemplation of it, as a motionless cloud in autumn.

65. And having cast away the false belief of my corporeality (*i.e.* of being an embodied being), and that these possessions and properties are mine, and having subdued my force by mighty enemy of the Mind, I will attain the tranquillity of my soul by the help of my reason.

CHAPTER X.—*Silent and Solitary Reflections of Janaka.*

Argument. Janaka though employed in Ritual service, continues firm in his meditation, and comes to the conclusion of his immortality.

Vasishtha related:—While Janaka was thus musing in his mind, there entered the chamberlain before him, in the manner of Aruna standing before the chariot of the sun.

2. The Chamberlain said:—O sire! thy realm is safe under thy protecting arms; now rise to attend to the daily rites, as it becomes your majesty.

3. There the maidservants are waiting with their water pots, filled with water perfumed with flowers, camphor and saffron for your bathing, as

the nymphs of the rivers, have presented themselves in person before you.

4. The temples are decorated with lotuses and other flowers, with the bees fluttering upon them; and hung over with fine muslin, as white as the fibers of lotus stalks.

6. The altars are filled with heaps of flowers, aromatic drugs and rice; and adorned with every decoration in the princely style.

7. The Brāhmans are waiting there for your majesty's presence, after making their sacred ablution and purifications, and offering their prayers for the remission of sins; and are expecting to get their worthy gifts from thee.

8. The hand-maids are attending to their duties, graced with flappers (chāmaras) in their hands; and the feasting ground is cleansed with sandal paste and water.

9. Rise therefore from thy seat, and be it well with thee to perform the prescribed duties; because it does not become the best of men, to be belated in the discharge of their duties.

10. Though thus besought by the head chamberlain, yet the king remained in his meditative mood, thinking on the wonderful phenomena of nature.

11. This royalty and these duties of mine, said he, are for a very short time; I do not require these things that are so transitory in their nature.

12. I must leave these things, that are at best but waters of the mirage; and remain close to myself in my lonesome seclusion, like a calm and solitary lake or sea.

13. These pleasures of the world, that are displayed around us, are entirely useless to me; I will leave them with promptness on my part, and remain in my happy retirement.

14. Abandon, O my heart! thy shrewdness in pursuing after the objects of thy desire; in order to avoid the snares of disease and death (which have been set on thy way).

15. In whatever state or condition of life, the heart is set to hanker for its delight; it is sure to meet with some difficulty, distress or disappointment coming out of the same.

16. Whether your heart is engaged in, or disengaged from the objects of sense, you will never find any one of them, either in act or thought, conducing to the true happiness of your soul.

17. Forsake therefore the thoughts of the vile pleasure of your senses, and betake yourself to those thoughts, which are fraught with the true happiness of the soul.

18. Thinking in this manner, Janaka remained in mute silence, and his restless mind became as still, as it made him sit down like a picture in a painting or as a statue.

19. The chamberlain uttered not a word any more, but stood silent in mute respect through fear of his master, from his knowledge of the dispositions of kings.

20. Janaka in his state of silent meditation, reflected again on the vanity of human life, with cool calmness of his mind, and said:—

21. Now must I be diligent to find out the best and most precious treasure in the world, and know what is that imperishable thing, to which I shall bind my soul as its surest anchor.

22. What is the good of my acts or my cessation from them, since nothing is produced of anything, which is not perishable in its nature. (Thence the product of acts is perishing, and its want is a lasting good).

23. It matters not whether the body is active or inactive, since all its actions end in utter inaction at last as all force is reduced to rest. It is the pure intellect within me that is always the same (*i.e.* ever active and undecaying), and which loses nothing from the loss of the body or by want of bodily actions. (The body is a dead mass without the active principle of the mind).

24. I do not wish to have what I have not, nor dare leave what I have already got; I am content with myself; so let me have what is mine and

what I have. (The Yogis like Stoics, were fatalists and content with their lot).

25. I get no real good by my acts here, nor lose anything by refraining from them. What I get by my acts or want of action, is all *Nil and Null* of Vanity or Vanities, and nothing to my purpose or liking.

26. Whether I am doing or not doing, and whether my acts are proper or improper; I have nothing to desire here, nor anything desirable that I have to expect from them. (Hence no exertion will bring on the desired object, unless it is given by our lot).

27. I have got what was due to my past actions, and this body is the result of my former acts. It may be in its motion and action, or it may be still and fade away, which is the same thing to me.

28. The mind being set at ease by want of its action or passion, the actions of the body and its members, are alike in their effects to those of not doing them. (Involuntary actions done without the will are of no account).

29. The acts of men are reckoned as no acts of theirs, which happen to take place as the results of their destiny or previous actions. (The action or passion relates to the mind only, but the doing of destiny being involuntary, such action of men is accounted as no action of theirs).

30. The impression which the inward soul bears of its past actions and passions, the same gives its colour to the nature and character of the actions of men afterwards. Now that my soul has obtained its imperishable state of spirituality, I am freed from the mutabilities of the transmigrations of my body and mind.

Commentary:—Janaka arrives after all his previous reasonings and deductions, to the conclusion of the certainty of his being an intellectual and spiritual being, endowed with an immortal soul, and entitled to everlasting life, after the destruction of the frail body and the changeful mind with it.

CHAPTER XI—*Subjection of the Mind.*

Argument. Janaka's Discharge of his Daily Rites, and Admonition to his Mind.

Vasishtha related:—Having thought so, Janaka rose up for performance of his daily rites as usual, and without the sense of his agency in them. He did his duty in the same manner as the sun rises every day to give the morn, without his consciousness of it.

2. He discharged his duties as they presented themselves to him, without any concern or expectation of their rewards. He did them awaking as if it were in his sleep. Gloss:—He did his acts by rote, but wot not what he did in his insensibility of them; and such acts of insensibility are free from culpability or retribution.

3. Having discharged his duties of the day and honoured the gods and the priests, he passed the night absorbed in his meditations.

4. His mind being set at ease, and his roving thoughts repressed from their objects, he thus communed with his mind at the dead of night, and said:—

5. O my mind that art roving all about with the revolving world, know that such restlessness of thine, is not agreeable to peace of the soul; therefore rest thou in quiet from thy wanderings abroad.

6. It is thy business to imagine many things at thy pleasure, and as thou thinkest thou hast a world of thoughts present before thee every moment. (For all things are but creations of the imaginative mind).

7. Thou shootest forth in innumerable woes by the desire of endless enjoyments, as a tree shoots out into a hundred branches, by its being watered at the roots.

8. Now as our births and lives and worldly affairs, are all productions of our wistful thoughts, I pray thee therefore, O my mind! to rest in quiet by abandonment of thy earthly desires.

9. O my friendly mind! weigh well this transient world in thy thoughts, and depend upon it, shouldst thou find aught of substantiality in it.

10. Forsake thy fond reliance on these visible phenomena; leave these things, and rove about at thy free will without caring for any thing.

11. Whether this unreal scene, may appear to or disappear from thy sight, thou shouldst not suffer thyself to be affected by it in either case.

12. Thou canst have no concern with the visible objects (phenomenal world); for what concern can one have with any earthly thing which is in-existent of itself as an unsubstantial shadow?

13. The world is an unreality like thyself, hence there can be no true relation between two unrealities. It is but a logomachy to maintain the relation of two negatives to one another.

14. Granting, thou art a reality and the world is unreal, still there can be no agreement between you, as there is none between the living and the dead, and between the positive and negative ideas.

15. Should the mind and the world be both of them realities and co-existent for ever, then there can be no reason for the joy or sorrow of the one at the gain or loss of the other.

16. Now therefore avoid the great malady of worldliness, and enjoy the silent joy in thyself, like one sitting in the undisturbed depth of the Ocean, with the rolling tide and waves above his head.

17. Do not consume like a puppet in pyrotechnics with the fiery remorse of worldliness, nor be burnt down to the darkness of despair in this gloomy scene of the world.

18. O wicked mind! there is nothing here so good and great, whereby thou mayest attain thy high perfection, except by the forsaking of all frivolities and dependance on thy entire resignation to the unchangeable One.

CHAPTER XII.—*On the Greatness of Intelligence.*

Argument. The Living Liberation of Janaka, and the preeminence of reason and intelligence.

Vasishtha continued:—Janaka having expostulated in his manner with his mind, attended to the affairs of the state without shrinking from them by his mental abstraction.

2. He was however not gladdened by the gladsome tasks and tidings, but was indifferent to them as in his slumber of fixed-mindedness in his maker.

3. Hence forward, he was not intently employed in his duties, nor forsook them altogether; but attended unconcernedly to the business which presented itself to him.

4. His constant habit of reasoning, enabled him to understand the eternal verity; and preserved his intellect from blunders, as the sky is untouched by the flying dust.

5. By his cultivation of reasoning, his mind was enlightened and fraught with all knowledge.

6. Unaccustomed to duality, his mind had learnt to know the sole unity only; and his intelligent soul shone within him, as the full bright sun in the sky. (He felt a flood of light in himself, as the believer finds in his inmost soul. Gloss).

7. He became acquainted with the Soul, that is inherent in all bodies, and beheld all things abiding in the omnipotence of the Intellect, and identic with the infinite.

8. He was never too joyous nor exceedingly sorrowful, but preserved his equanimity amidst the conflicts of his soul and sensible objects (between spirituality and materiality).

9. The venerable Janaka, became liberated in his living state since that time; and is since renowned as a veteran theosophist among mankind.

10. He continues thence forward to reign over the land of the Videha people, without being subject to the feelings of joy or sorrow for a moment.

11. Knowing the causes of good and evil, he is neither elated nor dejected at any favourable or unfavourable circumstances of his life, nor does he feel glad or sad at the good or bad accident relating the state.

12. He did his duties without setting his mind to them, which was wholly employed in his intellectual speculations.

13. Remaining thus in his hypnotic state of sound sleep (abstraction), his thoughts are quite abstracted from all objects about him.

14. He is unmindful of the past, and heedless about the future; and enjoys the present moment only, with a gladsome heart and cheerful mind.

15. He obtained the obtainable what is worthy to be obtained, by his own ratiocination (or self-reflection), and not O lotus-eyed Rāma! by any other desire (*i.e.* by abandoning all his worldly desires).

16. Therefore we should reason (or reflect) in our minds, so long as we succeed to arrive at the conclusion of the subject.

17. The presence of the Holy Light, is not to be had either by the lectures of a preceptor, or the teaching of the sāstras; it is not the result of meritorious acts, nor of the company of the holy men; but the result of your own intellection.

18. A good understanding assisted by the power of its accompanying percipience (prajānā), leads to the knowledge of that highest state, which the acts of your piety cannot do.

19. He who has set before his sight the keen light of the lamp of his percipience, is enabled to see both the past and future in his presence; and no shadow of ignorance intercepts his vision.

20. It is by means of his percipience, that one is enabled to cross over the sea of dangers; as a passenger goes across a river in a boat or

raft.

21. The man that is devoid of his prescience, is overtaken even by small mishaps; as a light straw is blown away by the slightest breeze.

22. One who is endowed with foresight, passes over the eventful ocean of the world, without the assistance of friends and guidance of the s̄astras.

23. The man with foreknowledge, sees the result of his actions beforehand; but one without his prevision, is at a loss to judge of the imminent events.

24. Good company and learning, strengthen the understanding; as the watering of a plant, tends towards its growth and fructification.

25. The infant understanding like a tender shoot, takes a deep root in time; and having grown up like a tree, bears the sweet fruit in its season; like the cooling moonbeams at night.

26. Whatever exertions are made by men for the acquisition of external properties, the same should be more properly devoted for the improvement of their understandings at first. (*I.e.* intellectual improvement should precede that of outward circumstances).

27. Dullness of the understanding, which is the source of all evils, and the storehouse of misery, and the root of the arbour of worldliness, must be destroyed first of all.

28. Great minded men get in their understandings, whatever good they may expect to find in this earth, in heaven above and in the nether world. (The mind is the seat of all treasures).

29. It is by means of one's good understanding only, that he can get over the ocean of the world; and not by his charities, pilgrimages or religious austerities,

30. The divine blessing attending on mortal men on earth, is the sweet fruit of the tree of knowledge. (Here is a contrast with the mortal taste of the forbidden fruit of knowledge).

31. Wisdom nips with its sharp nails, the heads of the elephantine (gigantic) bonds of giddiness, with as much ease as the lion kills the deer, or as if it were destroying a strong lion by a weak jackal. (Weak wisdom having the power of destroying the wild worldliness).

32. An ordinary man is often seen to become the ruler of men, by means of his greater knowledge than others; and the wise and discreet are entitled to glory in both worlds.

33. Reason overcomes all its adversaries, dealing in diverse forms of sophistry; as a disciplined warrior, overpowers on a host of untrained savage people.

34. Reasoning is as the philosopher's stone, which converts the base metals to gold; and is hidden in the casket of rational souls as the best treasure. It yields the desired fruits of men like the kalpa plant of Paradise at a thought.

35. The right reasoner gets across the wide ocean of the world, by means of his reasoning, while the unreasonable rabble are born away by its waves; as the skillful boat-man cuts across the current, while the unskilled waterman is tossed about by the waves.

36. A well directed understanding leads to the success of an undertaking, but the misguided intellect goes to the rack and ruin; the one sails to the shore before the wind; but the other is tossed in his wrecked vessel over the wide gulph of the world.

37. The keen sighted and unbiassed wise man, is never over-come by the evils arising from his desires: as the arrows of the adversary, do not pierce the body of a soldier in armour.

38. The sapience of a man, gives him an insight into every thing in the world and, the all knowing man, is neither subjected to dangers nor reverses of his fortune.

39. The dark and wide-stretching cloud of blind egoism, which overshadows the sun-light of the Supreme Spirit within us, is driven away by the breath of intelligence.

40. The improvement of the understanding, is the first requisite towards

the knowledge of the Supreme soul; as the cultivation of the ground, is of primary importance to the farmer, desirous of reaping a rich harvest.

CHAPTER XIII.—*Government of the Mind.*

Argument. Reasons and Rules of Restraining the Mind from the instance of Janaka's *insouciance*.

Vasishtha continued:—Now Rāma! Reflect on the Supreme spirit, in thy own spirit like Janaka; and know the object of the meditation of the wise, without any difficulty or failing.

2. The wise men of the latter genus *rājasa-sātvika* or active goodness, obtain their desired objects by themselves (of their own institution), like Janaka and other holy sages.

3. As long as you continue to restrain your organs of sense from their objects, so long will the divine soul grace your own inward soul with its presence.

4. The Lord God and Supreme soul, being thus gracious to thee; thou shalt see a halo of light cast over all things, and dispersing all thy woes from thy sight.

5. The sight of the Supreme spirit, will remove the plentiful seeds of bias from thy mind; and it will drive away the woeful sights of misery, pouring upon thy view in copious showers.

6. Continue like Janaka in the wilful discharge of thy duties, and prosper by placing thy intellectual sight, on the divine light shining in thy inward spirit.

7. It was by his inward cogitations, that Janaka found the transitoriness of the world; and by placing his faith in the unchangeable Spirit, he found its grace in time.

8. Hence neither the pious acts of men, nor their riches nor friends,

are of any use to them for their salvation from the miseries of life, unless it be by their own endeavor for the enlightenment of their soul.

9. They who rely their faith in the gods, and depend upon them for fulfilment of their desires and future rewards, are perverted in their understandings, and cannot be heirs of immortality.

10. It is by reliance in one's reasoning and resignation, and by his spiritual vision of the Supreme spirit, that he is saved from his misery in this ocean of the world.

11. The attainment of this blessed knowledge of intuition, which removeth our ignorance, is as what they call thy getting of fruit fallen from heaven (*i.e.* a heavenly and accidental fruit).

12. The intelligence which looks into itself as Janaka's, finds the soul developing of itself in it, as the lotus-bud opens of itself in the morning.

13. The firm conviction of the material world, melts into nothing under the light of percipience; as the thick and tangible ice, dissolves into fluidity under the heat of the sun.

14. The consciousness that this is I (*i.e.* one's self-consciousness), is as the shade of night, and is dispelled at the rise of the sun of intellect, when the Omnipresent light appears vividly to sight.

15. No sooner one loses his self-consciousness that 'this is himself,' than the All-pervading Soul opens fully to his view.

16. As Janaka has abandoned the consciousness of his personality, together with his desires also; so do you, O intelligent Rāma, forsake them by your acute understanding and of the mind discernment.

17. After the cloud of egoism is dispersed, and the sphere is cleared all around; the divine light appears to shine in it, as brightly as another sun.

18. It is the greatest ignorance to think of one's egoism (or self-personality); this thought being relaxed by the sense of our nothingness, gives room to the manifestation of holy light in the soul.

19. Neither think of the entity nor non-entity of thyself or others; but preserve the tranquillity of thy mind from both the thoughts of positive and negative existences; in order to get rid of thy sense of distinction between the producer and the produced (*i.e.* of the cause and effect, the both of which are identic in Vedānta or spiritual philosophy).

20. Again your fostering a fondness for something as good, and a hatred to others as bad; is but a disease of your mind for your uneasiness only. (Since all things are good in their own kinds, and nothing bad in its nature, and in the sight of God, who pronounced all things good).

21. Be not fond of what you think to be beautiful, nor disgusted at what appears hateful to you, get rid of these antagonist feelings, and be even-minded by fixing it on One, before whom all things are alike and equally good (all partial evil is universal good Pope.)

22. They that view the desirable and the detestable in the same light, are neither fond of the one nor averse to the other.

23. Until the fancy of the desirableness of one thing and dislike of the other, is effaced from the mind, it is as hard to have the good grace of equanimity, as it is difficult for the moonlight to pierce through the cloudy sky.

24. The mind which considers one thing as some thing à propos, and another as nothing to the purpose (the one as desirable and the other worthless); is deprived of the blessing of indifference, as the brier *sākota* is despised, not standing with all its fruits and flowers.

25. Where there is a craving for the desirable, and an aversion to what is unseemly, and when there is a cry for gain and an outcry at one's loss; it is impossible for even-mindedness, dispassionateness and tranquillity of the mind, to abide then and there in that state.

26. There being only the essence of one pure—Brahma diffused throughout the universe, how very improper is it to take the one as many, and among them something as good or bad; (when the Maker of all has made all things good).

27. Our desires and dislike, are the two apes abiding on the tree of our

hearts; and while they continue to shake and swing it with their jogging and jolting, there can be no rest in it.

28. Freedom from fear and desire, from exertions and action, together with sapience and equanimity, are the inseparable accompaniments of ease and rest.

29. The qualities of forbearance and fellow feeling, accompanied with contentment and good understanding, and joined with a mild disposition and gentle speech, are the indispensable companions of the wise man, who has got rid of his desires and the feelings of his liking or dislike.

30. The mind running to meanness, is to be repressed by restraining the passions and appetites; as the current of water running below, is stopped by its lock gate.

31. Shun the sight of external things, which are the roots of error and fallacy; and consider always their internal properties both when you are awake and asleep, and also when you are walking about or sitting down.

32. Avaricious men are caught like greedy fishes, in the hidden net of their insatiable desires, and which is woven with the threads of worldly cares, and is under the waters of worldly affairs.

33. Now Rāma! cut the meshes of this net, with the knife of thy good understanding; and disperse it in the water, as a tempest rends the thick cloud and scatters it about the air.

34. Try O gentle Rāma! to uproot the root of worldliness, which sprouts forth in the weeds of vice, with the hatchet of your perseverance and the eliminating shovel of your penetration.

35. Employ your mind to hew down the cravings of your mind, as they use the axe to cut down a tree, and you will then rest in quiet as you arrive at the state of holiness.

36. Having destroyed the former state of your mind by its present state, try to forget them both by your heedless mind in future, and manage yourself unmindful of the world. (There is a play of the word mind in the original).

37. Your utter oblivion of the world, will prevent the revival of your mind; and stop the reappearance of ignorance which is concomitant with the mind.

38. Whether you are waking or sleeping or in any other state of your life; you must remember the nihility of the world, and resign your reliance in it.

39. Leave off your selfishness (*mamatā* or *mei tatem*), O Rāma! and rely in the disinterestedness of your soul; lay hold on what ever offers of itself to you and without seeking for it all about.

40. As the Lord God doth every thing, and is yet aloof from all; so must thou do all thy acts outwardly, and without thyself mixing in any.

41. Knowing the knowable, one finds himself as the increate soul and Great Lord of all; but being apart from that soul, he views only the material world spread before him.

42. He who has the sight of the inner spirit, is freed from the thoughts of the external world, and is not subjected to the joy or grief or sorrow and other evils of his life.

43. He is called a Yogi who is free from passions and enmity, and looks on gold and rubbish in the same light; he is joined with his Joy in his Yoga, and disjoined from all worldly desires.

44. He enjoys the fruit of his own acts, and minds not what he wastes or gives away; he has the evenness of his mind in every condition, and is unaltered by pain or pleasure. (The Sanskrit *sukh-dukha* means also prosperity and adversity, and good and evil of every kind).

45. He who receives what he gets, and is employed with whatever offers of itself to him, without considering the good or evil that he is to gain by it, is not plunged into any difficulty.

46. He who is certain of the truth of the spiritual essence of the world, pants not for its physical enjoyments, but he is even-minded at all times.

47. The dull mind follows the active intellect in accomplishing its

objects, as the carnivorous cat or fox follows the lion in quest of meat.

48. As the servile band of the lion feeds on the flesh acquired by his prowess, so the mind dwells upon the visible and sensible object, which it perceives by power of the intellect.

49. Thus the unsubstantial mind, lives upon the outer world by the help of the intellect; but as it comes to remember its origination from the intellect, it recoils back to its original state.

50. The mind which is moved and lighted, by the heat and light of the lamp of the intellect; becomes extinct without its physical force, and grows as motionless as a dead body.

51. The nature of the intellect is known to exclude the idea of motion or pulsation from it; and the power which has vibration in it, is called intellection or the mind in the s̄āstras.

52. The breathing (or vibration) of the mind, like the hissing of a snake, is called its imagination (kalpana); but by knowing the intellect as the Ego, it comes to the true knowledge of the inward soul.

53. The intellect which is free from thoughts (*chetayas*), is the ever lasting Brahma; but being joined with thought, it is styled the imaginative principle or Mind.

54. This power of imagination having assumed a definite form, is termed the mind; which with its volition and options, is situated in the heart of living beings.

55. With its two distinct powers of imagination and volition, it is employed in the acts of discriminating and choosing the agreeable from what is disagreeable to it. (*I.e.* the imagination and volitive faculties of the mind, supply it with the power of discrimination and option, between what is fit or unfit for or suitable to it).

56. The intellect being seated in the heart with its thoughts and volitions, forgets its spiritual nature, and remains as a dull material substance (*i.e.* the passivity of the heart as opposed to the activity of the mind).

57. The intellect being thus confined in the hearts of all animals in this world, continues in utter oblivion of its nature; until it is awakened of itself, either by its intuition or instruction of preceptors &c.

58. So it is to be wakened by means of instruction, derived from the s̄astras and preceptors; as also by the practice of dispassionateness, and subjection of the organs of sense and action.

59. When the minds of living beings, are roused by learning and self-control; they tend towards the knowledge of the Great Brahma, or else they rove at random about the wide world.

60. We must therefore awaken our minds, which are rolling in the pit of worldliness, through the inebriety of the wine of error, and which are dormant to divine knowledge.

61. As long as the mind is unawakened, it is insensible of every thing (in its true light); and though it perceives the visibles, yet this perception of them is as false as the sight of a city in our fancy.

62. But when the mind is awakened by divine knowledge, to the sight of the supreme Being; it presents every thing in itself, as the inward fragrance of flowers pervades the outer petals also. (*I.e.* the inward sight of God, comprehends the view of every thing in it).

63. Though the intellect has the quality of knowing every thing, contained in all the three worlds; yet it has but a little knowledge of them from the paucity of its desire of knowing them. (*I.e.* though the capacity of the intellect is unlimited, yet its knowledge is proportionate to its desire of gaining it).

64. The mind without the intellect is a dull block of stone; but it is opened by divine light, like the lotus-bud expanding under the light of the sun.

65. The imaginative mind is as devoid of understanding, as a statue made of marble, is unable to move about by itself.

66. How can the regiments drawn in painting, wage a war in a mutual

conflict, and how can the moon-beams, make the medicinal plants emit their light? (*I.e.* as it is life that makes the armies fight, so it is the intellect that actuates the mind to its operations. And as the plants shine by night by the sun-beams, which are deposited in them during day, so shines the mind by means of its intellectual light).

67. Who has seen dead bodies besmeared with blood to run about on the ground, or witnessed the fragments of stones in the woods to sing in musical strains?

68. Where does the stone idol of the sun, dispel the darkness of the night; and where does the imaginary forest of the sky spread its shade on the ground?

69. Of what good are the efforts of men, who are as ignorant as blocks of stones, and are led by their error in many ways; except it be to endanger themselves by the mirage of their minds? (The exertions of the ignorant are as vain as the labour of a Sisyphus).

70. It is the imagination that displays the non-existent as existent in the soul, as it is the sun-beams, which exhibit the limpid main in the mazy sands.

71. It is the moving principle in the body, which the sophists designate as the mind; but know it as a mere force of the winds, like the vital breath of living beings.

72. Those whose self-consciousness is not disturbed, by the currents of their passions and desires; have their spiritual souls like an unperturbed stream (of psychic fluid).

73. But when this pure consciousness is befouled by the false fancies of this and that, and that this is I and that is mine; then the soul and the vital principle, are both taken together to form a living being.

74. The mind, the living soul and understanding, are all but fictitious names of an unreality, according to the conceptions of false thinkers, and not of them that know the true spirit.

75. There is no mind nor understanding, no thinking principle, nor the body in reality; there is the only reality of the One universal spirit,

which is ever existent everywhere. (So says the Sruti:—All else are but transitory creations of imagination, and so pass into nothing).

76. It is the soul, which is all this world, it is time and all its fluctuations, it is more transparent than the atmosphere, and it is clear as it is nothing at all.

77. It is not always apparent, owing to its transparency; yet it is ever existent, owing to our consciousness of it. The spirit is beyond all things, and is perceived by our inward perception of it.

78. The mind vanishes into nothing, before our consciousness of the Supreme Soul; just as darkness is dispelled from that place, where the sunshine is present.

79. When the transparent and self-conscious soul, raises other figures of its own will; then the presence of the soul is forgotten, and hid under the grosser creations of the mind.

80. The Volitive faculty of the Supreme Spirit, is denominated the mind; but it is unmindedness and want of volition on our part, which produces our liberation. (*I.e.* our submission to the Divine Will, sets us free from all liability, as it is said in the Common prayer: "Let thy will (and not mine) be done").

81. Such is the origin of the mind which is the root of creation; it is the faculty of the volition of the principle of our consciousness, otherwise called the soul. (The mind is the volitive faculty of the Spirit, see 80).

82. The intellectual essence being defiled by its desires, after falling from its state of indifference; becomes the principle of production or producing the desired objects. (This is called the mind or the creative power, and is represented as the first male or the agent of procreation).

83. The mind becomes extinct, by loss of the vital power; as the shadow of a thing disappears, by removal of the substance. (This passage establishes the extinction of the mind, with all its passions, feelings and thoughts upon the death of a man).

84. The living body perceives in its heart, the notion of a distant place which exists in the mind, and this proves the identity of the vital breath and the thinking mind. (Again the communication of the passions and feelings between the heart and mind, proves them to be the same thing). (Hence the word *antah-karana* or inward sense, is applied both to the heart as well as mind).

85. It is therefore by repressing the mind, that the vital breath is also repressed, to produce longevity and healthiness. (It is done by the following methods, viz; by dispassionateness, suppression of breathing, by yoga meditation, and by cessation from bodily labour in the pursuit of worldly objects).

86. The stone has the capability of mobility, and the fuel of inflammability; but the vital breath and mind, have not their powers of vibration or thinking (without the force of the intellect and the spirit).

87. The breath of life is inert by itself, and its pulsation is the effect and composed of the surrounding air; so the action of the mind, is owing to the force of the intellect; whose pellucidity pervades all nature.

88. It is the union of the intellectual and vibrating powers, which is thought to constitute the mind. Its production is as false, as the falsity of its knowledge. (All mental phenomena are erroneous).

89. The mental power is called error and illusion also, and these in ignorance of the Supreme Brahma, produce the knowledge of this poisonous world (which springs from illusion of the mind).

90. The powers of the intellect and vibration, combined with those of imagination and volition which constitute the mind, are productive of all worldly evils, unless they are weakened and kept under restraint.

91. When the intellect thinks on or has the perception by the pulsation caused by the air. The wind of breath gives pulsation to the intellect, and causes its power of intellection; and this intellectual power gives rise to all the thoughts and desires of the mind.

92. The percussive intellect which extends over the undivided sphere of

the universe, is verily the thinking power, the mind is a false imagination like the ghost of infants.

93. The intellect is the power of intellection, which cannot be intercepted by any thing else, like the mind any where; as there is no power to rise in contest against the almighty Indra. (The Intellect or *chit* being the Divine mind).

94. Thus there being no relation between intellection and the mind, it is wrong to attribute the mind with the power of thinking, which is not related with it.

95. How can this union of the intellect with its vibration only, be styled the mind with its multifarious functions. The commander alone cannot be called an army without its component parts of horse, elephants and others.

96. Hence there is no such thing as a good or bad mind in any of the three worlds (when there is no mind at all). The bias of its existence will be utterly removed by full knowledge of spirituality (*tatwajnana*). (That there is but one Spirit only).

97. It is in vain and to no purpose, that they imagine the being of the mind. It is proved to be an unreality and having no substantiality of its own.

98. Therefore, O magnanimous Rāma! never give rise to false imaginations of any kind, and particularly that of the mind which never exists any where.

99. False phantasies rise as the mirage, from want of a full knowledge of things; they spring in the heart which is as barren as a desert, for want of the rain of full knowledge.

100. The mind is a dead thing owing to its want of a form or activity, and yet it is a wonder as it is idolized in the circles of common people.

101. It is a wonder that the mind, having no soul nor essence, nor a body nor size or support of its own, should spread its net over all ignorant minds.

102. One who falls a victim to his unarmed and impotent mind, likens a man who says, he is hurt in his body by the falling of a lotus-flower upon it.

103. The man that is undone by his inert, dumb and blinded mind (that neither sees nor seizes nor talks to him); is as one who complains of his being burnt by the cool full-moon-beams.

104. People are verily killed by an antagonist, who is present before them; but it is a wonder that the ignorant are foiled by the inexistent mind of their own making.

105. What is the power of that thing, which is a creation of mere fancy, and an unreal presentation of ignorance; and which being sought after, is nowhere to be found.

106. It is a great wonder, that men should be overcome by their impotent minds, dealing in their delusions only.

107. It is ignorance that is ever exposed to dangers, and the ignorant are always the victims of error. Know the unreal world to be the creation of ignorance and of the ignorant only.

108. Oh! the misery of miseries, that the ignorant make of this creation of their ignorance to themselves, and that they fabricate a living soul for their sufferings only. (A separate living soul *jīvātmā*, is denied in Vedānta).

109. I weep this frail world to be a creation of the false imagination of the ignorant, and this earth to be as fragile as to be broken and borne away by the waves of the ocean.

110. It is like the dark collyrium, which is broken down by the surrounding waters or seas, serving as its grinding mill; and yet men are maddened with it, as those struck by moon-beams. (Moonstruck lunatics).

111. The visible world disappears at the sight of reason, as a man flies from the sight of his foe; and the train of imaginary creations fly before it, like hosts of demons vanquished by the gods.

112. Thus is this world, which is a false creation of fancy, and exists nowhere except in the idle brains of the ignorant, lost into nothing at the sight of reason.

113. He who is not able to govern his mind, and efface the thoughts of this false world, arising in the minds of the ignorant only; is not worthy of being advised in the abstruse doctrines of spirituality.

114. Those who are confirmed in their belief of the visibles, and are self-sufficient in their knowledge of these; are unable to grasp the subtile science of abstract philosophy, and are therefore unfit to receive spiritual instruction.

115. These men are insensible of the soft tunes of the lute who are accustomed to the loud beatings of drum, and they are startled at seeing the face of a sleeping friend (*i.e.* their hidden soul).

116. They who fly with fear from the loud songs (preachings) of false preachers, cannot have the patience to listen to the silent lesson of their inward monitor; and they who are deluded by their own minds, can hardly be reclaimed by any other.

117. Those who are tempted to taste the gall of worldly pleasures for sweet, are so subdued by its effects on their understandings, that they lose the power of discerning the truth altogether; and it is therefore useless to remonstrate with them.

CHAPTER XIV.—*Ascertainment of the Thinking Principle.*

Argument. People unworthy of persuasion, their transmigrations, and purification of the mind.

Vasishtha said: These multitudes of men, that are carried away by the waves of the torrents of the sea of worldly pursuits; are deaf and dumb to the admonitions of their spiritual instructors.

2. They are not fit to derive the benefit of the spiritual knowledge, which I have propounded in this yogasāstra by my rational discourses.
3. They who are born blind and can see nothing, are not to be presented with the picture of a garden, portrayed with blooming blossoms and beautiful flowers by the intelligent artist.
4. There is no such fool that would present fragrant odours to one, whose nostrils are snorting under some nasal disease (pinasa. Polypus), nor so great a dolt, that would consult an ignorant man on spiritual matters.
5. What lack-wit is there, that would refer a question on law or religious subjects, to one of ungoverned passions and organs of sense, or whose eyeballs are rolling with the intoxication of wine.
6. Who asks of the dead the way he should go, or one in the grave about the concourse in the city; and what witless man is there that resorts to an idiot to clear his doubts.
7. Of what good is it to advise a witling, whose serpentine mind is coiling and creeping in the cave of his heart; and though it lies there in silence and sightless, is yet ungovernably wild?
8. Know there is no such a thing as a well governed mind, for though you may fling it at a distance from you, yet it is never lost or annihilated. (The unsubdued mind recurs to us in repeated births).
9. The simpleton who does not bear his sway over his false and delusive mind, is tormented to death by its venomous smart, as if stung by a deadly reptile.
10. The learned know the vital powers, and the operations of the organs of action, to depend on the action and force of the soul; say then, O Rāma, what is that thing which they call the mind. (The three functions of motion, thought and organic action, being conducted by force of the vital breath, it is in vain to suppose the existence of the mind).
11. The vital breath gives the force for bodily actions, and the soul produces the power of knowledge; the organs act by their own force, and the supreme spirit is the main source of all.

12. All forces are but parts of the omnipotence of the supreme Spirit; their different appellations are but inventions of men.

13. What is it that they call the living soul, and which has blindfolded the world; and what they term as the mind, is really an unreality and without any power of its own.

14. Rāma! I have seen the continued misery arising from their false conception of the unreal mind; and my pity for them has caused my incessant sorrow.

15. But why should I sorrow for the ignorant rabble, who bring their woe by their own error? The common herd is born to their misery like beasts and brutes.

16. The ignorant rabble are born in their dull material bodies, for their destruction only. They are born to die away incessantly, like the waves of the ocean.

17. What pity shall I take for them, that are seen every day to perish under the jaws of death, like numbers of animals immolated in the shambles.

18. For whom shall I sorrow, when I see billions and trillions of gnats and moths, are destroyed day by day, by gusts of wind (which is their element and support).

19. Whom shall I sorrow for, when I observe on every side the millions of deer and beasts of chase, that are killed every day in the hills and forests, by their hunters and sportsmen.

20. Whom shall I feel for, when I find innumerable shoals of small fishes, that are devoured every day in the waters, by the bigger ones!

21. I see an infinite number of animalcules, to be eaten up by flies and fleas; which in their turn, are devoured by the voracious spiders and scorpions.

22. The frog feeds on flies, and is in its turn devoured by snakes. The birds of prey swallow the snake, and the weasel preys upon them.

23. The weasel is killed by the cat, which is killed again by the dog; the bear destroys the dog, and is at last destroyed by the tiger. ([Bengali: bhībaja bhībanāhārah]:—One animal is food to another.)

24. The lion overcomes the tiger, and is overcome in its turn by the sarabha (a fabulous beast with eight feet). The sarabha is overthrown by its fall on rocky steeps, in its attempt to jump over the gathering clouds.

25. The clouds are worsted by tempests, and these again are obstructed by the rising rocks and mountains. The mountains are split by thunder claps, and the thunderbolts of heaven are broken by the thundering Sakra (Jove).

26. This Sakra or Indra is vanquished by Upendra or Vishnu (his younger brother), and Vishnu is made to undergo his incarnations in the shapes of men and beasts. He is subjected to the vicissitudes of pain and pleasure, and to the conditions of disease, decay and death. (Change is the order of nature.)

27. Big-bodied beasts are fed upon by the leaches and fleas that stick to their bodies to suck their blood; and men fraught with knowledge and armed with weapons, are infested by their bloodsucking bugs and gnats.

28. Thus the whole host of living bodies, are continually exposed to feed upon and to be fed by one another, with remorseless voracity.

29. There is an incessant growth of leaches, fleas and ants, other small insects and worms on the one hand; and a continued dissolution of both the big and puny bodies in every place on earth.

30. The womb of the waters, bears the breed of fishes, whales, hippopotami and other aquatic animals; and the bowels of the earth, produce the multitudes of worms and reptiles to infinity.

31. The air teems with the brood of birds of various kinds, and the woods abound with wild beasts, and lions and tigers, the fleet deer and other brutes.

32. There are inborn worms growing in the intestines, and upon the skin

of animal bodies; and parasitical insects and animalcules, feeding upon the bark and leaves of trees.

33. Insects are seen to be born in the crusts of stones, as frogs, vajrakītas and others; and many kinds of worms and insects, are found to grow in and subsist upon the faeces and excrements of animals.

34. In this manner an endless number of living beings, are being born and perishing for ever and ever; and it is of no avail to them, whether kind hearted men are joyous or sorrowful at their births and deaths.

35. The wise can have no cause for their joy or grief, in this continued course of incessant births and deaths of the living world.

36. Such is the nature of all the different series of animal beings, that they incessantly grow to fall off like the leaves of trees. (These are known as the ephemerids and the heirs and poor pensioners of a day).

37. The kind-hearted man, who wishes to remove the sorrows of the ignorant by his advice, attempts an impossibility, as that of shrouding the all-pervasive sunshine, by means of his umbrella.

38. It is useless to give advice to the ignorant, who are no better than beasts in their understandings; as it is fruitless to talk to a rock or block of wood or stone in the wilderness.

39. The dull-headed ignorant, who are no better than beasts, are dragged by their wilful minds, like the cattle by their halters.

40. It would make even the stones to melt into tears, to see the ignorant plunged in the slough of their perverted minds, and employed in acts and rites for their own ruin. (The ruin of their souls caused by ritualistic observances.)

41. Men of ungoverned minds, are always exposed to dangers and difficulties; but the expurgated minds of the wise, are free from the evils and mishaps of life.

42. Now Rāma, consider well the miseries of ungoverned minds; and betake yourself to the knowledge of the knowable One. (*I.e.* the One alone that is worthy of being known).

43. Never entertain in your imagination the vain bugbear of a mind, which has no real existence of its own; and beware of this false belief, which may betray you like the ideal ghost of children.

44. As long as you are forgetful of the soul, you must remain in utter ignorance; and so long will you continue to be tortured by the dragon, residing in the recess of your heart.

45. Now you have known the whole truth, as I have expounded to you; that it is your imagination only, that presents you with the idea of your mind, of which you must get rid for ever.

46. If you rely in the visibles, you are subject to the delusion of your mind; but no sooner, you shun your reliance in them, than you are liberated from your illusion of it.

47. The visible world is a combination, of the three qualities of *satva*, *rajas* and *tamas*; and it is exposed before you, by your *māyā* or illusion only, as a snare is spread for entanglement of beasts.

48. Think of the inexistence both of the subjective self and the objective world; and remain as firm as a fixed rock on earth, and behold the Lord only, in the form of infinite space in thy heart. (This is Vasishtha's Vacuism).

49. Shun, Rāma, the false thoughts of thy self-existence, and that of the visible world also; and forsake thy belief in the duality, in order to settle thyself in the infinite unity.

50. Continue to meditate on the soul, as it is situated between the subjective viewer, and the objective view of this world; and as it is existent in thy vision, which lies between the two. (*I.e.* between yourself and the visible object, which is empty space).

51. Forsake the ideas of the subject and object of your taste, (*i.e.* of the taster and tastable); and thinking on their intermediate state of gustation or tasting, be one with the soul.

52. Rāma, place yourself in the position of your thought or power of

thinking, which lieth betwixt the thinker and thinkables; support your soul on the supportless soul of all, and remain steady in your meditation.

53. Forsake the cares of the world, and be exempt from the thoughts of existence and non-existence; meditate on the universal soul and be settled with thy soul in that soul.

54. When you have learnt to think on the thinkable one, by relinquishing the thought of your own existence; you shall then arrive to that state of the unconsciousness, which is free from misery (or the state of supreme bliss).

55. Know your thoughts to be your fetters, and your self-consciousness as your binding chain; therefore O Rāma! loosen the lion of your soul, from the prison house of your mind.

56. By departing from the state of the Supreme Soul, and falling to the thoughts of the mind, you will be crowded by your imaginations, and see only the objects of your thought all about you.

57. The Knowledge, that intellection or thinking power is distinct from the soul, introduces the existence of the unhappy mind, which must be got rid of for the sake of true happiness. (by knowing them as the one and same thing).

58. When you become conscious of the Supreme soul in you, and as permeated throughout all nature, you will then find the thinker and his thinking, the thinkables and their thoughts, vanish into nothing.

59. The thought that "I have a soul and a living soul also," brings on us all the miseries to which we are exposed to all eternity. (*I. e.* consciousness of a personal entity, causes the woes which personality is ever liable to).

60. The consciousness that "I am the one soul, and not a living being or distinct existences;" (because all things distinct from the universal soul are nothing at all); is called the tranquillity of the spirit and its true felicity.

61. When you are certain, O Rāma! that the world is the universal soul

itself, you will find the false distinctions of your mind and living soul, to be nothing in reality.

62. When you come to perceive that all this is your very self, your mind will then melt away into the soul, as the darkness dissolved in the sunlight, and the shadow disappears in the air.

63. As long as you cherish the snake of your mind within yourself, you are in danger of catching its poison; but this being removed by your yoga meditation, you escape the danger at once.

64. Be bold, O Rāma! to destroy the mighty demon of the deep-rooted error of your mind, by the power of incantation (*mantras*) of your perfect knowledge.

65. Upon disappearance of the demon of the mind from the dwelling of your body, as when a Yaksha disappears in the air, you will be free from every disease, danger, care and fear.

66. Dispassionateness, and disinterestedness, joined with the knowledge of unity, melt down the substance of the mind, and confer the best and highest state of felicity and rest in the Supreme spirit; and bring on that state of tranquillity which is the main aim of every body. May all these blessings attend upon you.

CHAPTER. XV.—*On Avarice.*

Argument. Description of avarice as the Root of all Evils.

Vasishtha continued:—The soul by following the unholy essence of the mind, which is the source of the world, is led to fall into the snare, which is laid by it for all living beings.

2. The soul then loses the brightness of its spiritual form, and takes the gross shape of the senses: it waits upon the guidance of the mind, and indulges in its impure imaginations.

3. It falls into avarice, which like a poisonous plant makes it senseless, and spreads a fearful anesthesia over it.
4. Avarice like a dark night, hides the soul under the gloom of oblivion, and produces endless pangs to the soul.
5. The god Siva withstood the flame of the kalpa conflagration, but no body can withstand the fierce fire of avarice.
6. It bears a form as formidable as that of a long, sharp and sable dagger; which is cold in appearance, but very injurious in her effects.
7. Avarice is an evergreen plant, bearing bunches of plenteous fruits on high; which when they are obtained and tasted, prove to be bitter and galling.
8. Avarice is a voracious wolf, prowling in the recess of the heart; and feeding unseen on the flesh and blood and bones of its sheltering body.
9. Avarice is as a rainy stream, full of foul and muddy water now overflowing and breaking down its banks, and then leaving empty its dirty bed.
10. The man stricken with avarice, remains niggardly and broken hearted at all times; his spirits are damped, and his sordid soul is debased before mankind. He is now dejected, and now he weeps and lays himself down in despair.
11. He who has not this black adder of greediness, burrowing in the recess of his heart, has the free play of his vital breath, which is otherwise poisoned by the breath of the viper rankling in his breast.
12. The heart which is not darkened by the gloomy night of greediness, feels the rays of humanity sparkling in it, like the glancing of the bright moon-beams.
13. The heart that is not eaten up by the corroding cares of avarice, is as an uncantered tree, blooming with its blossoms of piety.
14. The current of avarice, is ever running amidst the wilderness of human desires, with ceaseless torrents and billows, and hideous

whirlpools and vortices around.

15. The thread of avarice, like the long line of a flying kite or tossing top, whirls and furls and pulls mankind, as its toys and playthings.

16. The rude, rough and hard-hearted avarice, breaks and cuts down the tender roots of virtues, with the remorseless axe of its hardihood.

17. Foolish men led by avarice, fall into the hell pit, like the ignorant deer into the black hole; by being enticed by the blades of grass, scattered upon its covering top.

18. Men are not so much blinded by their aged and decayed eyesight, as they are blinded by the invisible avarice seated in their hearts.

19. The heart which is nestled by the ominous owl of avarice, is as bemeaned as the god Vishnu, who became a dwarf in begging a bit of ground from Bali.

20. There is a divine power, which hath implanted this insatiable avarice in the heart of man; which whirls him about, as if tied by a rope, like the sun revolving round its centre in the sky.

21. Fly from this avarice, which is as heinous as the venomous snake. It is the source of all evils, and even of death in this mortal world.

22. Avarice blows on men as the wind, and it is avarice that makes them sit still as stones; avarice makes some as sedate as the earth, and avarice ransacks the three worlds in its rapid course.

23. All this concourse of men, is impelled to and fro by avarice, as if they are pulled by ropes; it is easy to break the band of ropes, but not the bond of avarice. (There is a play of words here, as that of band, bond and bondage).

24. Then Rāma, get rid of avarice by forsaking your desires; because it is ascertained by the wise, that the mind dies away by want of its desires (to dwell upon).

25. Never observe the distinctions of my, thy and his in all thy wishes,

but wish for the good of all alike; and never foster any bad desire (which is foul in its nature).

26. The thought of self in what is not the self, is the parent of all our woe; when you cease to think the not-self as the self you are then reckoned among the wise.

27. Cut off your egoism, O gentle Rāma! and dwell in thy unearthly self by forgetting yourself, and by dispelling your fear from all created being. (Here is an alliteration of the letter bh [Bengali: bha] in the last line, as [Bengali: bhu, bhava, bhashra]).

CHAPTER XVI.—*Healing of Avarice.*

Argument. The way to forsake the desires, and become liberated in this life and the next.

Rāma said:—It is too deep for me sir, to understand what you say to me, for the abandonment of my egoism and avarice.

2. For how is it possible, sir, to forsake my egoism, without forsaking this body and every thing that bears relation to it?

3. It is egoism which is the chief support of the body, as a post or prop is the support of a thatched house.

4. The body will surely perish without its egoism, and will be cut short of its durability, as a tree is felled by application of the saw to its root.

5. Now tell me, O most eloquent sir, how I may live by forsaking my egoism (which is myself); give me your answer, according to your right judgement.

6. Vasishtha replied:—O lotus-eyed and respectful Rāma! abandonment of desires, is said to be of two kinds by the wise, who are well acquainted with the subject; the one is called the *jneya* or knowable and the

other is what they style the thinkable (or dhyeya).

7. The knowledge that I am the life of my body and its powers, and these are the supports of my life, and that I am something.

8. But this internal conviction being weighed well by the light of reason, will prove that neither am I related with the external body, nor does it bear any relation with my internal soul.

9. Therefore the performance of one's duties, with calmness and coolness of his understanding, and without any desire of fruition, is called the abandonment of desire in thought.

10. But the understanding which views things in an equal light, and by forsaking its desires, relinquishes the body without taking any concern for it, and is called the knowing abandonment of desires. (*I.e.* of which the Yogi has full knowledge).

11. He who foregoes with ease the desires arising from his egoism, is styled the thinking abjurer of his desires, and is liberated in his life time.

12. He who is calm and even-minded, by his abandonment of vain and imaginary desires; is a knowing deserter of his desires, and is liberated also in this world.

13. Those who abandon the desires in their thought, and remain with listless indifference to everything, are like those who are liberated in their life time.

14. They are also called the liberated, who have had their composure (*insouciance*) after abandonment of their desires, and who rest in the Supreme Spirit, with their souls disentangled from their bodies. (This is called the disembodied liberation [Bengali: bhū, bhāba, bhasra]).

15. Both these sorts of renunciation are alike entitled to liberation, both of them are extricated from pain; and both lead the liberated souls to the state of Brahma.

16. The mind whether engaged in acts or disengaged from them, rests in the pure spirit of God, by forsaking its desires. (There is this

difference only between them, that the one has an active body, while the other is without its activity).

17. The former kind of yogi is liberated in his embodied state, and freed from pain throughout his life time; but the latter that has obtained his liberation in his bodiless state after his demise, remains quite unconscious of his desires. (The liberated soul is freed from desire after death. Their desires being dead with themselves, they have nothing to desire).

18. He who feels no joy nor sorrow at the good or evil, which befalls to him in his life time, as it is the course of nature, is called the living liberated man.

19. He who neither desires nor dreads the casualties of good or evil, which are incidental to human life; but remains quiet regardless of them as in his dead sleep, is known as the truly liberated man.

20. He whose mind is freed from the thoughts, of what is desirable or undesirable to him, and from his differentiation of mine, thine and his (*i.e.* of himself from others), is called the truly liberated.

21. He whose mind is not subject to the access of joy and grief, of hope and fear, of anger, boast and niggardliness, is said to have his liberation.

22. He whose feelings are all obtundent within himself as in his sleep, and whose mind enjoys its felicity like the beams of the full moon, is said to be the liberated man in this world.

23. Vālmīki says:—After the sage had said so far, the day departed to its evening service with the setting sun. The assembled audience retired to their evening ablutions, and repaired again to the assembly with the rising sun on the next day.

CHAPTER XVII.—*On the Extirpation of Avarice.*

Argument. Liberation of Embodied or living beings.

Vasishtha said:—It is difficult O Rāma! to describe in words the inexplicable nature of the liberation of disembodied souls; hear me therefore relate to you further about the liberation of living beings.

2. The desire of doing one's duties without expectation of their reward, is also called the living liberation, and the doers of their respective duties, are said to be the living liberated.

3. The dependance of beings on their desires, and their strong attachment to external objects, are called to be their bondage and fetters in this world, by the doctors in divinity.

4. But the desire of conducting one's self according to the course of events, and without any expectation of fruition, constitutes also the liberation of the living; and is concomitant with the body only (without vitiating the inner soul).

5. The desire of enjoying the external objects, is verily the bondage of the soul; but its indifference to worldly enjoyments, is what constitutes one's freedom in his living state.

6. Want of greediness and anxiety prior to and on account of some gain, and absence of mirth and change in one's disposition afterwards (*i.e.* after the gain); is the true freedom of men.

7. Know, O high-minded Rāma! that desire to be the greatest bondage of men, which is in eager expectation of the possession of anything. (Lit.: that such things may be mine).

8. He who is devoid of desire of everything, whether existent or inexistent in the world; is the truly great man, with the greatest magnanimity of his soul.

9. Therefore, Rāma! forsake the thoughts both of thy bondage and liberation, and also of thy happiness and misery; and by getting rid of thy desire of the real and unreal, remain as calm as the undisturbed ocean.

10. Think thyself, O most intelligent Rāma! to be devoid of death and

decay, and do not stain thy mind with the fears of thy disease or death (because thy soul is free from them).

11. These substances are nothing, nor are you any of these things that you see; there is something beyond these, and know that you are that very thing (which is the soul or a spiritual being).

12. The phenomenon of the world is an unreality, and every thing here is unreal, that appears real in thy sight; knowing then thyself to be beyond all these, what earthly thing is there that thou canst crave for?

13. All reasoning men, O Rāma! consider themselves in some one of these four different lights in their minds, which I shall now explain to you in brief.

14. He who considers his whole body (from his head to foot), as the progeny of his parents (*i.e.* devoid of his spiritual part), is surely born to the bondage of the world. (This is the first kind).

15. But they who are certain of their immaterial soul, which is finer than the point of a hair, are another class of men; who are called the wise and are born for their liberation. (This is the second).

16. There is a third class of men, who consider themselves as same with the universal soul of the world; such men O support of Raghu's race, are also entitled to their liberation. (These belong to the third kind.)

17. There is again a fourth class, who consider themselves and the whole world to be as inane as the empty air (or vacuum); these are surely the partakers of liberation.

18. Of these four kinds of beliefs, the first is the leader to bondage; while the three others growing from purity of thought, lead to the path of liberation.

19. Among these, the first is subject to the bondage of avarice; but the other three proceeding from pure desire, are crowned with liberation.

20. Those of the third kind, who consider themselves same with the universal soul, are in my opinion never subject to sorrow or pain.

21. The magnitude of the Supreme spirit, extends over and below and about all existence; hence the belief of "all in One, or One in all" never holds a man in bondage.

22. The fourth kind—vacuists (or *sūnyavādīs*), who believe in the vacuum, and maintain the principles of nature or illusion, are in ignorance of divine knowledge, which represents God as Siva, Isha, male, and eternal soul.

23. He is all and everlasting, without a second or another like him; and he is pervaded by his omniscience, and not by the ignorance called *māyā* or illusion.

24. The spirit of God fills the universe, as the water of the ocean fills the deep (*pātāla*); and stretches from the highest heaven (empyrean), to the lowest abyss of the infernal regions.

25. Hence it is his reality only which is ever existent, and no unreal world exists at any time. It is the liquid water which fills the sea, and not the swelling wave which rises in it.

26. As the bracelets and armlets are no other than gold, so the varieties of trees and herbs, are not distinct from the Universal Spirit.

27. It is the one and same omnipotence of the Supreme spirit, that displays the different forms in its works of the creation.

28. Never be joyous nor sorry for anything belonging to thee or another, nor feel thyself delighted or dejected at any gain or loss, that thou mayest happen to incur. (For know everything to be the Lord's and nothing as thine own. Or: "The Lord gave, and the Lord hath taken away". Job).

29. Be of an even disposition, and rely on thy essence as one with the Supreme soul. Attend to thy multifarious duties, and thus be observant of unity in thy spiritual concerns, and dualities in thy temporal affairs.

30. Take care of falling into the hidden holes of this world, in your pursuit after the varieties of objects; and be not like an elephant

falling into a hidden pit in the forest.

31. O Rāma of great soul! There cannot be a duality, as it is thought in the mind; nor O Rāma of enlightened soul; can there be any unity or duality of the soul. The true essence is ever existent without its unity or duality, and is styled the all and nothing particular, and as itself—Svarūpa or suiform. (The soul is not unity, because one is the prime number of all others by addition with itself; nor is it a duality, having no second or another like it. It is the indefinite all or whole: and no definite that, this or so says the Sruti: [Sanskrit: tasmāttat sarbbamabhavat neha nānāsti kincana])

32. There is no ego or thy subjective-self, nor the objective worlds that thou seest. All this is the manifestation of the eternal and imperishable omniscience, and know this world as neither an entity nor non-entity by itself.

33. Know the Supreme being to be without beginning and end, the enlightener of all lights, the undecaying, unborn and incomprehensible one. He is without part, and any change in him. He is beyond imagination and all the imaginary objects all about us.

34. Know for certain in thy mind, that the Lord is always present in the full light of thy intellect. He is the root of thy consciousness, and is of the nature of thy inward soul. He is conceivable in the intellect, and is the Brahma—the all and everlasting, and the all-pervading, the subjective I, and the objective thou and this world.

CHAPTER XVIII.—*Living Liberation or True Felicity of man in this Life.*

Argument. The True Enfranchisement of the Soul, in the Living state of man in this world.

Vasishtha continued:—I will now relate to you, O Rāma! the nature of those great men, who conduct themselves in this world, with their desires under their subjection, and whose minds are not blemished by

evil inclinations.

2. The sage whose mind is freed in his life-time, conducts himself unconcerned in this world; he smiles secure at its occurrences, and is regardless of the first, last and middle stages of his life (namely: the pains of his birth and death, and the whole course of his life).

3. He is attentive to his present business, and unmindful of every other object about him; he is devoid of cares and desires, and his thought is of his internal cogitations only.

4. He is free from anxiety in all places, who tolerates whatever he happens to meet with; he sees the light of reason in his soul, and walks in the romantic groves of his musings.

5. He rests in that transcendental bliss, with prospects as bright as the cooling beams of the full-moon, who is neither elated nor depressed in any state of his life, nor droops down under any circumstance.

6. Whose generosity and manliness do not forsake him, even when he is beset by his bitterest enemies; and who is observant of his duties to his superiors, such a man is not crest-fallen in this world.

7. Who neither rejoices nor laments at his lot, nor envies nor hankers after the fortune of another; but pursues his own business in quiet silence, is the man that is never down-cast in this world.

8. Who, when asked, says what he is doing, but unasked remains as a dead block; and is freed from desire and disgust; he is never depressed in his heart and mind. (The Urdu poet expresses this sort of unconcern, more beautifully, when he says:—Should one ask you of aught, look to his face and reply him not. *Koi kuch'h puchhe to munh dekh kar chup rahjana* &c. And who so understands the hearts of men, is never sick at his heart).

9. He speaks agreeably to every one, and utters gently what he is required to say; he is never put out of countenance, who understands the intentions of others. (Speaking agreeably or his questioners means what pleases every body, be it good or bad for him as it is said in Chānakya's excerpta: [Sanskrit: *satyam bruyat priyambruyāt, na bruyāt satyam priyam*]. Because says Bhāravī: 'It is rare to have a useful

saying, which is delectable also at the same time'. [Sanskrit: hitam mano hārichadurlamabachasa]).

10. He sees the right and wrong dealings of men, and the acts of the depraved desires of their minds; but knowing all human affairs as clearly as in a mirror in his hand, he holds his peace with every one.

11. Standing on his firm footing (of nonchalance), and knowing the frailty of worldly things, he smiles at the vicissitudes of nature with the cold fridity (sang-froid) of his heart (like the laughing philosopher).

12. Such is the nature, Rāma, of the great souls, who have subdued their minds, and know the course of nature, as I have described to you.

13. I am unable to describe to you, the fond beliefs of the minds of the ignorant populace, who are plunged in the mud of their sensual enjoyments (like earthly worms). (Who are of ungoverned minds).

14. Women, devoid of understanding, and graced with their personal charms, are the idols of these people; who are fond of their golden forms, without knowing them to be the flames of hell fire.

15. Wealth, the fond object of the foolish people, is fraught with every ill and evil desire; its pleasure is poison and productive of misery, and its prosperity is replete with dangers.

16. Its use in the doing of meritorious deeds, and various acts of piety, is also fraught with a great many evils, which I have not the power to recount. (The works of merit being productive of pride and passions, and those of piety being the source of transmigration).

17. Therefore Rāma! keep your sight on the full view (clairvoyance) of your spirit, by retracting it from the external visibles and internal thoughts; and conduct yourself in this world as one liberated in his life-time.

18. Being free from all your inward passions and feelings of affection, and having given up all your desires and expectations; continue in the performance of your outward duties in this world.

19. Follow all your duties in life with a noble pliability of your disposition; but preserve the philosophic renunciation of everything in your mind, and conduct yourself accordingly in this world.

20. Think well on the fleeting states of all earthly things, and fix your mind in the lasting nature of your soul; and thus conduct yourself in this transitory stage, with the thoughts of eternity in your mind.

21. Conduct yourself, Rāma, with your inward indifference and want of all desire: but show your outward desire for whatever is good and great. Be cold blooded within yourself but full of ardour in your external demeanour.

22. Conduct yourself among men, O Rāma! with a feigned activity in your outward appearance, but with real inaction in your mind; show yourself as the doer of your deeds, but know in your mind to be no actor at all.

23. Conduct yourself such, O Rāma! with your full knowledge of this world, as if you are acquainted with the natures of all beings herein; and go wherever you please with your intimate acquaintance of everything there.

24. Demean yourself with mankind, with a feigned appearance of joy and grief, and of condolence and congratulation with others, and an assumed shape of activity and action among mankind.

25. Manage yourself, O Rāma! with full possession of your mind, and untinged by pride and vanity, as if it were as clear as the spotless sky.

26. Go on through your life unshackled by the bonds of desire, and join in all the outward acts of life, with an unaltered evenness of your mind under every circumstance.

27. Do not give room to the thoughts of your bondage or liberation in this world, nor of the embodiment or release of your soul here; but think the revolving worlds to be a magic scene, and preserve perfect tranquillity of your mind.

28. Know all this as an illusion, and it is ignorance only, that presents the false appearance of the world to sight; and yet we take

them for true, as you view the water in the burning beams of the sun in a desert.

29. The unobstructed, uniform and all pervading soul, can have no restriction or bondage; and what is unrestricted in itself, cannot have its release also.

30. It is want of true knowledge, that presents the false view of the world before us; but the knowledge of truth disperses the view; as the knowledge of the rope, dispels the fallacy of the snake in it.

31. You have known the true essence of your being by your right discernment (that it is He—the Sat); you are thereby freed from the sense of your personality, and are set free as the subtile air.

32. You have known the truth, and must give up your knowledge of untruth, together with the thoughts of your friends and relatives, all which are unreal in their natures.

33. Such being the case, you must consider yourself (your soul), as something other than those: and that you have received the same, from the Supreme source of all.

34. This soul bears no relation to your friends or possession, to your good or evil actions, or to anything whatever in this world;

35. When you are convinced that this very soul constitutes your essence; you have nothing to fear from the erroneous conception of the world, which is no more than a misconception.

36. You can have no concern, with the weal or woe of a friend or foe, who is not born so to you; for every one being born for himself, you have no cause of joy or grief for any body (whether he is friendly or not to you).

37. If thou knowest that thou hadst been before (creation), and shalt be so for ever afterwards (to eternity); you are truly wise.

38. Shouldst thou feel so much for the friends, by whom thou art beset in this life; why dost thou then not mourn for them, that are dead and gone in thy present and past lives?

39. If thou wert something otherwise than what thou art at present, and shalt have to be something different from what now thou art, why then shouldst thou sorrow for what has not its self-identity? (*i.e.* the body which is changed in all its transmigrations).

40. If thou art to be born no more, after thy past and present births (*i.e.* if there be no further transmigration of thy soul), then thou hast no cause for sorrow, being extinct thyself in the Supreme Spirit.

41. Therefore there is no cause of sorrow, in aught that occurs according to the course of nature; but rather be joyous in pursuing the duties of thy present life (for want of thy knowledge of thy past and future states).

42. But do not indulge the excess of thy joy or grief, but preserve thy equanimity everywhere; by knowing the Supreme Spirit to pervade in all places.

43. Know thyself to be the form of the infinite spirit, and stretching wide like the extended vacuum; and that thou art the pure eternal light, and the focus of full effulgence.

44. Know thy eternal and invisible soul, to be distinct from all worldly substances; and to be a particle of that universal soul, which dwells in and stretches through the hearts of all bodies; and is like the unseen thread, running through the holes and connecting the links of a necklace (or like the string in the beads of a rosary). (This connecting soul is denominated the Sūtrātmā, which fills, bounds, connects and equals all).

45. That the continuation of the world, is caused by the reproduction of what has been before, is what you learn from the unlearned; and not so from the learned (who know the world to be nothing). Know this and not that, and be happy in this life.

46. The course of the world and this life, is ever tending to decay and disease. It is ignorance that represents them to be progressing to perfection. But you who are intelligent, knowest their real natures (of frailty and unreality).

47. What else can be the nature of error but falsehood, and what may the

state of sleep be, but dream and drowsiness? (So is this world a mistaken existence, and this life a mere dream of unreal appearance, which so vividly shines before you).

48. Whom do you call your good friend, and whom do you say your great enemy? They all belong to the Sole One, and proceed alike from the Divine will.

49. Everything is frail and fickle, and has its rise and fall from and into the Supreme Spirit; it likens the wave of the sea, rising and falling from and into the same water.

50. The worlds are rolling upward and going down again, like the axis and spokes of a wheel. (The rotations of the planets in their circuits above and below the sun).

51. The celestials sometimes fall into hell, and the infernals are sometimes raised to heaven; animals of one kind are regenerated in another form, and the people of one continent and island are reborn in another (as men are led from one country and climate to another, and settle there).

52. The opulent are reduced to indigence, and the indigent are raised to affluence; and all beings are seen to be rising and falling in a hundred ways.

53. Who has seen the wheel of fortune, to move on slowly in one straight forward course for ever, and not tumbling in its ups and downs, nor turning to this side and that in its winding and uneven route. Fixedness of fortune is a fiction, as that of finding the frost in fire.

54. Those that are called great fortunes, and their components and appendages as also many good friends and relations; are all seen to fly away in a few days of this transient life.

55. The thought of something as one's own and another's, and of this and that as mine, thine, his or others', are as false as the appearance of double suns and moons in the sky.

56. That this is a friend and this other a foe, and that this is myself and that one is another, are all but false conceptions of your mind, and

must be wiped off from it (since the whole is but the one Ego).

57. Make it thy pleasure however to mix with the blinded populace, and those that are lost to reason; and deal with them in thy usual unaltered way. (Mix with the thoughtless mob, but think with the thoughtful wise. So says Sadi: I learnt morals from the immoral, *adabaz bedabanamokhtam*).

58. Conduct thyself in such a manner in thy journey through this world, that thou mayst not sink under the burden of thy cares of it.

59. When thou comest to thy reason, to lay down thy earthly cares and desires; then shalt thou have that composure of thy mind, which will exonerate thee from all thy duties and dealings in life.

60. It is the part of low-minded men, to reckon one as a friend and another as no friend; but noble minded men do not observe such distinctions between man and man. (Lit. Their minds are not clouded by the mist of distinction).

61. There is nothing wherein I am not (or where there is not the Ego); and nothing which is not mine (*i.e.* beyond the Ego: the learned who have considered it well, make no difference of persons in their minds).

62. The intellects of the wise, are as clear as the spacious firmament, and there is no rising nor setting of their intellectual light, which views everything as serenely as in the serenity of the atmosphere and as plainly as the plain surface of the earth.

63. Know Rāma! all created beings, are friendly and useful to you, and there is no body nor any in the world, wherewith you are not related in some way on your part. (No body is a unit himself, but forms a part of the universal whole).

64. It is erroneous to look on any one as a friend or foe, among the various orders of created beings in the universe; which in reality may be serviceable to you, however unfriendly they may appear at first.

CHAPTER XIX.—*On Holy Knowledge.*

Argument. Story of Punya and Pāvana, and the instruction of the former to the latter.

Vasishtha continued:—I will now set before you an example on the subject (of the distinction of friend and foe), in the instance of two brothers, who were born of a sage on the banks of Ganges, going in three directions of *tripatha* or *trisrot* as *trivia*.

2. Hear then this holy and wonderful tale of antiquity, which now occurs to my mind on the subject of friends and enemies, which I have been relating to you.

3. There is in this continent of Jambudvīpa (Asia), a mountainous region beset by groves and forests, with the high mount of Mahendra rising above the rest.

4. It touched the sky with its lofty peaks, and the arbour of its kalpa trees; spread its shadow over the hermits and kinnaras that resorted under its bower.

5. It resounded with the carol of the sages, who chaunted the Sāmaveda hymns on it, in their passage from its caverns and peaks to the region of Indra (the god of the vault of heaven).

6. The fleecy clouds which incessantly drizzled with rain water from its thousand peaks; and washed the plants and flowers below, appeared as tufts of hair hanging down from heaven to earth.

7. The mountain re-echoed to the loud roars of the impetuous octopede Sarabhas, with the thunder claps of kalpa clouds from the hollow mouths of its dark and deep clouds. (So Himālaya is said to warble to the tunes of Kinnaras from its cavern mounts).[7]

[7] So it is represented in Kumāra Sambhava: [Sanskrit: unclear]

8. The thundering noise of its cascades falling into its caverns from precipice to precipice, has put to blush the loud roar of the Surges of the sea.

9. There on tableland upon the craggy top of the mountain, flowed the sacred stream of the heavenly Ganges, for the ablution and beverage of the hermits.

10. There on the banks of the trivious river—tripatha—Gangā, was a gemming mountain, sparkling as bright gold, and decorated with blossoming trees.

11. There lived a sage by name of Dirghatapas, who was a personification of devotion, and a man of enlightened understanding; he had a noble mind, and was inured in austerities of devotion.

12. This sage was blessed with two boys as beautiful as the full moon, and named Punya and Pāvana (the meritorious and holy), who were as intelligent as the sons of Vrihaspati, known by the names of the two Kachas.

13. He lived there on the bank of the river, and amidst a grove of fruit trees, with his wife and the two sons born of them.

14. In course of time the two boys arrived to their age of discretion, and the elder of them named Punya or meritorious, was superior to the other in all his merits.

15. The younger boy named Pāvana or the holy, was half awakened in his intellect, like the half blown lotus at the dawn of the day; and his want of intelligence kept him from the knowledge of truth, and in the uncertainty of his faith.

16. Then in the course of the all destroying time, the sage came to complete a century of years, and his tall body and long life, were reduced in their strength by his age and infirmity.

17. Being thus reduced by decrepitude in his vitality, he bade adieu to his desires in this world, which was so frail and full of a hundred fearful accidents to human life (namely, the pains attending upon birth, old age and death, and the fears of future transmigration and falling into hell fire).

18. The old devotee Dirghatapas, quitted at last his mortal frame in the

grotto of the mount; as a bird quits its old nest for ever, or as a water-bearer lays down the log of his burthen from his shoulders.

19. His spirit then fled like the fragrance of a flower to that vacuous space, which is ever tranquil, free from attributes and thought, and is of the nature of the pure intellect.

20. The wife of the sage finding his body lying lifeless on the ground, fell down upon it, and remained motionless like a lotus flower nipt from its stalk.

21. Having been long accustomed to the practice of yoga, according to the instruction of her husband; she quitted her undecayed body, as a bee flits from an unfaded flower to the empty air.

22. Her soul followed her husband's, unseen by men, as the light of the stars disappears in the air at the dawn of the day.

23. Seeing the demise of both parents, the elder son Punya was busily employed in performing their funeral services; but the younger Pāvana was deeply absorbed in grief at their loss.

24. Being overwhelmed by sorrow in his mind, he wandered about in the woods; and not having the firmness of his elder brother, he continued to wail in his mourning.

25. The magnanimous Punya performed the funeral ceremonies of his parents, and then went in search of his brother mourning in the woods.

26. Punya said:—Why my boy, is thy soul overcast by the cloud of thy grief; and why dost thou shed the tears from thy lotus-eyes, as profusely as the showers of the rain, only to render thee blind.

27. Know my intelligent boy, that both thy father and mother, have gone to their ultimate blissful state in the Supreme Spirit, called the state of salvation or liberation.

28. That is the last resort of all living beings, and that is the blessed state of all self subdued souls; why then mourn for them, that have returned to and are reunited with their own proper nature.

29. Thou dost in vain indulge thyself in thy false and fruitless grief, and mournest for what is not to be mourned for at all: (rather rejoice at it owing to their ultimate liberation).

30. Neither is she thy mother nor he thy father; nor art thou the only son of them, that have had numerous offspring in their repeated births.

31. Thou hadst also thousands of fathers and mothers in thy by-gone births, in as much as there are the streams of running waters in every forest.

32. Thou art not the only son of them, that had innumerable sons before thee; for the generations of men, have passed away like the currents of a running stream.

33. Our parents also had numberless offspring in their past lives, and the branches of human generation are as numerous, as the innumerable fruits and flowers on trees.

34. The numbers of our friends and relatives in our repeated lives in this world, have been as great, as the innumerable fruits and flowers of a large tree, in all its passed seasons.

35. If we are to lament over the loss of our parents and children, that are dead and gone; then why not lament also for those, that we have lost and left behind in all our past lives?

36. It is all but a delusion, O my fortunate boy, that is presented before us in this illusive world; while in truth, O my sensible child, we have nobody, whom we may call to be our real friends or positive enemies in this world.

37. There is no loss of any body or thing in their true sense in the world; but they appear to exist and disappear, like the appearance of water in the dry desert,

38. The royal dignity that thou seest here, adorned with the stately umbrella and flapping fans; is but a dream lasting for a few days.

39. Consider these phenomena in their true light, and thou wilt find my boy, that none of these nor ourselves nor any one of us, are to last for

ever: shun therefore thy error of the passing world from thy mind for ever.

40. That these are dead and gone, and these are existent before us, are but errors of our minds, and creatures of our false notions and fond desires, and without any reality in them.

41. Our notions and desires, paint and present these various changes before our sight; as the solar rays represent the water in the mirage. So our fancies working in the field of our ignorance, produce the erroneous conceptions, which roll on like currents in the eventful ocean of the world, with the waves of favorable and unfavorable events to us.

CHAPTER XX.—*Remonstrations of Pāvana.*

Argument. Pūnya's relation of his various transmigrations and their woes to Pāvana.

Pūnya said:—Who is our father and who our mother, and who are our friends and relatives, except our notion of them as such; and these again are as the dust raised by the gusts of our airy fancy?

2. The conceptions of friends and foes, of our sons and relations are the products of our affection and hatred to them; and these being the effects of our ignorance, are soon made to disappear into airy nothing, upon enlightenment of the understanding.

3. The thought of one as a friend, makes him a friend, and thinking one as an enemy makes him an enemy; the knowledge of a thing as honey and of another as poison, is owing to our opinion of it.

4. There being but one universal soul equally pervading the whole, there can be no reason of the conception of one as a friend and of another as an enemy.

5. Think my boy in thy mind what thou art, and what is that thing which makes thy identity, when thy body is but a composition of bones, ribs,

flesh and blood, and not thyself.

6. Being viewed in its true light, there is nothing as myself or thyself; it is a fallacy of our understanding, that makes me think myself as Punya and thee as Pāvana.

7. Who is thy father and who thy son, who thy mother and who thy friend? One Supreme-self pervades all infinity, whom callest thou the self, and whom the not self (*i.e.* thine and not thine).

8. If thou art a spiritual substance (*linga sarīra*), and hast undergone many births, then thou hadst many friends and properties in thy past lives, why dost thou not think of them also?

9. Thou hadst many friends in the flowery plains, where thou hadst thy pasture in thy former form of a stag; why thinkest thou not of those deer, who were once thy dear companions?

10. Why dost thou not lament for thy lost companions of swans, in the pleasant pool of lotuses, where thou didst dive and swim about in the form of a gander?

11. Why not lament for thy fellow arbours in the woodlands, where thou once stoodest as a stately tree among them?

12. Thou hadst thy comrades of lions on the rugged crags of mountains, why dost thou not lament for them also?

13. Thou hadst many of thy mates among the fishes, in the limpid lakes decked with lotuses; why not lament for thy separation from them?

14. Thou hadst been in the country of Dasārṇa (confluence of the ten rivers), as a monkey in the grey and green woods: a prince hadst thou been in land of frost; and a raven in the woods of Pundra.

15. Thou hadst been an elephant in the land of Haihayas, and an ass in that of Trigarta; thou hadst become a dog in the country of Salya, and a bird in the wood of sarala or sāl trees.

16. Thou hadst been a pīpal tree on the Vindhyan mountains, and a wood insect in a large oak (*bata*) tree; thou hadst been a cock on the Mandara

mountain, and then born as a Brāhman in one of its caverns (the abode of Rishis).

17. Thou wast a Brāhman in Kosala, and a partridge in Bengal; a horse hadst thou been in the snowy land, and a beast in the sacred ground of Brahmā at Pushkara (Pokhra).

18. Thou hadst been an insect in the trunk of a palm tree, a gnat in a big tree, and a crane in the woods of Vindhya, that art now my younger brother.

19. Thou hadst been an ant for six months, and lain within the thin bark of a *bhugpetera* tree in a glen of the Himālayan hills, that art now born as my younger brother.

20. Thou hadst been a millepede in a dunghill at a distant village; where thou didst dwell for a year and half, that art now become my younger brother.

21. Thou wast once the youngling of a Pulinda (a hill tribe woman), and didst dwell on her dugs like the honey-sucking bee on the pericarp of a lotus. The same art thou now my younger brother.

22. In this manner my boy, wast thou born in many other shapes, and hadst to wander all about the Jambudvīpa, for myriads of years: And now art thou my younger brother.

23. Thus I see the post-states of thy existence, caused by the antecedent desires of thy soul; I see all this by my nice discernment, and my clear and all-viewing sight.

24. I also remember the several births that I had to undergo in my state of (spiritual) ignorance, and then as I see clearly before my enlightened sight.

25. I also was a parrot in the land of Trigarta, and a frog at the beach of a river; I became a small bird in a forest, and was then born in these woods.

26. Having been a Pulinda huntsman in Vindhya, and then as a tree in Bengal, and afterwards a camel in the Vindhya range, I am at last born

in this forest.

27. I who had been a chātaka bird in the Himālayas, and a prince in the Paundra province; and then as a mighty tiger in the forests of the sahya hill, am now become your elder brother.

28. He that had been a vulture for ten years, and a shark for five months and a lion for a full century; is now thy elder brother in this place.

29. I was a chakora wood in the village of Andhara, and a ruler in the snowy regions; and then as the proud son of a priest named Sailāchārya in a hilly tract.

30. I remember the various customs and pursuits of different peoples on earth, that I had to observe and follow in my repeated transmigrations among them.

31. In these several migrations, I had many fathers and mothers, and many more of my brothers and sisters, as also friends and relatives to hundreds and thousands.

32. For whom shall I lament and whom forget among this number; shall I wail for them only that I lose in this life? But these also are to be buried in oblivion like the rest, and such is the course of the world.

33. Numberless fathers have gone by, and unnumbered mothers also have passed and died away; so innumerable generations of men have perished and disappeared, like the falling off of withered leaves.

34. There are no bounds, my boy, of our pleasures and pains in this sublunary world; lay them all aside, and let us remain unmindful of all existence (whether past, present or future)!

35. Forsake thy thoughts of false appearances, and relinquish thy firm conviction of thy own egoism, and look to that ultimate course which has led the learned to their final beatitude.

36. What is this commotion of the people for, but a struggling for rising or falling (to heaven or hell); strive therefore for neither, but live regardless of both like an indifferent philosopher (and permit

thymself to heaven).

37. Live free from thy cares of existence and inexistence, and then thou shalt be freed from thy fears of decay and death. Remember unruffled thy self alone, and be not moved by any from thy self possession by the accidents to life like the ignorant.

38. Know thou hast no birth nor death, nor weal or woe of any kind, nor a father or mother, nor friend nor foe anywhere. Thou art only thy pure spirit, and nothing of an unspiritual nature.

39. The world is a stage presenting many acts and scenes; and they only play their parts well, who are excited neither by its passions nor its feelings.

40. Those that are indifferent in their views, have their quietude amidst all the occurrences of life; and those that have known the True One, remain only to witness the course of nature.

41. The knowers of God do their acts, without thinking themselves their actors; just as the lamps of night witness the objects around, without their consciousness of the same.

42. The wise witness the objects as they are reflected in the mirror of their minds, just as the looking glass and gems receive the images of things.

43. Now my boy, rub out all thy wishes and the vestiges of thy remembrance from thy mind, and view the image of the serene spirit of God in thy inmost soul. Learn to live like the great sages with the sight of thy spiritual light, and by effacing all false impressions from thy mind.

CHAPTER XXI.—*Repression of Desires by means of Yoga-Meditation.*

Argument. Desires are the shackles of the soul, and release from them leading to its liberation.

Vasishtha continued:—Pāvana being admonished by Punya in the said manner, became as enlightened in his intellect, as the landscape at the dawn of day.

2. They continued henceforward to abide in that forest, with the perfection of their spiritual knowledge, and they wandered about in the woods to their hearts content.

3. After a long time they had both their extinction, and rested in their disembodied state of *nirvāna*; as the oilless lamp wastes away of itself.

4. Thus is the end of the great boast of men, of having large trains and numberless friends in their embodied states of lifetime, of which alas! they carry nothing with them to their afterlife, nor leave anything behind, which they can properly call as theirs.

5. The best means of our release from the multifarious objects of our desire, is the utter suppression of our appetites, rather than the fostering of them.

6. It is the hankering after objects, that augment our appetite, as our thinking on something increases our thoughts about it. Just so as the fire is emblazoned by supply of the fuel, and extinguished by its want.

7. Now rise O Rāma! and remain aloft as in thy aerial car, by getting loose of your worldly desires; and looking pityingly on the miseries of grovelling mortals from above.

8. This is the divine state known as the position of Brahma, which looks from above with unconcerned serenity upon all. By gaining this state, the ignorant also are freed from misery.

9. One walking with reason as his companion, and having his good understanding for his consort, is not liable to fall into the dangerous trap-doors, which lie hid in his way through life.

10. Being bereft of all properties, and destitute of friends, one has no other help to lift him up in his adversity, beside his own patience and reliance in God.

11. Let men elevate their minds with learning and dispassionateness, and with the virtues of self-dignity and valour, in order to rise over the difficulties of the world.

12. There is no greater good to be derived by any other means, than by the greatness of mind. It gives a security which no wealth nor earthly treasure can confer on men.

13. It is only men of weak and crazy minds, that are often made to swing to and fro, and to rise and sink up and below, in the tempestuous ocean of the world.

14. The mind that is fraught with knowledge, and is full with the light of truth in it, finds the world filled with ambrosial water, and moves over it as easily, as a man walking on his dry shoes, or on a ground spread over with leather.

15. It is the want of desire, that fills the mind more than the fulfilment of its desires; dry up the channel of desire, as the autumnal heat parches a pool.

16. Else it empties the heart (by sucking up the heart blood), and lays open its gaps to be filled by air. The hearts of the avaricious are as dry as the bed of the dead sea, which was sucked up (drained), by Agasti (son of the sage Agastya).

17. The spacious garden of human heart, doth so long flourish with the fruits of humanity and greatness, as the restless ape of avarice does not infest its fair trees. (The mental powers are the trees, and the virtues are the fruits and flowers thereof).

18. The mind that is devoid of avarice, views the triple world with the twinkling of an eye. The comprehensive mind views all space and time as a minim, in comparison to its conception of the infinite Brahma with itself.

19. There is that coolness (sang-froid) in the mind of the unavaricious man, as is not to be found in the watery luminary of the moon; nor in the icy caverns of the snow-capt Himālayas. And neither the coldness of the plantain juice nor sandal paste, is comparable with the

cool-headedness of inappetency.

20. The undesirous mind shines more brightly, than the disk of the full moon, and the bright countenance of the goddess of prosperity (Lakshmī).

21. The urchin of appetite darkens the mind in the same manner, as a cloud covers the disk of the moon, and as ink-black obliterates a fair picture.

22. The arbour of desire stretches its branches, far and wide on every side, and darkens the space of the mind with their gloomy shadow.

23. The branching tree of desire being cut down by its root, the plant of patience which was stunted under it, shoots forth in a hundred branches.

24. When the unfading arbour of patience, takes the place of the uprooted desires; it produces the tree of paradise, yielding the fruits of immortality. (Patience reigns over the untransmuted ill).

25. O well-intentioned Rāma! if you do not allow the sprouts of your mental desires, to germinate in your bosom, you have then nothing to fear in this world.

26. When you become sober-minded after moderating your heart's desires, you will then have the plant of liberation growing in its full luxuriance in your heart.

27. When the rapacious owl of your desire, nestles in your mind, it is sure you will be invaded by every evil, which the foreboding bird brings on its abode.

28. Thinking is the power of the mind, and the thoughts dwell upon the objects of desire; abandon therefore thy thoughts and their objects, and be happy with thy thoughtlessness of everything.

29. Anything that depends on any faculty, is lost also upon inaction of that faculty; therefore it is by suppression of your thinking (or thoughts), that you can put down your desires, and thereby have rest and peace of your mind.

30. Be free minded, O Rāma! by tearing off all its worldly ties, and become a great soul by suppressing your mean desires of earthly frailties: for who is there that is not set free, by being loosened from the fetters of desire, that bind his mind to this earth.

CHAPTER XXII.—*Narrative of Virochana.*

Argument. Account of king Bali and his kingdom, and the Infernal Regions; His Resignation of the World, and Rambles over the Sumeru mountains.

Vasishtha said:—O Rāma! that art the bright moon of Raghu's race, you should also follow the example of Bali, in acquiring wisdom by self-discernment. (Bali the Daitya king and founder of Maha Bali Pura, called Mavalipura in Deccan, and in Southey's poem on its Ruins).

2. Rāma said:—Venerable Sir, that art acquainted with all natures, it is by thy favour that I have gained in my heart all that is worth gaining; and that is our final rest in the purest state of infinite bliss.

3. O sir, it is by your favor, that my mind is freed from the great delusion of my multifarious desires; as the sky is cleared of the massy clouds of the rainy weather in autumn.

4. My soul is at rest and as cold as a stone; it is filled with the ambrosial draught of Divine knowledge and its holy light; I find myself to rest in perfect bliss, and as illumined as the queen of the stars, rising in her full light in the evening.

5. O thou dispeller of my doubts, and resemblest the clear autumnal sky, that clears the clouds of the rainy season! I am never full and satiate with all thy holy teachings to me.

6. Relate to me Sir! for the advancement of my knowledge, how Bali came to know the transcendental truth. Explain it fully unto me, as holy saints reserve nothing from their suppliant pupils.

7. Vasishtha replied:—Attend Rāma! to the interesting narrative of Bali, and your attentive hearing of it, will give you the knowledge of the endless and everlasting truth and immutable verities.

8. There is in the womb of this earth, and in some particular part of it, a place called the infernal region, which is situated below this earth. (The *Infra* or Pātāla means the antipodes and is full of water).

9. It is peopled by the milk white Naiades or marine goddesses, born in the milky ocean-sweet water, and of the race of demons, who filled every gap and chasm of it with their progeny. (The subterranean cells, were peopled by the earth-born Titans).

10. In some places it was peopled by huge serpents, with a hundred and thousand heads; which hissed loudly with their parted and forked tongues, and their long projected fangs.

11. In other places there were the mountainous bodies of demons, walking in their lofty strides, and seeming to fling above the balls of the worlds as their bonbons, in order to devour them.

12. In another place there were big elephants, upholding the earth on their elevated probosces, and supporting the islands upon their strong and projected tusks. (These elephants were of the antediluvian world, whose fossilized remains are found under the ground).

13. There were ghosts and devils in other places, making hideous shrieks and noise; and there were groups of hellish bodies, and putrid carcasses of ghostly shapes.

14. The depth of the nether world concealed in its darksome womb, rich mines of gems and metals, lying under the surface of the earth, and reaching to the seventh layer of *pātāla* or infernal regions.

15. Another part of this place, was sanctified by the dust of the lotus-like feet of the divine Kapila (Siva or Pluto); who was adored by the gods and demigods, by prostration of their exalted heads at his holy feet.

16. Another part of it was presided by the god Siva, in his form of a

golden phallus (linga); which was worshipped by the ladies of the demons, with abundant offerings and merry revelries. (Siva or Pluto—the infernal god was fond of Bacchanals and revels).

17. Bali the son of Virochana, reigned in this place as the king of demons, who supported the burden of his kingdom, on the pillars of their mighty arms.

18. He forced the gods, Vidyādhara, serpents, and the king of the gods, to serve at his feet like his vassal train, and they were glad to serve him as their lord.

19. He was protected by Hari, who contains the gemming worlds in the treasure of his bowels (brahmānda—bhāndodara), and is the preserver of all embodied beings, and the support of the sovereigns of the earth.

20. His name struck terror in the heart of Airāvata, and made his cheeks fade with fear; as the sound of a peacock petrifies the entrails of serpents (because the peacock is a serpivorous bird).[8]

[8] Airāvata signifies both Indra, the god of caelum and the celestials, as also his vehicle, the elephantine clouds.

21. The intense heat of his valour, dried up the waters of the septuple oceans of the earth; and turned them to seven dry beds, as under the fire of the universal Conflagration.

22. But the smoke of his sacrificial fire, was an amulet to the people for supply of water; and it caused the rains to fall as profusely from above as the seas fallen below from the waters above. (This alludes to the dynamite which was ignorantly believed to be a talisman).

23. His frowning look, made the high heads of mountains stoop low to the ground; and caused the lofty skies to lower with water, like the high branches of trees when overloaded with fruits. (It means, that the mountains and skies were obedient to his bidding).

24. This mighty monarch reigned over the demons for myriads of years, after he had made an easy conquest of all the treasures and luxuries of the world.

25. Thus he lived for many ages, which glided on like the course of a river rolling about like the waters of whirlpool; and witnessed the incessant flux and reflux of the generations of gods, demons and men, of the three worlds.

26. The king of the demons felt at last, a distaste to all the enjoyments of life, which he had tasted to surfeit; and he felt also an uneasiness amidst the variety of his pleasures.

27. He retired to the farthest polar mount of Meru, and there sitting at the balcony of one of its gemming pinnacles, he reflected on the state of this world and the vanity of mortal life.

28. How long yet, thought he in himself, shall I have to rule over this world with my indefatigable labour; and how much more must I remain to roam about the triple world, in my successive transmigrations?

29. Of what use is it to me to have this unrivaled sovereignty, which is a wonder in the three worlds; and of what good is it to me, to enjoy this plenteous luxury, which is so charming to the senses?

30. Of what permanent delight are all these pleasures to me, which are pleasant only for the present short time, and are sure to lose all their taste with my zest in them in the next moment?

31. There is the same rotation of days and nights in unvarying succession, and the repetition of the same acts day after day. It is rather shameful and no way pleasant to any one, to continue in the same unvaried course of life for a great length of time.

32. The same embraces of our beloved ones, and partaking of the same food day by day, are amusements fit for playful boys only, but are disgraceful and disgusting to great minds.

33. What man of taste is there, that will not be disgusted to taste the same sweets over and over again, which he has tasted all along, and which have become vapid and tasteless to-day; and what sensible man can continue in the same course, without the feelings of shame and remorse?

34. The revolving days and nights bring the same revolution of duties, and I ween this repetition of the same acts—*kritasya karanam*, is as

ridiculous to the wise, as the mastication of his grinded meat—*charbita charbana*. (Kritasya karanam nāsti, mritasya maranam yathā. There is no doing of an act, which has been done? Nor the dying of a man, that's already dead).

35. The actions of men are as those of the waves, which rise to fall and then rise again to subside in the waters. (This rising and falling over and anon again, is to no purpose whatever).

36. The repetition of the same act, is the employment of mad men; and the wise man is laughed at, who reiterates the same chime, as the conjugation of a verb by boys, in all its moods, tenses and inflexions.

37. What action is that which being once completed, does not recur to us any more, but crowns its actor with his full success all at once? (It is cessation from repetition of the same action. *I.e.* inaction).

38. Or if this bustle of the world, were for a short duration only, yet what is the good that we can derive from our engaging in this commotion?

39. The course of actions is as interminable, as the ceaseless repetends of boyish sports; it is hollow harping on the same string, which the more it is played upon, the more it reverberates to its hollow sound. (The acts of men make a renown and vain blustering sound only, and no real good to the actor).

40. I see no such gain from any of our actions, which being once gained, may prevent our further exertions. (Action leads to action, but non-action is a leader to quiescence or *naiskarma*).

41. What can our actions bring forth, beside the objects of sensible gratification? They cannot bring about anything that is imperishable. Saying so, Bali fell in a trance of his profound meditation.

42. Coming then to himself; he said:—"Ah! I now come to remember, what I had heard from my father": so saying he stretched his eye-brows, and gave vent to what he thought in his mind.

43. "I had formerly asked my father Virochana, who was versed in spiritual knowledge, and acquainted with the manners of the people of former and later ages.

44. Saying: what is that ultimate state of being, where all our pains and pleasures cease to exist; and after the attainment of which, we have no more to wander about the world, or pass through repeated transmigrations.

45. What is that final state towards which all our endeavours are directed, and where our minds are freed from their error; and where we obtain our full rest, after all our wanderings and transmigrations?

46. What is that best of gains, which gives full satisfaction to the cravings of the soul; and what is that glorious object, whose sight transcends all other objects of vision?

47. All those various luxuries and superfluities of the world, are no way conducive to our real happiness; in as much as they mislead the mind to error, and corrupt the souls of even the wisest of men.

48. Therefore, O father, show me that state of imperishable felicity, whereby I may attain to my everlasting repose and tranquillity".

49. My father having heard these words of mine, as he was then sitting under the shade of the kalpa tree of paradise, whose flowers were fairer far than the bright beams of the nocturnal luminary, and overspread the ground all around; spoke to me in his sweet mellifluous accents the following speech, for the purpose of removing my error.

CHAPTER XXIII.—*Speech of Virochana on Subjection of the Mind.*

Argument. The soul and mind personified as a monarch and his minister.

Virochana said:—There is an extensive country, my son, somewhere in this universe, with a spacious concavity therein, whose ample space is able to hold thousands of worlds and many more spheres in it.

2. It is devoid of the wide oceans and seas and high mountains, as there

are in this earth; and there are not such forests, rivers and lakes, nor holy places of pilgrimage, as you see here below.

3. There is neither land nor sky, nor the heavenly orbs as on high; nor are there these suns and moons, nor the regents of the spheres, nor their inhabitants of gods and demons.

4. There are no races of Yakshas and Rakshas, nor those tribes of plants and trees, woods or grass; nor the moving and immovable beings, as you see upon the earth.

5. There is no water, no land, no fire nor air; nor are there the sides of the compass, nor the regions you call above and below. There is no light nor shadow, nor the peoples, nor the gods Hari, Indra and Siva, nor any of the inferior deities or demigods there.

6. There is a great sovereign of that place, who is full of ineffable light. He is the creator and pervader of all, and is all in all, but quite quiescent in all places and things.

7. He had elected a minister, who was clever in administration and brought about what was impossible to be done, and prevented all mishaps from coming to pass.

8. He neither ate nor drank, nor did nor knew anything, beside minding and doing his master's behests. In all other respects he was as inactive as a block of stone.

9. He conducted every business for his master, who remained quite retired from all his business, with enjoyment of his rest and ease in his seclusion, leaving all his concerns to be managed by his minister.

10. Bali said:—Tell me sir, what place is that which is devoid of all population, and free from all disease and difficulty; who knows that place, and how can it be reached at by any body.

11. Who is that sovereign of sovran power, and who that minister of so great might; and who being quite apart from the world, are inseparably connected with it, and are invincible by our almighty demoniac power. (This monarch and master is the soul and his minister is the mind).

12. Relate to me, O thou dread of the gods! this marvelous story of the great might of that minister, in order to remove the cloud of doubt from my mind, and also why he is unconquerable by us.

13. Virochana replied:—Know my son, this mighty minister to be irresistible by the gigantic force of the Asura giants, even though they were aided by millions of demons fighting on their side.

14. He is invincible, my son, by the god of a thousand eyes (Indra), and also by the gods of riches and death (Kubera and Yama), who conquer all, and neither the immortals nor giants, can ever overpower him by their might.

15. All weapons are defeated in their attempt to hurt him, and the swords and mallets, spears and bolts, disks and cudgels, that are hurled against him, are broken to pieces as upon their striking against a solid rock.

16. He is unapproachable by missiles, and invulnerable by arms and weapons, and unseizable by the dexterity of warriors; and it is by his resistless might, that he has brought the gods and demigods under his subjection.

17. It was he (the proud mind) that defeated our forefathers, the mighty Hiranyas (Hiranyaksha and Hiranyakasipu), before they were destroyed by the great Vishnu; who felled the big Asuras, as a storm breaks down the sturdy and rocklike oaks.[9]

[9] It is recorded, that the forefathers of Bali to the fourth ascent, were all destroyed by Vishnu, who took upon him the first four shapes of his ten incarnations, namely: those of the fish, tortoise, the boar and the biform man and lion, to destroy them one after another; till he took his fifth form of the dwarf, to kill Bali also. Hence it was one family of the Asuras at Mavalipura in Deccan, that called down Vishnu five times from his heaven for their destruction.

18. The gods Nārāyana and others (who had been the instructors of men), were all foiled by him and confined in their cells of the wombs of their mothers (by an imprecation of the sage Bhrigu, who denounced them to become incarnate in human forms).

19. It is by his favour that Kāma (Cupid), the god with his flower bow and five arrows, has been enabled to subdue and overcome the three worlds, and boasts of being their sole emperor. (Kāma called also Manoja, is the child of mana or mind, and Kandarpa for his boast of his triumph).

20. The gods and demigods, the intelligent and the foolish, the deformed and the irascible, are all actuated by his influence. (Love is the leader to action according to Plato).

21. The repeated wars between the gods and Asuras, are the sports of this minister (who deliberates in secret the destinies of all beings. The restless mind is continually at warfare).

22. This minister is only manageable by its lord—the silent soul, or else it is as dull as an immovable rock or restless as the wind.

23. It is in the long run of its advancement in spiritual knowledge, that the soul feels a desire in itself to subdue its minister; who is otherwise ungovernable of its nature by lenient measures. (Govern your mind or it will govern you. The mind is best taught by whip).

24. You are then said to be valiant, if you can conquer this greatest of the giants in the three worlds, who has been worrying all people out of their breath. (The mind longs for occupation).

25. After the rising of the intellect, the world appears as a flower-garden, and like the lake of blooming lotuses at sunrise; and its setting covers the world in darkness as at sunset. (*I.e.* in unconsciousness).

26. It is only by the aid of this intellect of yours, and by removal of your ignorance, that you can subdue this minister, and be famed for your wisdom. (Good government of the mind, is more renowned than that of a realm).

27. By subduing this minister, you become the subduer of the world, though you are no victor of it; and by your unsubjectation of this, you can have no subjectation over the world, though may be the master of it.

28. Therefore be diligent to overcome this minister, by your best and most ardent exertions, on account of effecting your perfect consummation, and securing your everlasting happiness.

29. It is easy for him to overcome the triple world, and keep all its beings of gods and demons, and the bodies of Nāgas and men, together with the races of Yakshas and Rakshas, and the tribes of serpents and Kinnaras, who has been able to subdue this minister by his superior might. (Govern yourself, and you govern all besides).

CHAPTER XXIV.—*On the Healing and Improvement of the Mind.*

Argument. Quelling of the misleading mind, and waiting upon the sovereign soul, with the perfection of Platonic Quietism.

Bali said:—Tell me sir, plainly who is this minister of so great might, and by what expedients can so mighty a being be vanquished and brought under subjection.

2. Virochana replied:—Though that minister, is invincible and stands above all in his great might; yet I will tell you the expedients, whereby he may be overcome by you or any one else.

3. Son! It is by employment of proper means that he may be easily brought under subjection, and by neglect of which he will have the upper hand of you like the snake poison, if it is not repelled in time by means of efficacious mantras and incantations.

4. The ministerial mind being brought up like a boy in the right way he should go; leads the man to the presence of the sovran soul, as the *rāja yoga* or royal service advances the servant before his king.

5. The appearance of the master makes the minister disappear from sight; as the disappearance of the minister, brings one to the full view of his king.

6. As long as one does not approach to the presence of his king, he

cannot fail to serve the minister; and so long as he is employed in service of the minister, he cannot come to the sight of his king.

7. The king being kept out of sight, the minister is seen to exercise his might; but the minister being kept out of view, the king alone appears in full view.

8. Therefore must we begin with the practice of both these exercises at once; namely, approaching by degrees to the sight of the king, and slighting gradually the authority of the minister.

9. It must be by the exercise of your continued manly exertions and diligent application, that you employ yourself in both these practices, in order to arrive to the state of your well being.

10. When you are successful in your practice, you are sure to reach to that blissful country; and though you are a prince of the demons, you can have nothing to obstruct your entrance into it.

11. That is a place for the abode of the blessed, whose desires are at rest and whose doubts are dissipated, and whose hearts are filled with perpetual joy and calmness.

12. Now hear me, explain to you, my son, what that place is which I called a country. It is the seat of liberation (moksha), and where there is an end of all our pains.

13. The king of that place is the soul of divine essence, which transcends all other substances; and it is the mind which is appointed by that soul as its wise minister.

14. The mind which contains the ideal world in its bosom, exhibits its sensible form to the senses afterwards; as the clod of clay containing the mould of the pot, shows itself as the model of a pot to view; and the smoke having the pattern of the cloud in its essence, represents its shadowy forms in the sky. (The pattern of everything is engraven in the mind).

15. Hence the mind being conquered, everything is subdued and brought under subjection; but the mind is invincible without adoption of proper means for its subjugation.

16. Bali interrogated:—What are these means, sir, which we are to adopt for quelling the mind; tell it plainly to me, that I may resort to the same, for this conquering invincible barrier of bliss.

17. Virochana answered: The means for subduing the mind, are the want of reliance and confidence on all external and sensible things, and absence of all desire for temporal possessions.

18. This is the best expedient for removal of the great delusion of this world, and subduing the big elephant of the mind at once.

19. This expedient is both very easy and practicable on one hand, as it is arduous and impracticable on the other. It is the constant habit of thinking so that makes it facile, but the want of such habitude renders it difficult.

20. It is the gradual habit of renouncing our fondness for temporal objects, that shows itself in time in our resignation of the world; as continuous watering at the roots of plants, makes them grow to large trees afterwards.

21. It is as hard to master anything even by the most cunning, without its proper cultivation for some time; as it is impossible to reap the harvest from an unsown and uncultivated field.

22. So long are all embodied souls destined to rove about the wilderness of the world, as there is the want of resignation in their heart of all the sensible objects in nature.

23. It is impossible without the habit of apathy, to have a distaste for sensible objects, as it is no way possible for an able-bodied man, to travel abroad by sitting motionless at home.

24. The firm determination of abandoning the stays of life, and a habitual aversion to pleasures and enjoyments, make a man to advance to purity, as a plant grows in open air to its full height.

25. There is no good to be derived on earth, without the exertion of one's manliness, and man must give up his pleasure and the vexation of his spirit, in order to reap the fruit of his actions.

26. People speak of a power as destiny here, which has neither any shape nor form of itself. It means whatever comes to pass, and is also called our lot or fatality.

27. The word destiny is used also by mankind, to mean an accident over which they have no control, and to which they submit with passive obedience.

28. They use the word destiny for repression of our joy and grief (at what is unavoidable); but destiny however fixed as fate, is overcome and set aside by means of manly exertions (in many instances).

29. As the delusion of the mirage, is dispelled by the light of its true nature; so it is the exertion of manliness, which upsets destiny by effecting whatever it wishes to bring about.

30. If we should seek to know the cause for the good or bad results of our actions, we must learn that they turn as well as the mind wishes to mould them to being.

31. Whatever the mind desires and decrees, the same becomes the destiny; there is nothing destined (or distinctly to be known), as what we may call to be destined or undestined.

32. It is the mind that does all this, and is the employer of destiny; it destines the destined acts of destiny.

33. Life or the living soul is spread out in the hollow sphere of the world, like air in vacuum. The psychic fluid circulates through all space.

(The psychic fluid extending throughout the universe, according to the theory of Stahl).

34. Destiny is no reality, but a term invented to express the property of fixity, as the word rock is used to denote stability. Hence there is no fixed fate or destiny, as long as the mind retains its free will and activity.

35. After the mind is set at rest, there remains the principle of the

living soul (Jīva—zoo). This is called the *purusha* or embodied spirit, which is the source of the energies of the body and mind.

36. Whatever the living soul intends to do by means of its spiritual force, the same comes to take place and no other. (There being not even the influence of the mind to retard its action. So my son, there is no other power in the world except that of spirit or spiritual force).

37. Reliance on this spiritual power will uproot your dependance on bodily nutriments; and there is no hope of spiritual happiness, until there is a distaste towards temporal enjoyments.

38. It is hard to attain to the dignity of the all conquering self-sufficiency, as long as one has the dastardly spirit of his earthly cravings.

39. As long as one is swinging in the cradle of worldly affairs, it is hard for him to find his rest in the bower of peaceful tranquillity.

40. It is hard for you to get rid of your serpentine (crooked) desires, without your continued practice of indifference to and unconcernedness with worldly affairs.

41. Bali rejoined:—Tell me, O lord of demons! in what manner, indifference to worldly enjoyments, takes a deep root in the human heart; and produces the fruit of longevity of the embodied spirit on earth. (By longevity is meant the spiritual life of man, and his resting in the divine Spirit, by being freed from the accidents of mortal life).

42. Virochana replied:—It is the sight of the inward spirit, which is productive of indifference to worldly things; as the growth of vines is productive of the grapes in autumn.

43. It is the sight of the inward Spirit, which produces our internal unconcernedness with the world; as it is the glance of the rising sun, which infuses its lustre in the cup of the lotus.

44. Therefore sharpen your intellect, by the whetstone of right reasoning; and see the Supreme Spirit, by withdrawing your mind from worldly enjoyments.

45. There are two modes of intellectual enjoyment, of which one consists of book learning, and the other is derived from attendance on the lectures of the preceptor, by those that are imperfect in their knowledge. (*I.e.* the one is theoretical for adepts and the other is practical for novices).

46. Those who are a little advanced in learning, have the double advantage of their mental enjoyment, namely: their reflection of book learning and consultation with wise preceptors on practical points. (Hence the practice of Yoga requires a Yogi guide also).

47. Those who are accomplished in learning, have also two parts of their duties to perform; namely, the profession of the s̄āstras teaching them to others, and the practice of indifference for themselves. (But the last and lowest kind, only have to wait on the guru and reflect on what they hear from him).

48. The soul being purified, the man is fitted for Spiritual learning; as it is the clean linen only which is fit to receive every good tincture upon it.[10]

[10] Instruction of abstruse knowledge from yoga to the impure, is pearls before swine; as it is said: [Sanskrit: panidatā eva upadeshtbyāh na ca murkhah kadācan]

49. The mind is to be trained by degrees, like a boy in the path of learning; namely by means of persuasion and good lectures, and then by teaching of the s̄āstras, and lastly by discussion of their doctrines.

50. After its perfection in learning and dispersion of all difficulties and doubts, the mind shines as a piece of pure crystal, and emits its lustre like the cooling moonbeams.

51. It then sees by its consummate knowledge and clear understanding, in both the form of its God the Spirit, and the body which is the seat of its enjoyments on earth.

52. It constantly sees the spirit before it, by means of its understanding and reason; which help it also to relinquish its desire for worldly objects and enjoyments.

53. The sight of the Spirit produces the want of desires, and the absence of these shows the light of the spirit to its sight; therefore they are related to each other like the wick and oil of the lamp, in producing the light, and dispelling the darkness of the night.

54. After the loss of relish in worldly enjoyments, and the sight of the Supreme Spirit, the soul finds its perpetual rest in the essence of the Supreme Brahma.

55. The living souls that place their happiness in worldly objects, can never have the taste of true felicity, unless they rely themselves wholly in the Supreme Spirit.

56. It may be possible to derive some delight from acts of charity, sacrifices and holy pilgrimage; but none of these can give the everlasting rest of the Spirit.

57. No one feels a distaste for pleasure, unless he examines its nature and effects in himself; and nothing can teach the way of seeing the soul, unless the soul reflects on itself.

58. Those things are of no good whatever, my boy, that may be had without one's own exertion in gaining it; nor is there any true happiness, without the resignation of earthly enjoyments.

59. The Supreme felicity of rest in the state of Brahma, is to be had nowhere in this wide world, either in this mundane sphere, or anywhere else beyond these spheres.

60. Therefore expect always how your soul may find its rest in the divine Spirit, by relying on the exertion of your manliness, and leaving aside your dependance on the eventualities of destiny.

61. The wise man detests all worldly enjoyments as if they are the strong bolts or barriers at the door of bliss; and it is the settled aversion to earthly pleasures, that brings a man to his right reason.

62. As the increasing gloominess of rainy clouds, is followed by the serenity of autumnal skies, so clear reasoning comes after detestation of enjoyments, which fly at the advance of reason.

63. As the seas and the clouds of heaven, help one another by lending their waters in turn; so apathy to pleasures and right reasoning, tend to produce each other by turns.

64. So disbelief in destiny, and engagement in manly exertion, are sequences of one another, as reciprocities of service are consequences of mutual friendship.

65. It must be by the gnashing of your teeth (*i.e.* by your firm resolve), that you should create a distaste even of those things, which you have acquired by legal means and conformably to the custom of your country.

66. You must first acquire your wealth by means of your manly exertions, and then get good and clever men in your company by means of your wealth (*i.e.* patronise the learned therewith, and improve your mind by their instructions).

67. Association with the wise produces an aversion to the sensual enjoyments of life, by exciting the reasoning power, which gains for its reward an increase of knowledge and learning.

68. These lead gradually to the acquirement of that state of consummation, which is concomitant with the utter renunciation of worldly objects.

69. It is then by means of your reasoning that you attain to that Supreme State of perfection, in which you obtain your perfect rest and the holiness of your soul.

70. You will then fall no more in the mud of your misconceptions; but as a pure essence, you will have no dependance on anything, but become as the venerable Siva yourself.

71. Thus the steps of attaining consummation, are first of all the acquisition of wealth, according to the custom of the caste and country; and then its employment in the service of wise and learned men. Next follows your abandonment of the world, which is succeeded by your attainment of Spiritual knowledge, by the cultivation of your reasoning powers.[11]

[11] Reason is a divine attribute and given to man for his discernment of truth from untruth, and of true felicity of the soul, from its fetters of the frailties of this world.

CHAPTER XXV.—*Reflections of Bali.*

Argument. Rise of intellectual light in Bali's mind, and his Reference to Sukra for Advice.

Bali said:—In this manner did my sapient father advise me before on this subject, which I fortunately remember at the present moment for the enlightenment of my understanding.

2. It is now that I feel my aversion to the enjoyments of life, and come to perceive by my good luck the bliss of tranquillity, to liken the clear and cooling ambrosial drink of heavenly bliss.

3. I am tired of all my possessions, and am weary of my continued accumulation of wealth, for the satisfaction of my endless desires. The live-long care of the family also has grown tiresome to me.

4. But how charming is this peace and tranquillity of my soul, which is quite even and all cool within itself. Here are all our pleasures and pains brought to meet upon the same level of equality and indifference.

5. I am quite unconcerned with any thing and am highly delighted with my indifference to all things; I am gladdened within myself as by the beams of the full moon, and feel the orb of the full moon rising within myself.

6. O! the trouble of acquiring riches, which is attended by the loud bustle of the world and agitation in the mind, and the heart burn and fatigue of the body; and is accompanied with incessant anxiety and affliction of the heart.

7. The limbs and flesh of the body, are smashed by labour; and all bodily exercises that pleased me once, now appear to be the long and

lost labours of my former ignorance.

8. I have seen the sights of whatever was worth seeing, and enjoyed the enjoyments which knew no bounds; I have overcome all beings; but what is the good (that I have derived from all this)?

9. There is only a reiteration of the very same things, that I had there, here and elsewhere; and I found nowhere now any thing new, that I had not seen or known before.

10. I am now sitting here in full possession of myself, by resigning every thing and its thought from my mind; and thereby I find that nothing whatever nor even its thought forms any component part of myself.

11. The best things in the heaven above, earth and in this infernal region, are reckoned to be their damsels, gems and jewels; but all these are destroyed and wasted sooner or later by the cruel hand of time.

12. I have acted foolishly all this time, by waging a continuous struggle with the gods, for the sake of the trifle of worldly possessions. (The wars of the earth-born demons and the foreign deities are well known in the early history of the world).

13. What is this phantom of the world, but a creation of the brain; what then is the harm of forsaking it forever in which great souls take no delight whatever?

14. Alas! that I have spent such a large portion of my life time, in pursuing after trifles in the ignorant giddiness of my mind.

15. My fickle and fluctuating desires, have led me to do many acts of foolishness, in this world of odds and trifles, which now fill me with remorse and regret. (The Remembrance of the past, is fraught with regret).

16. But it is in vain to be overwhelmed with the sad thoughts of the past, while I should use my manly exertions to improve the present. (The present time is in our hand, but who the past can recall, or the future command).

17. It is by reflecting on the eternal cause of the endless infinity of souls in the soul, that one can attain his perfect felicity; as the gods got the ambrosia from the Milky ocean. (True bliss is to be derived from the blissful Deity).

18. I most consult my preceptor Sukra, concerning the Ego and the soul and spiritual vision, of the soul of souls in order to expel my ignorance in these matters.

19. I must refer these questions to the most venerable Sukra, who is always complacent to his favorites; and then it is possible that by his advice I shall be settled in the highest perfection of seeing the supreme spirit, in my spirit, because the words of the wise, are ever fraught with full meaning and are fruitful of the desired object.

CHAPTER XXVI.—*Admonition of Sukra To Bali.*

Argument. Sukra's appearance at the call of Bali; and his advice to him on the attainment of divine knowledge.

Vasishtha said:—So saying the mighty Bali closed his eyes, and thought upon the lotus-eyed Sukra, abiding in his heavenly abode. (Sukra the planet Venus represented as the preceptor of demons, as Vrihaspati the planet Jupiter is said to be the Spiritual guide of the deities).

2. Sukra, who sat intently meditating on the all-pervading spirit of God, came to know in his mind, that he was remembered by his disciple Bali in his city.

3. Then Sukra the son of Bhrigu, whose soul was united with the all-pervading infinite and omniscient spirit, descended with his heavenly body at the gemming window of Bali (decorated with glass doors).

4. Bali knew the body of his guide by its lustre, as the lotus flower perceives the rising sun by his dawning beams.

5. He then honoured his *guru* or guide, by adoring his feet on a seat decked with gems, and with offering of *mandāra* flowers upon him.
6. As Sukra took his rest on the gemming seat from the labour of his journey, he was strewn over with offerings of gems on his body, and heaps of *mandāra* flowers upon his head; after which Bali addressed him thus:—
7. Venerable sir, this illustrious presence of thy grace before me, emboldens me to address to thee, as the morning sun-beams send all mankind to their daily work.
8. I have come to feel an aversion, Sir, to all kinds of worldly enjoyments, which are productive of the delusion of our souls; and want to know the truth relating to it, in order to dispel my ignorance of myself.
9. Tell me, sir, in short, what are these enjoyments good for, and how far they extend; and what am I, thou or these people in reality. (Extent of enjoyments—*bhoga*, means their limitation and duration).
10. Sukra answered:—I can not tell you in length about it, as I have soon to repair to my place in the sky. Hear me O monarch of demons tell this much briefly to you at present.
11. There is verily but the intellect in reality, and all this existence beside is verily the intellect and full of intellect: The mind is the intellect, and I, thou and these people are collectively the very intellect. (Gloss. These sayings are based on the *srutis*, namely: All these are but different aspects of the one intellect. Again: All things depend on the *chit*. Also:—This *chit* am I, thou and this Brahma and Indra and all others. There is no other looker or the subjective; or the hearer or objective beside the *chit*: and so forth).
12. If you are wise, know you derive every thing from this Chit—the universal Intellect; or else all gifts of fortune are as useless to you as the offering of butter on ashes (which cannot consume it, or make a burnt offering of it to the gods).
13. Taking the intellect as something thinkable or object of thought, is the snare of the mind; but the belief of its freeness or

incomprehensibility, is what confers liberation to the soul. The incomprehensible intellect is verily the universal soul, which is the sum of all doctrines. (All faiths and doctrines tend to the belief of one unknowable God).

14. Knowing this for certain, look on everything as such; and behold the spirit in thy spirit, in order to arrive to the state of the Infinite spirit. (Or else the adoration of a finite object, must lead to a finite state).

15. I have instantly to repair to the sky, where the seven munis are assembled (the seven planets or the seven stars of the Pleiades—saptarshi?), where I have to continue in the performance of my divine service.

16. I tell you, O king! that you must not of yourself get rid of your duties, as long as you are in this body of yours, even though your mind may be freed from everything. (The embodied being must continue in the discharge of his bodily duty).

17. So saying, Sukra flew as a bee besmeared with the farinaceous gold-dust of the lotus, to the aureate vault of heaven; and passed through the watery path of the waving clouds, to where the revolving planets were ready to receive him.

CHAPTER XXVII.—*Hebetude of Bali.*

Argument. Bali attains to his state of Ecstasy, by his observance of Sukra's precepts.

Vasishtha said:—After Sukra, the son of Bhrigu and senior in the assembly of gods and demigods, had made his departure, Bali the best among the intelligent, reflected thus in himself.

2. Truly has the seer said, that the Intellect composes the three worlds, and that I am this Intellect, and the Intellect fills all the quarters, and shows itself in all our actions.

3. It is the Intellect which pervades the inside and outside of every thing, and there is nothing anywhere which is without the Intellect.

4. It is the Intellect that perceives the sunbeams and moonlight, or else there would be no distinction between them and darkness, had not there been this intellectual perception.

5. If there were no such intellectual perception as this earth is land, then there would be no distinction of earth and water, nor the word earth apply to land.

6. If the Intellect would not understand the vast space as the quarters of the sky, and the mountains as vast protuberances on earth; then who would call the sides and the mountains by those names?

7. If the world were not known as the world and the vacuum as vacuity, then who would distinguish them by the names that are in common use?

8. If this big body was not perceived by the intellect, how proper could the bodies of embodied beings be called by their names?

9. The Intellect resides in every organ of sense, it dwells in the body, mind and all its desires; the intellect is in the internal and external parts of the body, and the intellect is all that is in existent and non-existent. (Because the intellect has the notions of all these things, which would not come to exist, if they were not in the intellect).

10. The Intellect forms my whole self, by its feeling and knowing of everything that I feel and know; or else I can neither perceive or conceive nor do anything with my body alone, and without guidance of the intellect.

11. What avails this body of mine, which is inert and insensible as a block of wood or stone; it is the intellect that makes my self, and it is the intelligent spirit which is the universal Soul.

12. I am the intellect which resides in the sun and in the sky, and I am the intellect which dwells in the bodies of all beings; I am the same intellect which guides the gods and demigods, and dwells alike in the

movables and immovable bodies.

13. The intellect being the sole existence, it is in vain to suppose aught besides; and their being naught otherwise, there can be no difference of a friend or foe to us.

14. What is it if I Bali, strike off the head of a person from his body, I can not injure the soul which is everywhere and fills all space.

15. The feelings of love and enmity are properties of the intellect (Soul), and are not separated from it by its separation from the body. Hence the passions and feelings are inseparable from the Intellect or soul.

16. There is nothing to be thought of beside the Intellect, and nothing to be obtained anywhere, except from the spacious womb of the Intellect, which comprehends all the three worlds.

17. But the passions and feelings, the mind and its powers, are mere attributes and not properties of the Intellect; which being altogether a simple and pure essence, is free from every attribute.

18. The Intellect—*chit* is the Ego, the omnipresent, all pervasive and ever felicitous soul; it is beyond all other attributes, and without a duality or parts.

19. The term Intellect—*chit* which is applied to the nameless power of intellection—*chiti*, is but a verbal symbol signifying the omniscient Intelligence, which is manifest in all places. (*I.e.* the Divine Intellect is both omniscient as well as omnipresent, while human understanding is narrow and circumscribed).

20. The Ego is the Supreme Lord, that is ever awake and sees all things without manifesting any appearance of himself. He is purely transparent and beyond all visible appearances.

21. All its attributes are lame, partial and imperfect. Even time which has its phases and parts, is not a proper attribute for it. It is but a glimpse of its light that rises before us, but the eternal and infinite light, is beyond our comprehension.

22. I must think of it only in the form of light in my own self, and know it apart from all other thinkables and thoughts, and quite aloof from all shades and colours.

23. I salute his self-same form of Intelligence, and the power of Intellection, unaccompanied by the intelligible, and employed in its proper sphere.

24. I salute that light of his in me, which represents every thing to me; which is beyond all thought, and is of the form of Intellect, going everywhere and filling all space.

25. It is the quiet consciousness of all beings, the real Intellect (sach-chit), the Ego and the Great; the Ego which is as infinite as space, and yet minuter than an atom, and spreading in all alike.

26. I am not subject to the states of pleasure and pain, I am conscious of my self and of no other existence besides myself; and I am Intelligence without the intelligibles spread out before me.

27. No worldly entity nor non-entity (*i.e.* neither the gain of any object nor its want), can work any change in me; for the possession of worldly objects would destroy me at once (by their separating my soul from God).

28. In my opinion there is nothing that is distinct from me, when we know all things as the produce of the same source.

29. What one gets or loses is no gain or loss to any (*i.e.* to the gainer or loser), because the same Ego always abides in all, and is the Maker of all and pervading everywhere.

30. Whether I am any of the thinkable objects or not, it matters me little to know; since the Intellect is always a single thing, though its intelligibles (*i.e.* its productions or thoughts), are endless.

31. I am so long in sorrow, as my soul is not united with the Holy spirit. So saying, the most discerning Bali fell to a deep meditation.

32. He reflected on the half mantra of Om (*i.e.* the dot only); an emblem of the Infinite God; and sat quietly with all his desires and

fancies lying dormant in him.

33. He sat undaunted, by suppressing his thoughts and his thinking powers within him; and remained with his subdued desires, after having lost the consciousness of his meditation, and of his being the meditator and also of meditated object. (*I.e.* without knowing himself as the subject or object of his thoughts and acts).

34. While Bali was entranced in this manner at the window which was decked with gems, he became illumined in his mind as a lighted lamp flaming unshaken by the wind. And he remained long in his steady posture as a statue carved of a stone.

35. He sat with his mind as clear as the autumnal sky after having cast off all his desires and mental anxieties, and being filled within himself with his spiritual light.

CHAPTER XXVIII.—*Description of Bali's Anaesthesia.*

Argument. Anxiety of the demons at the supineness of Bali, and the Appearance of Sukra with them before him.

Vasishtha continued:—The servile demons of Bali (being impatient at this numbness of their king), ascended hastily to his high crystal palace, and stood at the door of his chamber.

2. There were his ministers Dimbha and others among them, and his generals Kumuda and others also. There were likewise the princes Sukra and others in the number, and his champions Vritta and the rest.

3. There were Hayagrīva and the other captains of his armies, with his friends Akraja and others. His associates Laduka and some more joined the train, with his servants Valluka and many more.

4. There were also the gods Kubera, Yama and Indra that paid him their tribute; and the Yakshas, Vidyādhars and Nāgas that rendered him their services. (Were the Vidyādhars the Vedias or gipsies of modern India?).

5. There were the heavenly nymphs Rambhā and Tilottamā in the number, with the fanning and flapping damsels of his court; and the deputies of different provinces and of hilly and maritime districts, were also in attendance.

6. These accompanied by the Siddhas inhabiting different parts of the three worlds, all waited at that place to render their services to Bali.

7. They beheld Bali with reverence, with his head hanging down with the crown upon it, and his arms hanging loosely with the pendant bracelets on them.

8. Seeing him thus, the great Asuras made their obeisance to him in due form, and were stupified with sorrow and fear, and struck with wonder and joy by turns at this sad plight of his.

9. The ministers kept pondering about what was the case with him, and the demons besought their all knowing preceptor Sukra, for his explaining the case to them.

10. Quick as thought they beheld the shining figure of Sukra, standing confessed to their sight, as if they saw the phantom of their imagination appearing palpable to view.

11. Sukra being honoured by the demons, took his seat on a sofa; and saw in his silent meditation, the state of the mind of the king of demons.

12. He remained for a while to behold with delight, how the mind of Bali was freed from errors, by the exercise of its reasoning powers.

13. The illustrious preceptor, the lustre of whose person put to shame the brightness of the milky ocean, then said smiling to the listening throng of the demons:

14. Know ye demons, this Bali to have become an adept in his spiritual knowledge, and to have fixed his seat in holy light, by the working of his intellect (*i.e.* by his intuition only).

15. Let him alone, ye good demons, remain in this position, resting in himself and beholding the imperishable one within himself in his

reverie.

16. Lo! here the weary pilgrim to have got his rest, and his mind is freed from the errors of this false world. Disturb him not with your speech, who is now as cold as ice.

17. He has now received that light of knowledge amidst the gloom of ignorance, as the waking man beholds the full blaze of the sun, after dispersion of the darkness of his sleep at dawn.

18. He will in time wake from his trance, and rise like the germ of a seed, sprouting from the seed vessel in its proper season.

19. Go ye leaders of the demons from here, and perform your respective duties assigned to you by your master; for it will take a thousand years, for Bali to wake from his trance (as a moment's sleep makes a myriad of years in a dream).

20. After Sukra the Guru and guide of the demons, had spoken in this manner, they were filled with alternate joy and grief in their hearts, and cast aside their anxiety about him, as a tree casts its withered leaves away.

21. The Asuras then left their king Bali to rest in his palace in the aforesaid manner, and returned to their respective offices, as they had been employed heretofore.

22. It now became night, and all men retired to their earthly abodes, the serpents entered into their holes, the stars appeared in the skies, and the gods reposed in their celestial domes. The regents of all sides and mountainous tracts, went to their own quarters, and the beasts of the forest and birds of the air, fled and flew to their own coverts and nests.

CHAPTER XXIX.—*Bali's Resuscitation To Sensibility.*

Argument. Self-confinement of the Living-liberated Bali in the Infernal Regions.

Vasishtha related:—After the thousand years of the celestials, had rolled on in Bali's unconsciousness; he was roused to his sensibility, at the beating of heavenly drums by the gods above (the loud peal of clouds).

2. Bali being awake, his city (Mavalipura) was renovated with fresh beauty, as the lotus-bed is revived by the rising sun in the eastern horizon (Vairincha or Brahma-loka, placed at the sunrising points).

3. Bali not finding the demons before him after he was awaked, fell to the reflecting of the reveries during his state of entrancement (Samādhi).

4. O how charming! said he, was that cooling rapture of spiritual delight, in which my soul had been enrapt for a short time.

5. O how I long to resume that state of felicity! because these outward enjoyments which I have relished to my fill, have ceased to please me any more.

6. I do not find the waves of those delights even in the orb of the moon, as I felt in the raptures which undulated in my soul, during the entranced state of my insensibility.

7. Bali was again attempting to resume his state of inexcitability, when he was interrupted by the attendant demons, as the moon is intercepted by the surrounding clouds.

8. He cast a glancing look upon them, and was going to close his eyes in meditation; after making his prostration on the ground; but was instantly obtruded upon by their gigantic statures standing all around him.

9. He then reflected in himself and said: The intellect being devoid of its option, there is nothing for me to desire; but the mind being fond of pleasures vainly pursues after them: (which it cannot fully gain, enjoy or long retain).

10. Why should I desire my emancipation, when I am not confined by or

attached to anything here: it is but a childish freak to seek for liberation, when I am not bound or bound to anything below. (The soul is perfectly free of itself, but it is the mind that enchains it to earth).

11. I have no desire of enfranchisement nor fear for incarceration, since the disappearance of my ignorance; what need have I then of meditation, and of what good is meditation to me?

12. Meditation and want of meditation are both mistakes of the mind (there being no efficacy or inefficacy of either). We must depend on our manliness, and hail all that comes to pass on us without rejoicing or shrinking (since all good and evil proceed from God).

13. I require neither thoughtfulness nor thoughtlessness, nor enjoyments nor their privation, but must remain unmoved and firm as one sane and sound.

14. I have no longing for the spiritual, nor craving for temporal things; I have neither to remain in the meditative mood, nor in the state of giddy worldliness.

15. I am not dead (because my soul is immortal); nor can I be living (because the soul is not connected with life). I am not a reality (as the body), nor an unreality (composed of spiritual essence only); nor I am a material or aerial body (being neither this body nor Vital air). Neither am I of this world or any other, but self-same ego—the Great.

16. When I am in this world, I will remain here in quiet; I am not here, I abide calmly in the solace of my soul.

17. What shall I do with my meditation, and what with all my royalty; let any thing come to pass as it may; I am nothing for this or that, nor is anything mine.

18. Though I have nothing to do (because I am not a free agent; nor master of my actions); yet I must do the duties appertaining to my station in society. (Doing the duties of one's station in life, is reckoned by some as the only obligation of man here below. So says the poet: "Act well thy part, there all the honour lies.").

19. After ascertaining so in his mind, Bali the wisest of the wise,

looked upon the demons with complacence, as the sun looketh upon the lotuses.

20. With the nods and glancings of his eyes, he received their homages; as the passing winds bear the odours of the flowers along with them (meaning to say: His cursory glances bore their regards, as the fleet winds bear the fragrance of flowers the rose).

21. Then Bali ceasing to think on the object of his meditation; accosted them concerning their respective offices under him.

22. He honoured the devas and his gurus with due respect, and saluted his friends and officers with his best regards.

23. He honoured with his largesse, all his servants and suitors; and he pleased the attendant maidens with various persons.

24. So he continued to prosper in every department of his government, until he made up his mind to perform a great sacrifice (yajna) at one time.

25. He satisfied all beings with his great gifts, and gratified the great gods and sages with due honour and veneration. He then commenced the ceremony of the sacrifice under the guidance of Sukra and the chief *gurus* and priests.

26. Then Vishnu the lord of Lakshmī, came to know that Bali had no desire of earthly fruition; and appeared at his sacrifice to crown him with the success of his undertaking, and confer upon him his desired blessing.

27. He cunningly persuaded him, to make a gift of the world to Indra his elder brother, who was insatiably fond of all kinds of enjoyment. (Indra was elder to Vishnu, who was thence called Upendra or the junior Indra).

28. Having deceived Bali by his artifices of dispossessing him of the three worlds, he shut him in the nether world, as they confine a monkey in a cave under the ground. (This was by Vishnu's incarnation in the form of a dwarf or puny man, who was considered to be the most cunning among men; *multum in parvo*; or a man in miniature).

29. Thus Bali continues to remain in his confinement to this day, with his mind fixed in meditation, for the purpose of his attainment of Indraship again in a future state of life.

30. The living liberated Bali, being thus restrained in the infernal cave, looks upon his former prosperity and present adversity in the same light.

31. There is no rising or setting of his intelligence, in the states of his pleasure or pain; but it remained one and the same in its full brightness, like the disk of the sun in a painting.

32. He saw the repeated flux and reflux of worldly enjoyments, and thence settled his mind in an utter indifference about them.

33. He overcame multitudes of the vicissitudes of life for myriads of years, in all his transmigrations, in the three worlds, and found at last, his rest in his utter disregard of all mortal things.

34. He felt thousands of comforts and disquiets, and hundreds of pleasures and privations of life, and after his long experience of these, he found his repose in his perfect quiescence.

35. Bali having forsaken his desire of enjoyments, enjoyed the fulness of his mind in the privation of his wants; and rejoiced in self-sufficiency of his soul, in the loneliness of his subterranean cave.

36. After a course of many years, Bali regained his sovereignty of the world, and governed it for a long time to his heart's content.

37. But he was neither elated by his elevation to the dignity of Indra—the lord of gods; nor was he depressed at this prostration from prosperity.

38. He was one and the same person in every state of his life, and enjoyed the equanimity of his soul, resembling the serenity of the etherial sphere.

39. I have related to you the whole story of Bali's attainment of true wisdom, and advise you now, O Rāma! to imitate his example for your

elevation, to the same state of perfection.

40. Learn as Bali did by his own discernment, to think yourself as the immortal and everlasting soul; and try to reach to the state of your oneness or solity with the Supreme Unity, by your manliness (of self-control and self-resignation).

41. Bali the lord of the demons, exercised full authority over the three worlds, for more than a millennium; but at last he came to feel an utter distaste, to all the enjoyments of life.

42. Therefore, O Victorious Rāma, forego the enjoyments of life, which are sure to be attended with a distaste and nausea at the end, and betake yourself to that state or true felicity, which never grows insipid at any time.

43. These visible sights, O Rāma! are as multifarious as they are temptations to the soul; they appear as even and charming as a distant mountain appears to view; but it proves to be rough and rugged as you approach to it. (The pleasant paths of life, cannot entice the wise; they are smooth without, but rugged within).

44. Restrain your mind in the cavity of your heart, from its flight in pursuit of the perishable objects of enjoyment, either in this life, or in the next, which are so alluring to all men of common sense.

45. Know yourself, as the self-same intellect, which shines as the sun throughout the universe; and illumines every object in nature, without any distinction of or partiality to one or the other.

46. Know yourself O mighty Rāma! to be the infinite spirit, and the transcendent soul of all bodies; which has manifested itself in manifold forms, that are as the bodies of the internal intellect.

47. Know your soul as a thread, passing through, and interwoven with every thing in existence; and like a string connecting all the links of creation, as so many gems of a necklace or the beads of a rosary. (This hypostasis of the supreme spirit, is known as the *sūtrātmā* or the all-connecting soul of the universe; as the poet expresses it: Breathes in our soul, informs our mortal part, As full, as perfect, in a hair as heart. Pope).

48. Know yourself as the unborn and embodied soul of *virāj*, which is never born nor ever dies; and never fall into the mistake of thinking the pure intellect, to be subject to birth or death. (The embodied soul of *virāj*, is the universal soul as what the poet says: "Whose body Nature is, and God the soul").

49. Know your desires to be the causes of your birth, life, death and diseases; therefore shun your cupidity of enjoyments, and enjoy all things in the manner of the all witnessing intellect. (*I.e.* indulge yourself in your intellectual and not corporeal enjoyments).

50. If you remain in the everlasting light of the sun of your intellect, you will come to find the phenomenal world to be but a phantom of your dream.

51. Never regret nor sorrow for any thing, nor think of your pleasures and pains, which do not affect your soul; you are the pure intellect and the all pervading soul, which manifests itself in every thing.

52. Know the desirables (or worldly enjoyments) to be your evils, and the undesirable (self-mortification) to be for your good. Therefore shun the former by your continued practice of the latter.

53. By forsaking your views of the desirables and undesirables, you will contract a habit of hebetude; which when it takes a deep root in your heart, you have no more to be reborn in the world.

54. Retract your mind from every thing, to which it runs like a boy after vain baubles; and settle it in yourself for your own good.

55. Thus by restraining the mind by your best exertions, as also by your habit of self-control, you will subdue the rampant elephant of your mind, and reach to your highest bliss afterwards.

56. Do not become as one of those ignorant fools, who believe their bodies as their real good; and who are infatuated by sophistry and infidelity, and deluded by impostors to the gratification of their sensual appetites.

57. What man is more ignorant in this world and more subject to its

evils, than one who derived his Spiritual knowledge from one who is a smatterer in theology, and relies on the dogmas of pretenders and false doctors in divinity.

58. Do you dispel the cloud of false reasoning from the atmosphere of your mind, by the hurricane of our right reasoning, which drives all darkness before it.

59. You can not be said to have your right reasoning, so long as you do not come to the light and sight of the soul, both by your own exertion and grace of the Supreme Spirit.

60. Neither the Veda nor Vedānta, nor the science of logic or any other sāstras, can give you any light of the soul, unless it appears of itself within you.

61. It is by means of your self-culture, aided by my instruction and divine grace, that you have gained your perfect knowledge, and appear to rest yourself in the Supreme Spirit.

62. There are three causes of your coming to spiritual light. Firstly your want of the knowledge of a duality, and then the effulgence of your intellectual luminary (thy soul) by the grace of God and lastly the wide extent of your knowledge derived from my instructions.

63. You are now freed from your mental maladies, and have become sane and sound by abandonment of your desires, by removal of your doubts and errors, and by forsaking the mist of your fondness for external objects.

64. O Rāma! as you get rid of the faults (errors) of your understanding, so you advance by degrees in gaining your knowledge, in cherishing your resignation, in destroying your defects, in imbibing the bliss of ecstasy, in wandering with exultation, and in elevating your soul to the sixth sphere. But all this is not enough unless you attend to Brahmahood itself. (These are called the *Sapta bhūmikā* or seven stages of the practice of Yoga).

CHAPTER XXX.—*Fall of Hiranyakasipu and Rise of Prahlāda.*

Argument. Slaughter of Demons by Hari.

Vasishtha continued:—Attend Rāma, to the instructive narrative of Prahlaḍa—the lord of demons; who became an adept by his own intuition.

2. There was a mighty demon in the infernal regions, Hiranyakasipu by name; who was as valiant as Narāyana himself, and had expelled the gods and demigods from their abodes.

3. He mastered all the treasures of the world, and wrested its possession from the hands of Hari; as the swan encroaches upon the right of the bee, on the large folia of the lotus.

4. He vanquished the Gods and Asuras, and reigned over the whole earth, as the elephant masters the lotus-bed, by expulsion of the drove of swans from it.

5. Thus the lord of the Asuras, having usurped the monarchy of the three worlds, begot many sons in course of time, as the spring brings forth the shoots of trees.

6. These boys grew up to manhood in time, with the display of their manly prowess; and like so many brilliant suns, stretched their thousand rays on all sides of the earth and skies.

7. Among them Prahlaḍa the eldest prince became the regent, as the Kaustubha diamond has the pre-eminence among all other precious gems. (The Kaustubha gem was set in the breast-plate of Vishnu).

8. The father Hiranyakasipu delighted exceedingly in his fortunate son Prahlaḍa, as the year rejoices in its flowering time of the spring (*i.e.* the father delights in his promising lad, as the year in its vernal season).

9. Supported by his son on one hand, and possessed of his force and treasures on the other; he became puffed up with his pride, as the swollen elephant emitting his froth from his triangular mouth. (Composed of the two sides of the tusks, and the lower part).

10. Shining with his lustre and elated by his pride, he dried and drew up the moisture of the earth, by his unbearable taxation; as the all-destroying suns of universal dissolution, parch up the world by their rays. (Here is a play of the word *Kara*, in its triple sense of the hand, tax and solar rays).

11. His conduct annoyed the gods and the sun and moon, as the behaviour of a haughty boy, becomes unbearable to his fellow comrades.

12. They all applied to Brahmā, for destruction of the archdemon; because the repeated misdemeanours of the wicked, are unbearable to the good and great.

13. It was then that the leonine Hari-Narasingha, clattered his nails resembling the tusks of an elephant; and thundered aloud like the rumbling noise of the *Dig-hastes* (the regent elephants of all the quarters of heaven), that filled the concave world as on its last doomsday.

14. The tusk-like nails and teeth of Vishnu, glittered like flashing lightnings in the sky; and the radiance of his earrings filled the hollow sphere of heaven, with curling flames of living fire. (The word *dvija* or twice-born is applied to the nails and teeth, as to the moon and a twice-born Brāhman).

15. The sides and caverns of mountains presented a fearful aspect; and the huge trees were shaken by a tremendous tempest; that rent the skies and tore the vault of heaven. (This is the only place where the word *dodruma* occurs for the Greek *dendron* in Sanskrit, shortened to *dru* a tree, the root of Druid a woodman).

16. He emitted gusts of wind from his mouth and entrails, which drove the mountains before them; and his eyeballs flashed with the living fire of his rage, which was about to consume the world.

17. His shining mane shook with the glare of sun-beams, and the pores of the hairs on his body, emitted the sparks of fire like the craters of a volcano.

18. The mountains on all sides, shook with a tremendous shaking, and the whole body of Hari, shot forth a variety of arms in every direction.

19. Hari in his leoantheopic form of half a man and half a lion, killed the gigantic demon by goring him with his tusks, as when an elephant bores the body of a horse with a grating sound.

20. The population of the Pandemonium, was burnt down by the gushing fire of his eye balls; which flamed as the all devouring conflagration of the last doomsday.

21. The breath of his nostrils like a hurricane; drove everything before it; and the clapping of his arms (bahwasphota), beat as loud surges on the hollow shores.

22. The demons fled from before him as moths from the burning fire, and they became extinct as extinguished lamps, at the blazing light of the day.

23. After the burning of the Pandemonium, and expulsion of the demons, the infernal regions presented a void waste, as at the last devastation of the world.

24. After the Lord had extirpated the demoniac race, at the end of the Titanic age, he disappeared from view with the grateful greetings of the synod of gods.

25. The surviving sons of the demon, who had fled from the burning of their city, were afterwards led back to it by Prahlāda; as the migrating fowls are made to return to the dry bed of a lake by a shower of rains.

26. There they mourned over the dead bodies of the demons, and lamented at the loss of their possessions, and performed at last the funeral ceremonies of their departed friends and relatives.

27. After burning the dead bodies of their friends, they invited the relics of the demons; that had found their safety by flight, to return to their deserted habitations again.

28. The Asuras and their leaders, now continued to mourn with their disconsolate minds and disfigured bodies, like lotuses beaten down by the frost. They remained without any effort or attempt as the figures in a painting; and without any hope of resuscitation, like a withered tree

or an arbour stricken by lightning.

CHAPTER XXXI.—*Prahlāda's Faith in Vishnu.*

Argument. Prahlāda's Lamentations at the slaughter of the demons, and his conversion to Vishnuism.

Vasishtha continued:—Prahlāda remained disconsolate in his subterranean region, brooding over the melancholy thoughts of the destruction of the Dānavas and their habitations.

2. Ah! what is to become of us, said he, when this Hari is bent to destroy the best amongst us, like a monkey nipping the growing shoots and sprouts of trees.

3. I do not see the Daityas anywhere in earth or in the infernal regions, that are left in the enjoyment of their properties; but are stunted in their growth like the lotuses growing on mountain tops.

4. They rise only to fall like the loud beating of a drum, and their rising is simultaneous with their falling as of the waves in the sea. (*I.e.* no sooner they rise, than they are destined to fall).

5. Woe unto us! that are so miserable in both our inward and outward circumstances; and happy are our enemies of light (Devas), that have their ascendancy over us. O the terrors of darkness!

6. But our friends of the dark infernal regions, are all darkened in their souls with dismay: also their fortune is as transitory as the expansion of the lotus-leaf by day, and its contraction at night.

7. We see the gods, who were mean servants at the feet of our father, to have usurped his kingdom; in the manner of the timid deer, usurping the sovereignty of the lion in the forest. (So said the sons of Tipu Sultan, when they saw the English polluting his library with their hands).

8. We find our friends on the other hand, to be all disfigured and

effortless; and sitting melancholy and dejected in their hopelessness, like lotuses with their withered leaves and petals.

9. We see the houses of our gigantic demons, filled with clouds of dusts and frost, wafted by gusts of wind by day and night; and resembling the fumes of fire which burnt them down.

10. The inner apartments are laid open without their doors and enclosures, and are overgrown with the sprouts of barley, shooting out as blades of sapphires from underneath the ground.

11. Ah! what is impossible to irresistible fate, that has so reduced the mighty demons; who were this while used to pluck the flowers from the mountain tops of Meru like big elephants, and are now come to the sad plight of the wandering Devas of yore.

12. Our ladies are lurking like the timorous deer, at the rustling of the breeze amidst the leaves of trees, for fear of the darts of the enemy whistling and hurling in the open air.

13. O! the gemming blossoms of the *guluncha* arborets, with which our ladies used to decorate their ears, are now shorn and torn and left forlorn (desolate) by the hands of Hari, like the lorn and lonesome heaths of the desert.

14. They have robbed us of the all-producing kalpa-trees, and planted them in their *mandana* pleasure gardens now teeming with their shooting germs and verdant leaflets in the etherial sphere.

15. The eyes of haughty demons, that formerly looked with pity on the faces of their captured gods; are now indignantly looked upon by the victorious gods, who have made captives of them.

16. It is known, that the water (liquid ichor) which is poured from the mouths of the spouting elephants of heaven on the tops of the mountains, falls down in the form of cascades, and gives rise to rivers on earth. (It means the water spouts resembling the trunks of elephants, which lifted the sea water to the sky, and let them fall on mountain tops to run as rivers below).

17. But the froth exuding from the faces of our elephantic giants, is

dried up to dust at the sights of the Devas, as a channel is sucked up in the dry and dreary desert of sand.

18. Ah! where have those Daityas fled, whose bodies were as big as the peaks of mount Meru once, and were fanned by the fragrant breeze, breathing with the odorous dust of Mandāra flowers. (Mandāra is the name of a flower of the garden of Paradise).

19. The beautiful ladies of the gods and Gandharvas, that were once detained as captives in the inner apartments of demons, are now snatched from us, and placed on Meru (the seat of the gods), as if they are transplanted there to grow as heavenly plants.

20. O how painful is it to think! that the fading graces of our captured girls, are now mocked by the heavenly nymphs, in their disdainful dance over their defeat and disgrace.

21. O it is painful to think! that the attending damsels, that fanned my father with their *chowry* flappers, are now waiting upon the thousand-eyed Indra in their servile toil.

22. O! the greatest of our grief is, this sad and calamitous fall of ours at the hands of a single Hari, who has reduced us to this state of helpless impotency.

23. The gods now reposing under the thick and cooling shades of trees, are as cool as the rocks of the icy mountain (Himālaya); and do not burn with rage nor repine in grief like ourselves.

24. The gods protected by the power of Sauri (Hari), are raised to the pinnacle of prosperity, have been mocking and restraining us in these caves, as the apes on trees do the dogs below. (The enmity of dogs and apes is proverbial, as obstructing one another from alighting on or rising above the ground).

25. The faces of our fairies though decked with ornaments, are now bedewed with drops of their tears; like the leaves of lotuses with the cold dews of night.

26. The old stage of this aged world, which was worsted and going to be pulled down by our might, is now supported upon the azure arms of Hari,

like the vault of heaven standing upon the blue arches of the cerulean sky.

27. That Hari has become the support of the celestial host, when it was about to be hurled into the depth of perdition; in the same manner as the great *tortoise* supported the mount Mandara, as it was sinking in the Milky ocean in the act of churning it. (Samudra manthana). This was the act of the post-diluvians reclaiming from the sea all that had been swept into it at the great deluge.

28. This our great father, and these mighty demons under him, have been laid down to dust like the lofty hills, that were levelled with the ground by the blasts of heaven at the end of the Kalpa.

29. It is that leader of the celestial forces, the peerless destroyer of Madhu (Satan), that is able to destroy all and every thing by the fire in his hands (the flaming lightnings preceding the thunder-bolts of Indra). (The twin gods, the thundering (vajrapani) Indra and the flaming (analapani) Upendra, bear great affinity to Jupiter tonitruous or the thundering Jove, and his younger brother the trident-bearer Neptune).

30. His elder brother Indra baffled the battle axes in the hands of the mighty demons, by the force of the thunder-bolts held by his mightier arms, as the big male monkeys kill their male offspring. (These passages prove the early invention of fire arms by the Aryans, to have been the cause of their victory over Daityas or the demigods).

31. Though the missive weapons (lightnings), which are let fly by the lotus-eyed Vishnu be invincible; yet there is no weapon or instrument which can foil the force of the thunder: (lit. break the strong thunderbolt). (Vishnu the leader of Vishas or the first foreign settlers of the land, overpowered the earth-born Daityas by his fire and fire arms, and dispossessed them of their soil, and reduced them to slavery. The descendants of the Vishas are the Vaishyas, who settled in India long before the Aryans).

32. This Hari is inured in warfare, in the previous battles fought between him and our forefathers; in which they uprooted and flung great rocks at him, and waged many dreadful campaigns.

33. It cannot be expected that he will be afraid of us, who stood

victorious in those continuous and most dreadful and destructive warfares of yore.

34. I have thought of one expedient only to oppose the rage of Hari, beside which I find no other way for our safety (lit. remedy).

35. Let us therefore with all possible speed, have recourse to him, with full contriteness of our souls and understanding; because that god is the true refuge of the pious and the only resort of every body.

36. There is no one greater than him in all the three worlds; for I come to know, that it is Hari only, who is the sole cause of the creation, sustentation and destruction or reproduction of the world.

37. From this moment therefore, I will think only of that unborn (increate) Nārāyana for ever more; and I must rely on that Nārāyana, who is present in all places, and is full in myself and filling all space.

38. Obeisance to Nārāyana forms my faith and profession, for my success in all undertakings; and may this faith of mine ever abide in my heart, as the wind has its place in the midst of empty air.

39. Hari is to be known as filling all sides of space and vacuum, and every part of this earth and all these worlds; my ego is the immeasurable Spirit of Hari, and my inborn soul is full of Vishnu.

40. He that is not full with Vishnu in himself, does not benefit by his adoration of Vishnu; but he who worships Vishnu by thinking himself as such, finds himself assimilated to his god, and becomes one with him. (Or rather he loses himself in his God and perceives nought besides).

41. He who knows Hari to be the same with Prahlāda, and not different from him, finds Hari to fill his inward soul with his spirit. (So says the Sruti:—Prahlāda was the incarnate Hari himself).

42. The eagle of Hari (son of Vinatā) flies through the infinite space of the sky as the presence of Hari fills all infinity, and his golden body-light, is the seat of my Hari also. (Here the bird of heaven means the sun, which is said to be the seat of Hari).

43. The claws, of this bird,— Kara (or rays) serve for the weapons of

Vishnu; and the flash of his nails, is the flash of the Vishnu's weapons. (Here Garuda bird of heaven, serves for a personification of the sun, and his claws and nails represent the rays of solar light).

44. These are the four arms of Vishnu and their armlets, which are represented by the four gemming pinnacles of mount Mandara which were grappled by the hands of Hari, at his churning of the milky ocean with it.

45. This moonlike figure with the chowry flapper in her hand and rising from the depth of the milky ocean, is the goddess of prosperity (Laksmi) and associating consort of Vishnu.

46. She is the brilliant glory of Hari, which was easily acquired by him, and is ever attendant on his person with undiminished lustre, and illuminates the three worlds as a radiant medicinal tree—*mahaushadhi*.

47. There is the other companion of Vishnu called Māyā or illusion, which is ever busy in the creation of worlds upon worlds, and in stretching a magical enchantment all about them.

48. Here is the goddess Victory (Jayā), an easy earned attendant on Vishnu, and shines as a shoot of the kalpa tree, extending to the three worlds as an all-pervading plant.

49. These two warming and cooling luminaries of the sun and moon, which serve to manifest all the worlds to view, are the two eyes situated on the forehead of my Vishnu.

50. This azure sky is the cerulean hue of the body of my Vishnu, which is as dark as a mass of watery cloud; and darkens the sphere of heaven with its sky blue radiance. The meaning of the word Vishnu was afterward changed to the residing divinity in all things from the root vish.

51. Here is the whitish conch in the hand of my Hari, which is sonant with its fivefold notes (panchajanya), and is as bright as the vacuum—the receptacle of sound, and as white as the milky ocean of heavens (the milky path).

52. Here I see the lotus in the hand of Vishnu, representing the lotus of his navel the seat of Brahmā, who rose from and sat upon it, as a bee

to form his hive of the world.

53. I see the cudgel of my Vishnu's hand (the *godā*) studded with gems about it, in the lofty peak of the mountain of Sumeru, beset by its gemming stones, and hurling down the demons from its precipice.

54. I see here the discus (*chakra*) of my Hari, in the rising luminary of the sun, which fills all sides of the infinite Space, with the radiant beams emanating from it.

55. I see there in the flaming fire, the flashing sword—*nandaka* of Vishnu, which like an axe hath cut down the gigantic bodies of *Daityas* like trees, while it gave great joy to the gods.

56. I see also the great bow of Vishnu (*Sāranga*), in the variegated rainbow of Indra; and also the quiver of his arrows in the *Pushkara* and *Avarta* clouds, pouring down their rains like piercing arrows from above.

57. The big belly (*Jathara*) of Vishnu, is seen in the vast vacuity of the firmament, which contains all the worlds and all the past, present, and future creations in its spacious womb.

58. I see the earth as the footstool of *Virāj*, and the high sky as the canopy on his head; his body is the stupendous fabric of the universe, and his sides are the sides of the compass.

59. I see the great Vishnu visibly manifest to my view, as shining under the cerulean vault of heaven, mounted on his eagle of mountain, and holding his conch-shell, discus, cudgel and the lotus in his hands (in the manner described above).

60. I see the wicked and evil minded demons, flying from me in the manner of the fleeting straws, which are blown and borne away after by the breath of the winds. (Lit.: as the heaps of straw or hay *tarna*).

61. This sable deity with his hue of the blue sapphire and mantle yellow, holding the club and mounted on the eagle and accompanied by *Lakshmī*; is no other than the selfsame Imperishable One. (Vishnu latterly called (*Krishna*) is the queller of demons, like Christ in the battle of the gods and Titan, and is believed to be the only begotten Son of God).

62. What adverse Spirit can dare approach this all-devouring flame, without being burnt to death, like a flight of moths falling on a vivid fire?

63. None of these hosts of gods or demigods that I see before me, is able to withstand the irresistible course of the destination of Vishnu. And all attempts to oppose it, will be as vain as for our weak-sighted eyes to shut out the light of the sun.

64. I know the gods Brahmā, Indra, Siva and Agni (Igni—the god of fire), praise in endless verses and many tongues, the god Vishnu as their Lord.

65. This Lord is ever resplendent with his dignity, and is invincible in his might; He is the Lord beyond all doubt, dispute and duality, and is joined with transcendent majesty.

66. I bow down to that person, who stands as a firm rock amidst the forest of the world, and is a defence from all fears and dangers. It is a stupendous body having all the worlds situated in its womb, and forming the essence and substance of every distinct object of vision. (Here Vishnu is shown in his microcosmic form of Virāj (Virat murti)).

CHAPTER XXXII.—*The Spiritual and Formal Worship of Vishnu.*

Argument. Prahlāda's Worship of Vishnu both in spirit and his Image. Witnessed by the gods, as the Beginning of Hero and Idol Worship.

Vasishtha continued:—After Prahlāda had meditated on Vishnu in the aforesaid manner, he made an image of him as Nārāyana himself, and thought upon worshipping that enemy of the Asura race. (Here Vishnu—the chief of Vishas and destroyer of Asuras, is represented as the spirit of Nārāyana, and worshipped in that form).

2. And that this figure might not be otherwise than the form of Vishnu

himself, he invoked the Spirit of Vishnu to be settled in this his outward figure also. (This was done by incantation of Pranpratishthā, or the charm of enlivening an idol in thought).

3. It was seated on the back of the heavenly bird Garuda, arrayed with the quadruple attributes (of will, intelligence, action and mercy), and armed with the fourfold arms holding the conchshell, discus, club and a lotus. (This passage shows the fictitious representation of the person of Vishnu, with his fourfold arms of these, the two original arms with the cudgel and discus were in active use, while the two fictitious and immovable ones, with the conchshell and lotus, were clapped on for mere show).

4. His two eyeballs flashed, like the orbs of the sun and moon in their outstretched sockets; his palms were as red as lotuses, and his bow *saranga* and the sword *nandaka* hang on his two shoulders and sides.

5. I will worship this image, said he, with all my adherents and dependants, with an abundance of grateful offerings agreeable to my taste. Gloss. Things delectable to one's taste, are most acceptable to the gods.[12]

[12] The former figure of meditation was that of Virāj, the god who with his thousand heads, hands and legs and feet "[Sanskrit: sahasrāsīrshah purāsam sahas bāhja sahas pād]," shows the Daitya Titan Briareus with his hundred heads and hands; but the figure of worship in this chapter is that of Vishnu, with his four arms, one head and two legs only, as a more compendious form for common and practical worship.

6. I will worship this great god always, with all kinds of offering of precious gems and jewels, and all sorts of articles for bodily use and enjoyment.

7. Having thus made up his mind, Prahāda collected an abundance of various things, and made offerings of them in his mind, in his worship of Mādhava—the lord of Lakshmī. (Mā and Rāma are titles of Lakshmī).

8. He offered rich gems and jewels in plates of many kinds, and presented sandal pastes in several pots; he burnt incense and lighted lamps in rows, and placed many valuables and ornaments in sacred

vessels.

9. He presented wreaths of Mandāra flowers, and chains of lotuses made of gold, together with garlands of leaves and flowers of kalpa plants, and bouquets and nosegays studded with gems and pearls.

10. He hung hangings of leaves and leaflets of heavenly arbors, and chaplets and trimmings of various kinds of flowers, as *vakas* and *kundas*, *kinkiratas* and white, blue and red lotuses.

11. There were wreaths of *kahlara*, *Kunda*, *Kāsa* and *Kinsuka* flowers; and clusters of *Asoka*, *Madana*, *Bela* and *kānikāra* blossoms likewise.

12. There were florets of the *Kadamba*, *Vakala*, *nimba*, *Sindhuvāra* and *Yūthikas* also; and likewise heaps of *pāribhadra*, *gugguli* and *Venduka* flowers.

13. There were strings of *priyangu*, *pātala*, *pāta* and *pātala* flowers; and also the blossoms of *āmra*, *āmratāka* and *gavyas*; and the bulbs of *haritaki* and *vibhitaki* myrabolans.

14. The flowers of *Sāla* and *tamāla* trees, were strung together with their leaves; and the tender buds of *Sahakāras*, were fastened together with their farinaceous pistils.

15. There were the *ketakas* and centipetalous flowers, and the shoots of *ela* cardamums; together with everything beautiful to sight and the tender of one's soul likewise.

16. Thus did Prahlāda worship his lord Hari in the inner apartment of his house, with offerings of all the richest things in the world, joined with true faith and earnestness of his mind and spirit.[13]

[13] The flowers and offerings mentioned in this place, are all of a white hue, and specially sacred to Vishnu, as there are others peculiar to other deities, whose priests and votaries must carefully distinguish from one another. The adoration of Vishnu consists, in the offering of the following articles, and observance of the rites as mentioned below: *viz.* Fumigation of incense and lighting of lamps, presentation of offerings, of food, raiment, and

jewels suited to the adorer's taste and best means, and presents of betel leaves, umbrellas, mirrors and chowry flappers. Lastly, scattering of handfuls of flowers, turning round the idol and making obeisance &c.

17. Thus did the monarch of Dānavas, worship his lord Hari externally in his holy temple, furnished with all kind of valuable things on earth. (The external worship followed that of his internal worship in faith and spirit. These two are distinctly called the *mānasa* and *bājhya pujas* and observed one after the other by every orthodox Hindu, except the Brahmos and ascetics who reject the latter formality).

18. The Dānava sovereign became the more and more gratified in his spirit, in proportion as he adored his god with more and more of his valuable outer offerings.

19. Henceforward did Prahlāda continue, to worship his lord god day after day, with earnestness of his soul, and the same sort of rich offerings every day.

20. It came to pass that the Daityas one and all turned Vaishnavas; after the example of their king; and worshipped Hari in their city and temples without intermission.

21. This intelligence reached to heaven and to the abode of the gods, that the Daityas having renounced their enmity to Vishnu, have turned his faithful believers and worshippers *in toto*. [14]

[14] [Sanskrit: sarbbeghupadāma naivedyatamvu sardapanaccaprachāmara nīrājana pushyānjali pradātdana namaskārādih]

Brahmā was the god of Brāhmanas, and Vishnu was worshipped by the early Vaisya colonists of India; while Siva or Mahādeva was the deity of the aboriginal Daityas. These peoples after long contention came to be amalgamated into one great body of the Hindus, by their adoption of the mixed creed of the said triality or trinity, under the designation of the Triune duty. Still there are many people that have never been united under this triad, and maintain their several creeds with tenacity. See Wilson's Hindu Religion.

22. The Devas were all astonished to learn, that the Daityas had accepted the Vaishnava faith; and even Indra marvelled with the body of Rudras about him, how the Daityas came to be so at once.
23. The astonished Devas then left their celestial abode, and repaired to the warlike Vishnu, reposing on his serpent couch in the milky ocean.
24. They related to him the whole account of the Daityas, and they asked him as he sat down, the cause of their conversion, wherewith they were so much astonished.
25. The gods said:—How is it Lord! that the demons who had always been averse to thee, have now come to embrace thy faith, which appears to us as an act of magic or their hypocrisy.
26. How different is their present transformation to the Vaishnava faith, which is acquired only after many transmigrations of the soul, from their former spirit of insurrection, in which they broke down the rocks and mountains.
27. The rumour that a clown has become a learned man, is as gladsome as it is doubtful also, as the news of the budding of blossoms out of season.
28. Nothing is graceful without its proper place, as a rich jewel loses its value, when it is set with worthless pebbles. (The show of goodness of the vile, is a matter of suspicion).
29. All animals have their dispositions conforming with their own natures; how then can the pure faith of Vishnu, agree with the doggish natures of the Daityas?
30. It does not grieve us so much to be pierced with thorns and needles in our bodies, as to see things of opposite natures, to be set in conjunction with one another.
31. Whatever is naturally adapted to its time and place, the same seems to suit it then and there; hence the lotus has its grace in water and not upon the land.
32. Where are the vile Daityas, prone to their misdeeds at all times;

and how far is the Vaishnava faith from them that can never appreciate its merit?

33. O lord! as we are never glad to learn a lotus-bed to be left to parch in the desert soil; so we can never rejoice at the thought, that the race of demons will place their faith in Vishnu—the lord of gods.

CHAPTER XXXIII.—*Prahlāda's Supplication To Hari.*

Argument. Hari's Visit to Prahlāda, and his Adoration of him.

Vasishtha said:—The lord of Lakshmī, seeing the gods so clamorous in their accusation of the demons, gave his words to them in sounds as sonorous as those of the rainy clouds, in response to the loud noise of screaming and thirst-stricken peacocks.

2. The Lord Hari said:—Don't you marvel ye gods! at Prahlāda's faith in me; as it is by virtue of the virtuous acts of his past lives, that pious prince is entitled to his final liberation in this his present life.

3. He shall not have to be born again in the womb of a woman, nor to be reproduced in any form on earth; but must remain aloof from regeneration, like a fried pea which does not germinate any more.

4. A virtuous man turning impious, becomes of course the source of evil; but an unworthy man becoming meritorious, is doubtless a step towards his better being and blessedness.

5. You good gods that are quite happy in your blessed seats in heaven, must not let the good deserts of Prahlāda be any cause of your uneasiness.

6. Vasishtha resumed:—The Lord having thus spoken to the gods, became invisible to them, like a feather floating on the surface of waves.

7. The assemblage of the immortals then repaired to their heavenly

abodes after taking their leave of the god; as the particles of sea water are borne to the sky by the zephyrs, or by the agitation of the Mandara mountain.

8. The gods were henceforth pacified towards Prahlāda; because the mind is never suspicious of one who has the credit of his superiors.

9. Prahlāda also continued in the daily adoration of his god, with the contriteness of his heart, and in the formulas of his spiritual, oral and bodily services.

10. It was in the course of his divine service in this manner, that he attained the felicity proceeding from his right discrimination, self-resignation and other virtues with which he was crowned.

11. He took no delight in any object of enjoyment, nor felt any pleasure in the society of his consorts, all which he shunned as a stag shuns a withered tree, and the company of human beings.

12. He did not walk in the ways of the ungodly, nor spent his time in aught but religious discourses. His mind did not dwell on visible objects, as the lotus never grows on dry land.

13. His mind did not delight in pleasures, which were all linked with pain; but longed for its liberation, which is as entire of itself and unconnected with anything, as a single grain of unperforated pearl.

14. But his mind being abstracted from his enjoyments, and not yet settled in its trance of ultimate rest; had been only waving between the two states, like a cradle swinging in both ways.

15. The god Vishnu, who knew all things by his all-knowing intelligence; beheld the unsettled state of Prahlāda's mind, from his seat in the milky ocean.

16. Pleased at Prahlāda's firm belief, he proceeded by the subterranean route to the place of his worship, and stood confessed before him at the holy altar.

17. Seeing his god manifest to his view, the lord of the demons worshipped him with two-fold veneration, and made many respectful

offerings to his lotus-eyed deity more than his usual practice.

18. He then gladly glorified his god with many swelling orisons, for his deigning to appear before him in his house of worship.

19. Prahlāda said:—I adore thee, O my lord Hari! that art unborn and undecaying; that art the blessed receptacle of three worlds; that dispellest all darkness by the light of thy body; and art the refuge of the helpless and friendless.

20. I adore my Hari in his complexion of blue-lotus leaves, and of the colour of the autumnal sky; I worship him whose body is of the hue of the dark *bhramara* bee; and who holds in his arms the lotus, discus, club and the conch-shell.

21. I worship the god that dwells in the lotus-like hearts of his votaries, with his appearance of a swarm of sable bees; and holding a conch-shell as white as the bud of a lotus or lily, with the earrings ringing in his ears with the music of humming bees.

22. I resort to Hari's sky-blue shade, shining with the starry light of his long stretching nails; his face shining as the full-moon with his smiling beams, and his breast waving as the surface of Ganges, with the sparkling gems hanging upon it.

23. I rely on that godling that slept on the leaf of the fig tree (when his spirit floated on the surface of the waters); and that contains the universe in himself in his stupendous form of Virāj; that is neither born nor grown, but is always the whole by himself; and is possessor of endless attributes of his own nature.

24. I take my refuge in Hari, whose bosom is daubed with the red dust of the new-blown lotus, and whose left side is adorned by the blushing beauty of Lakshmī; whose body is mantled by a coloured red coverlet; and besmeared with red sandal paste like liquid gold.

25. I take my asylum under that Hari who is the destructive frost to the lotus-bed of demons; and the rising sun to the opening buds of the lotus-bed of the deities; who is the source of the lotus-born Brahmā, and receptacle of the lotiform seat (cranium) of our understanding.

26. My hope is in Hari—the blooming lotus of the bed of the triple world, and the only light amidst the darkness of the universe; who is the principle of the intellect—chit, amidst the gross material world and who is the only remedy of all the evils and troubles of this transient life.

27. Vasishtha continued:—Hari the destroyer of demons, who is graced on his side by the goddess of prosperity; being lauded with many such graceful speeches of the demoniac lord, answered him as lovingly in his blue lotuslike form, as when the deep clouds respond to the peacocks' screams.

CHAPTER XXXIV.—*Prahlāda's Self knowledge of Spiritualism.*

Argument. Prahlāda's meditations and attainment of spiritual knowledge by the blessing of Vishnu.

The Lord said:—O thou rich jewel on the crown of the Daitya race! Receive thy desired boon of me for alleviation of thy worldly afflictions.

2. Prahlāda replied:—What better blessing can I ask of thee, my Lord! than to instruct me in what thou thinkest thy best gift, above all other treasures of the world, and which is able to requite all our wants in this miserable life.

3. The Lord answered:—Mayst thou have a sinless boy! and may thy right discrimination of things, lead thee to thy rest in God, and the attainment of thy Supreme felicity, after dispersion of thy earthly cares, and the errors of this world.

4. Vasishtha rejoined:—Being thus bid by his god, the lord of demons fell into a profound meditation, with his nostrils snoring loudly like the gurgling waters of the deep.

5. As the lord Vishnu departed from his sight, the chief of the demons made his oblations after him; consisting of handfuls of flowers and rich

gems and jewels of various kinds.

6. Then seated in his posture of *padmāsana*, with his legs folded over one another, upon his elevated and elegant seat; and then chaunted his holy hymn and reflected within himself.

7. My deliverer from this sinful world, has bade me to have my discrimination, therefore must I betake myself to discriminate between what is true and falsehood.

8. I must know that I am in this darksome world, and must seek the light of my soul as also what is that principle (Ego), that makes me speak, walk and take the pains to earn myself.

9. I perceive it is nothing of this external world, like any of its verdant trees or hills; the external bodies are all of a gross nature, but my *ego* is quite a simple and pure essence.

10. I am not this insensible body, which is both dull and dumb, and is made to move for a moment by means of the vital airs. It is an unreal appearance of a transitory existence.

11. I am not the insensible sound, which is a vacuous substance and produced in vacuity. It is perceptible by the ear-hole, and is as evanescent and inane as empty air.

12. I am neither the insensible organ of touch, or the momentary feeling of taction; but find myself to be an inward principle with the faculty of intellection, and the capacity of knowing the nature of the soul.

13. I am not even my taste, which is confined to the relishing of certain objects, and to the organ of the tongue; which is a trifling and ever restless thing, sticking to and moving in the cavity of the mouth.

14. I am not my sight, that is employed in seeing the visibles only; it is weak and decaying and never lasting in its power, nor capable of viewing the invisible Spirit.

15. I am not the power of my smelling, which appertains to my nasal organ only, and is conversant with odorous substances for a short moment only. (Fragrance is a fleeting thing).

16. I am pure intelligence, and none of the sensations of my five external organs of sense; I am neither my mental faculty, which is ever frail and fruit; nor is there any thing belonging to me or participating of my true essence. I am the soul and an indivisible whole.

17. I am the ego or my intellect, without the objects of intellection; (*i.e.* the thinking principle freed from its thoughts). My *ego* pervades internally and externally over all things, and manifests them to the view. I am the whole without its parts, pure without foulness and everlasting.

18. It is my intellection that manifests to me this pot and that painting, and brings all other objects to my knowledge by its pure light; as the sun and a lamp show everything to the sight.

19. Ah! I come to remember the whole truth at present, that I am the immutable and all pervading Spirit, shining in the form of the intellect (Gloss. The internal and intellectual Soul, is the Spirit of God).

20. This essence evolves itself into the various faculties of sense; as the inward fire unfolds itself into the forms of its flash and flame, and its sparks and visible light.

21. It is this principle which unfolds itself, into the forms of the different organs of sense also; as the all-diffusive heat of the hot season, shows itself in the shape of mirage in sandy deserts.

22. It is this element likewise which constitutes the substance of all objects; as it is the light of the lamp which is the cause of the various colours of things; as the whiteness or other of a piece of cloth or any other thing. (The intrinsic perceptivity of the soul, causes the extrinsic senses and their separate organs).

23. It is the source of the perception of all living and waking beings, and of everything else in existence; and as a mirror is the reflector of all outward appearances, so is the Soul the reflective organ of all its internal and external phenomena.

24. It is by means of this immutable intellectual light alone, that we perceive the heat of the sun, the coldness of the moon, solidity of the

rock and the fluidity of water.

25. This one is the prime cause of every object of our continuous perceptions in this world; this is the first cause of all things, without having any prior cause of its own. (The soul produces the body, and not the body brings forth the soul).

26. It is this that produces our notions of the continuity of objects that are spread all around us, and take the name of objects from their objectivity of the soul; as a thing is called not from the heat which makes it such.

27. It is this formless cause, that is the prime cause of all plastic and secondary causes (such as Brahmā the creative agent and others). It is from this that the world has its production, as coldness is the produce of cold and the like.

28. The gods Brahmā, Vishnu, Rudra and Indra, who are causes of the existence of the world, all owe their origin to this prime cause, who has no cause of himself.

29. I hail that Supreme soul which is imprest in me, and is apart from every object of thought of the intellect, and which is self-manifest in all things and at all times.

30. All beings besides, stand in the relation of modes and modalities to this Supreme Being; and they immerse as properties in that intellectual Spirit.

31. Whatever this internal and intelligent Soul wills to do, the same is done every where; and nothing besides that self-same soul exists in reality any where.

32. Whatever is intended to be done by this intellectual power, the same receives a form of its own; and whatever is thought to be undone by the intellect, the same is dissolved into nought from its substantiality.

33. These numberless series of worldly objects (as this pot, these paintings and the like), are as shades cast on the immense mirror of vacuum (or as air-drawn pictures represented on the canvas of empty Space).

34. All these objects increase and decrease in their figures under the light of the soul, like the shadows of things enlarging and diminishing themselves in the sun shine.

35. This internal Soul is invisible to all beings, except to those whose minds are melted down in piety. It is seen by the righteous in the form of the clear firmament.

36. This great cause like a large tree, gives rise to all these visible phenomena like its germ and sprouts; and the movements of living beings, are as the flutterings of bees about this tree.

37. It is this that gives rise to the whole creation both in its ideal and real and mobile or quiescent forms; as a huge rock gives growth to a large forest with its various kinds of big trees and dwarf shrubberies. (To him no high, no low, no great, no small; He fills, he bounds, connects, and equals all! Pope).

38. It is not apart from anything, existing in the womb of this triple world; but is residing alike in the highest gods, as in the lowest grass below; and manifests them all full to our view.

39. This is one with the ego, and the all-pervading soul; and is situated as the moving spirit, and unmoving dullness of the whole.

40. The universal soul is beyond the distinction, of my, thy or his individual spirit; and is above the limits of time, and place, of number and manner, of form or figure or shape or size.

41. It is one intelligent soul, which by its own intelligence, is the eye and witness of all visible things; and is represented as having a thousand eyes and hands and as many feet. (Wherewith he sees and grasps everything, and stands and moves in every place).

42. This is that ego of my-self, that wanders about the firmament, in the body of the shining sun; and wanders in other forms also, as those of air in the current winds. (The first person I is used for supreme Ego).

43. The sky is the azure body of my Vishnu with its accompaniments of

the conchshell, discus, club and the lotus, in the clouds, all which are tokens of prosperity in this world by their blissful rains. (Vishnu is the lord of Lakshmī or prosperity, which is another name for a plenteous harvest. Her other name Srī the same with Ceres—the goddess of corn and mother of Prosperine in Grecian mythology).[15]

[15] The history of Sanskrit words derives the name Lakshmī from the appellation of king Dilipa's queen, who was so called from her luckiness. Thus the words *lucky* and *luckhy* (valgs), are synonymous and same in sound and sense.

44. I find myself as identic with this god, while I am sitting in my posture of padmāsana and in this state of *Samādhi*—hypnotism, and when I have attained my perfection in quietism. (which is the form of Vishnu in the serene sky).

45. I am the same with Siva—the god with his three eyes, and with his eye-balls rolling like bees, on the lotus face of Gaurī; and it is I that in the form of the god, Brahmā, contain the whole creation in me, as a tortoise contracts its limbs in itself. (The soul in rapture, seems to contain the macrocosm in itself).

46. I rule over the world in the form of Indra, and as a monk I command the monastery which has come down to me. *I.e.* I am an Indra, when I reign over my domain; and a poor monk, when I dwell in my humble cell.

47. I (the Ego) am both the male and female, and I am both the boy and girl; I am old as regards my soul, and I am young with regard to my body, which is born and ever renewed.

48. The ego is the grass and all kinds of vegetables on earth; as also the moisture wherewith it grows them, like its thoughts in the ground of the intellect; in the same manner as herbs are grown in holes and wells by their moisture, *i.e.* The ego or soul is the pith and marrow of all substance.

49. It is for pleasure that this ego has stretched out the world; like a clever boy who makes his dolls of clay in play. (God forms the world for his own amusement).

50. This ego is myself that gives existence to all being, and it is I in

whom they live and move about; and being at last forsaken by me, the whole existence dwindles into nothing. (The ego is the individual as well the universal soul).

51. Whatever image is impressed in the clear mirror or mould of my intellect, the same and no other is in real existence, because there is nothing that exists beside or apart from myself.

52. I am the fragrance of flowers, and the hue of their leaves; I am the figure of all forms, and the perception of perceptibles.

53. Whatever movable or immovable thing is visible in this world; I am the inmost heart of it, without having any of its desires in my heart.

54. As the prime element of moisture, is diffused in nature in the form of water; so is my spirit overspread in vegetables and all things at large in the form of vacuum. (Which is in the inside and outside of every thing).

55. I enter in the form of consciousness, into the interior of everything; and extend in the manner of various sensation at my own will.

56. As butter is contained in milk and moisture is inherent in water; so is the power of the intellect spread in all beings, and so the ego is situated in the interior of all things.

57. The world exists in the intellect, at all times of the present, past and future ages; and the objects of intelligence, are all inert and devoid of motion; like the mineral and vegetable productions of earth.

58. I am the all-grasping and all-powerful form of Virāt, which fills the infinite space, and is free from any diminution or decrease of its shape and size. I am this all-pervading and all-productive power, known as Virāt mūrti or macrocosm (in distinction from the *sūkshma-deha* or microcosm).

59. I have gained my boundless empire over all worlds, without my seeking or asking for it; and without subduing it like Indra of old or crushing the gods with my arms. (Man is the lord of the world of his own nature, or as the poet says:—"I am monarch of all I survey; my right

there is none to dispute").

60. O the extensive spirit of God! I bow down to that spirit in my spirit; and find myself lost in it, as in the vast ocean of the universal deluge.

61. I find no limit of this spirit; as long as I am seated in the enjoyment of my spiritual bliss; but appear to move about as a minute mollusk, in the fathomless expanse of the milky ocean.

62. This temple of Brahmānda or mundane world, is too small and straitened for the huge body of my soul; and it is as impossible for me to be contained in it, as it is for an elephant to enter into the hole of a needle.

63. My body stretches beyond the region of Brahmā, and my attributes extend beyond the categories of the schools, and there is no definite limitation given of them to this day.

64. The attribute of a name and body to the unsupported soul is a falsehood, and so is it to compress the unlimited soul within the narrow bounds of the body.

65. To say this is I, and this another, is altogether wrong; and what is this body or my want of it, or the state of living or death to me? (Since the soul is an immortal and ethereal substance and my true self and essence).

66. How foolish and short-witted were my forefathers, who having forsaken this spiritual domain, have wandered as mortal beings in this frail and miserable world.

67. How great is this grand sight of the immensity of Brahma; and how mean are these creeping mortals, with their high aims and ambition, and all their splendours of royalty. (The glory of God, transcends the glory of glorious sun).

68. This pure intellectual sight of mine, which is fraught with endless joy, accompanied by ineffable tranquillity, surpasses all other sights in the whole world. (The rapture of heavenly peace and bliss, has no bounds).

69. I bow down to the Ego, which is situated in all beings; which is the intelligent and intellectual soul, and quite apart from whatever is the object of intellection or thought (*i.e.* the unthinkable spirit).

70. I who am the unborn and increate soul, reign triumphant over this perishing world; by my attainment to the state of the great universal spirit, which is the chief object of gain—the *summum bonum* of mortal beings, and which I live to enjoy. (This sublimation of the human soul to the state of the supreme spirit, and enjoyment of spiritual beatification or heavenly rapture, is the main aim and end of Yoga meditation).

71. I take no delight in my unpleasant earthly dominion, which is full of painful greatness; nor like to lose my everlasting realm of good understanding, which is free from trouble and full of perpetual delight.

72. Cursed be the wicked demons that are so sadly ignorant of their souls; and resort for the safety of their bodies, to their strongholds of woods and hills and ditches, like the insects of those places.

73. Ignorance of the soul leads to the serving of the dull ignorant body, with articles of food and raiment; and it was thus that our ignorant elders pampered their bodies for no lasting good.

74. What good did my father Hiranyakasipu reap, from his prosperity of a few years in this world; and what did he acquire worthy of his descent; in the line of the great sage Kasyapa?

75. He who has not tasted the blissfulness of his soul, has enjoyed no true blessing, during his long reign of a hundred years in this world.

76. He who has gained the ambrosial delight of his spiritual bliss, and nothing of the temporary blessings of life; has gained something which is ever full in itself, and of which there is no end to the end of the world.

77. It is the fool and not the wise, who forsakes this infinite joy for the temporary delights of this world; and resembles the foolish camel which foregoes his fodder of soft leaves, for browsing the prickly thorns of the desert.

78. What man of sense would turn his eyes from so romantic a sight, and like to roam in a city burnt down to the ground: and what wise man is there that would forsake the sweet juice of sugarcane, in order to taste the bitterness of Nimba?

79. I reckon all my forefathers as very great fools, for their leaving this happy prospect, in order to wander in the dangerous paths of their earthly dominion.

80. Ah! how delightful is the view of flowering gardens, and how unpleasant is the sight of the burning deserts of sand; how very quiet are these intellectual reveries, and how very boisterous are the cravings of our hearts!

81. There is no happiness to be had in this earth, that would make us wish for our sovereignty in it; all happiness consists in the peace of the mind, which it concerns us always to seek.

82. It is the calm, quiet and unaltered state of the mind, that gives us true happiness in all conditions of life; and the true realm of things in all places and at all times, and under every circumstance in life.

83. It is the virtue of sunlight to enlighten all objects, and that of moonlight to fill us with its ambrosial draughts; but the light of Brahma transcends them both, by filling the three worlds with its spiritual glory; which is brighter than sun-beams, and cooler than moon-light.

84. The power of Siva stretches over the fulness of knowledge, and that of Vishnu over victory and prosperity (Jayas-Lakshmī). Fleetness is the character of the mental powers, and force is the property of the wind.

85. Inflammation is the property of fire, and moisture is that of water; taciturnity is the quality of devotees for success of devotion, and loquacity is the qualification of learning.

86. It is the nature of the aerals to move about in the air, and of rocks to remain fixed on the ground; the nature of water is to set deep and run downwards; and that of mountains to stand and rise upwards.

87. Equanimity is the nature of Saugatas or Buddhists, and carousing is the *penchant* of winebibbers; the spring delights in its flowering, and the rainy season exults in the roaring of its clouds.

88. The Yakshas are full of their delusiveness, and the celestials are familiar with cold and frost, and those of the torrid zone are inured in its heat. (This passage clearly shows the heaven of the Hindus, to have been in the northern regions of cold and frost).

89. Thus are many other beings suited to their respective climes and seasons, and are habituated to the very many modes of life and varieties of habits; to which they have been accustomed in the past and present times.

90. It is the one Uniform and Unchanging Intellect, that ordains these multiform and changing modifications of powers and things, according to its changeable will and velocity.

91. The same unchanging Intellect presents these hundreds of changing scenes to us, as the same and invariable light of the sun, shows a thousand varying forms and colour to the sight.

92. The same Intellect sees at a glance, these great multitudes of objects, that fill the infinite space on all sides, in all the three times of the present, past and future.

93. The selfsame pure Intellect knows at once, the various states of all things presented in this vast phenomenal world, in all the three times that are existent, gone by and are to come hereafter.

94. This pure Intellect reflects at one and the same time, all things existent in the present, past and future times; and is full with the forms of all things existing in the infinite space of the universe.

95. Knowing the events of the three times, and seeing the endless phenomena of all worlds present before it, the divine intellect continues full and perfect in itself and at all times.

96. The understanding ever continues the same and unaltered, notwithstanding the great variety of its perceptions of innumerable of sense and thought: such as the different tastes of sweet and sour in

honey and *nimba* fruit at the same time. (*I.e.* the varieties of mental perception and conception, make no change in the mind), as the reflexion of various figures makes no change in the reflecting glass.

97. The intellect being in its state of arguteness, by abandonment of mental desires, and knowing the natures of all things by reducing their dualities into unity:—

98. It views them alike with an equal eye and at the same time; notwithstanding the varieties of objects and their great difference from one another. (*I.e.* all the varieties blend into unity).

99. By viewing all existence as non-existence, you get rid of your existing pains and troubles, and by seeing all existence in the light of nihility, you avoid the suffering of existing evils.

100. The intellect being withdrawn from its view of the events of the three tenses (*i.e.* the occurrences of the past, present and future times), and being freed from the fetters of its fleeting thoughts, there remains only a calm tranquillity.

101. The soul being inexpressible in words, proves to be a negative idea only; and there ensues a state of one's perpetual unconsciousness of his soul or self-existence. (This is the state of anaesthesia, which is forgetting oneself to a stock and stone).

102. In this state of the soul it is equal to Brahma, which is either nothing at all or the All of itself; and its absorption in perfect tranquillity is called its liberation (*moksha*) or emancipation from all feelings (*bodhas*).

103. The intellect being vitiated by its volition, does not see the soul in a clear light, as the hoodwinked eye has naught but a dim and hazy sight of the world.

104. The intellect which is vitiated by the dirt of its desire and dislike, is impeded in its heavenly flight, like a bird caught in a snare. (Nor love nor hate of aught, is the best state of thought).

105. They who have fallen into the snare of delusion by their ignorant choice of this or that, are as blind birds falling into the net in

search of their prey.

106. Entangled in the meshes of desire, and confined in the pit of worldliness, our fathers were debarred from this unbarred sight of spiritual light and endless delight.

107. In vain did our forefathers flourish for a few days on the surface of this earth; only to be swept away like the fluttering flies and gnats, by a gust of wind into the ditch.

108. If these foolish pursuers after the painful pleasures of the world, had known the path of truth they would never fall into the dark pit of unsubstantial pursuits.

109. Foolish folks being subjected to repeated pains and pleasures by their various choice of things; follow at last the fate of ephemeral worms, that are born to move and die in their native ditches and bogs (*i.e.* as they are born of earth and dust so do they return to dust and earth again).

110. He is said to be really alive who lives true to nature, and the mirage of whose desires and aversion, is suppressed like the fumes of his fancy, by the rising cloud of his knowledge of truth.

111. The hot and foul fumes of fancy, fly afar from the pure light of reason, as the hazy mist of night, is dispersed by the bright beams of moon-light.

112. I hail that soul which dwells as the inseparable intellect in me; and I come at last to know my God, that resides as a rich gem enlightening all the worlds in myself.

113. I have long thought upon and sought after thee, and I have at last found thee rising in myself; I have chosen thee from all others; and whatever thou art, I hail thee, my Lord! as thou appearest in me.

114. I hail thee in me, O lord of gods, in thy form of infinity within myself, and in the shape of bliss within my enraptured soul; I hail thee, O Supreme Spirit! that art superior to and supermost of all.

115. I bow down to that cloudless light, shining as the disk of the full

moon in me; and to that self-same form, which is free from all predicates and attributes. It is the self-risen light in myself, and that felicitous self-same soul, which I find in myself *alter ego*.

CHAPTER XXXV.—*Meditation on Brahma in One's Self.*

Argument. Pantheistic Adoration of the universal soul.

Prahlāda continued:—Om is the proper form of the One, and devoid of all defalcation; that Om is this all, that is contained in this world. (The Sruti says:—Om is Brahma, and Om is this all, it is the first and last &c.).

2. It is the intelligence, and devoid of flesh, fat, blood and bones; it abides in all things, and is the enlightener of the sun and all other luminous bodies.

3. It warms the fire and moistens the water (*i.e.* gives heat and moisture to the fire and water). It gives sensation to the senses, and enjoys all things in the manner of a prince. (Warms in the sun, refreshes in the breeze &c. Pope).

4. It rests without sitting, it goes without walking; it is active in its inactivity, it acts all without coming in tact with any thing.

5. It is the past and gone, and also the present and even now; it is both the next moment, and remote future also; it is all that is fit and proper, and whatever is unfit and improper likewise. (Changed through all, and yet in all the same. All Discord, harmony not understood, tends to universal good. (Pope)).

6. Undaunted, it produces all productions, and spreads the worlds over one another; it continues to turn about the worlds, from the Sphere of Brahma to the lower grounds of grass. (So Pope:—Spreads through all extent, spreads undivided, operates unspent).

7. Though unmoving and immutable, yet it is as fleeting and changeable

as the flying winds; it is inert as the solid rock, and more transparent than the subtile ether. "These as they change, are but the varied God." Thomson.

8. It moves the minds of men, as the winds shake the leaves of trees; and it directs the organs of sense, as a charioteer manages his horses.

9. The Intellect sits as the lord of this bodily mansion, which is carried about as a chariot by the equestrians of the senses; and sitting at its own ease as sole monarch, it enjoys the fruitions of the bodily actions.

10. It is to be diligently sought after, and meditated upon and lauded at all times; because it is by means of this only, that one may have his salvation from the pains of his age and death, and the evils of ignorance.

11. It is easily to be found, and as easy to be familiarised as a friend; it dwells as the humble bee, in the recess of the lotus-like heart of every body.

12. Uncalled and uninvoked, it appears of itself from within the body; and at a slight call it appears manifest to view. (So the Sruti:—The soul becomes palpable to view).

13. Constant service of and attendance on this all-opulent Lord, never make him proud or haughty, as they do any other rich master to his humble attendants.

14. This Lord is as closely situated in every body, as fragrance and fluidity, are inherent in flowers and sesamum seeds; and as flavour is inseparably connected with liquid substances.

15. It is by reason of our unreasonableness, that we are ignorant of the Intellect, that is situated in ourselves; while our reasoning power serves to manifest it, as a most intimate friend to our sight.

16. As we come to know this Supreme Lord, that is situated in us by our reasoning; we come to feel an ineffable delight in us, as at the sight of a beloved and loving friend.

17. As this dearest friend appears to view, with his benign influence of shedding full bliss about us; we come to the sight of such glorious prospects, as to forget at once all our earthly enjoyments before them.

18. All his fetters are broken loose and fall off from him, and all his enemies are put to an end; whose mind is not perforated by his cravings, like houses dug by the injurious mice.

19. This one in all (*to pan*) being seen in us, the whole world is seen in Him; and He being heard, every thing is heard in Him: He being felt, all things are felt in Him; and He being present, the whole world is present before us.

20. He wakes over the sleeping world, and destroys the darkness of the ignorant; He removes the dangers of the distressed, and bestows His blessings upon the holy. (So the sruti: *suptesujāgati*. God never sleeps. Jones. The ever wakeful eyes of Jove. To wake over the sleeping worlds. Iliad).

21. He moves about as the living soul of all, and rejoices as the animal soul in all objects of enjoyment; it is He that glows in all visible objects in their various hues. (Shines in the sun, and twinkles in the stars; blazes in the fire, and blushes in flowers. Pope).

22. He sees himself in himself, and is quietly situated in all things; as pungency resides in peppers, and sweetness in sugar &c.

23. He is situated as intelligence and sensations, in the inward and outward parts of living beings; and forms the essence and existence of all objects, in general, in the whole universe.

24. He forms the vacuity of the sky, and the velocity of the winds; He is the light of igneous bodies, and the moisture of aqueous substances.

25. He is the firmness of the earth, and the warmth of the fire; He is the coldness of the moon, and the entity of every thing in the world.

26. He is blackness in inky substances, and coldness in the particles of snow; and as fragrance resides in flowers, so is he resident in all bodies.

27. It is his essence which fills all space, as the essence of time fills all duration; and it is his omnipotence that is the fountain of all forces, as it is his omnipresence that is the support of every thing in every place. (This is the pervasion, of omnipresence wrongly called as pantheism).[16]

[16] (This is the doctrine of the indwelling spirit pervading all nature). Or as the poet says:—

/* A motion or spirit that impels All thinking things, all
objects of thought, And rolls through all things"
(Wordsworth)

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28. As the Lord unfolds everything to light, by the external organ of sight and the internal organ of thinking; so the Great God enlightens the gods (sun, moon, Indra and others) by his own light. (The Natural Theism which represented the visible heavens and heavenly bodies as gods, maintained also the doctrine of the One Invisible God, as shining and supporting them all by his presence. Gloss).

29. I am that I am, without the attributes (of form or figure or any property) in me; and I am as the clear air, unsullied by the particles of flying dust; and as the leaves of lotuses, untouched by their supporting and surrounding waters.

30. As a rolling stone gathers no moss, so there is nothing that touches or bears any relation to my airy mind; and the pain and pleasure which betake the body, cannot affect my form of the inner soul.

31. The soul like a gourd fruit, is not injured by the shower of rain falling on the outer body resembling its hard crust; and the intellect like the flame of a lamp, is not to be held fast (or fastened) by a rope.

32. So this ego of mine which transcends every thing, is not to be tied down by any thing to the earth; nor does it bear any relation with the objects of sense or my mental desires, or anything existent or not in existence in this world.

33. Who has the power to grasp the empty vacuum; or confine the mind? You may cut the body to a thousand pieces, but you cannot divide the invisible and the indivisible vacuous Spirit rising in me.

34. As the pot being broken or bored, or removed from its place, there is no loss sustained by its containing or contained air; so the body being destroyed, there is no damage done to the unconnected soul; and the mind is as false a name, as that of a demon or Pisācha.

35. The destruction of the gross body, does not injure the immaterial soul; and what is the mind, but the perceptive power of my desires and gross pleasures and pains. (The organ of the mind is destroyed with the body).

36. I had such a percipient mind before, but now I have found my rest in quiescence. I find it is another thing beside myself, because it perceives and partakes of the enjoyments of life, and is exposed to the dangers that betake the body.

37. There is another one in me (*i.e.* the soul or intellect), which beholds the actions of the other (*i.e.* of the mind) as a theatric act; and witnesses the exposure of the body to peril, as its last sad and catastrophe.

38. It is the wicked spirit, that is caught in ignorance; but the pure spirit has nothing to suffer: and I feel in myself neither the wish of my continuing in worldly enjoyments, nor a desire of forsaking them altogether. (I enjoy my life while it lasts).[17]

[17] Nor love thy life nor hate, but live while thou livest; How long or

short, permit to heaven. *Dum vivimus, vinamus.*

39. Let what may come to pass on me, and whatever may happen to pass away from me; I have neither the expectation of pleasures for me, nor an aversion to the suffering of pain. (in my gain or loss of any thing, in my resignation of myself to God).

40. Let pleasure or pain betake or forsake me as it may, without my being concerned with or taking heed of either; because I know the fluctuating desires, to be incessantly rising and setting in the sphere of my mind.

41. Let these desires depart from me, for I have nothing to do with them, nor have they any concern with me. Alas! how have I been all this time, misled to these by ignorance, which is my greatest enemy.

42. It is by favour of Vishnu, and by virtue of my pure Vaishnava faith, rising in me of itself, that my ignorance is now wholly dispelled from me, and the knowledge of the True One is revealed unto me.

43. My knowledge of truth has now driven away my egoism (or knowledge of myself) from my mind; as they drive a spirit from its hiding-place in the hollow of a tree.

44. I am now purified by admonition (mantra) of divine knowledge to me, and the arbour of my body is now set free from egoism, which sat as a demon (Yaksha) in it.

45. It is now become as a sacred arbour, blooming with heavenly flowers; and freed from the evils of ignorance, penury, and vain wishes, which infested it erewhile.

46. Loaded with the treasure of sacred knowledge, I find myself sitting here as one supremely-rich; and knowing all that is to be known, I see the sights that are invisible to others.

47. I have now got that in which nothing can be wanting, and wherein there is no want besides; it is by my good fortune that I am freed from all evils, and the venomous serpents of worldly cares.

48. My chill and frigid ignorance is melted down, by the light of

knowledge; and the hot mirage of my desires, is now quenched and cooled by my quietude: I see the clear sky on all sides without any mist or dust and I rest under the cooling umbrage of the tranquillity of my soul.

49. It is by my glorification of God, and my thanksgivings to Vishnu, my holy rites and also by my divine knowledge and quietism; that I have obtained by grace of my God, a spacious room and elevated position in spirituality.

50. I have got that god in my spirit, and have seen and known him also in his spiritual form. He is beyond my own ego, and I remember him always in this manner.

51. I remember Vishnu as the great Spirit, and eternal Brahma in his nature; while my egoism or selfishness is confined as a snake, in the holes of my organic frame, which is wholly the land of death. (The animal soul is born to die with the mortal body).

52. It is entangled in the bushes of its pricking desires, resembling the prickly *karanja* ferns; and amidst the tumults of raging passions, and a thousand other broils of this world.

53. It is placed amidst the conflagration of calamities, and is encircled by the flames of smarting pain at all times; it is subjected to continual ups and downs of fortune, and repeated risings and fallings in its journey in this world.

54. It has its repeated births and deaths, owing to its interminable desires; and thus I am always deceived by this great enemy—my own egoism.

55. The animal soul is powerless at night, as if it were caught in the clutches of a demon in the forest; so I feel it now to be deprived of its power and action, while I am in this state of my meditation. (The animal spirit is dormant in its states of physical and spiritual trance).

56. It is by grace of Vishnu, that the light of my understanding is roused; and as I see my God by means of this light, I lose the sight of my demoniac egoism (*i.e.* I become unconscious of my existence at the

sight of my Lord).

57. The sight of the demoniac egoism dwelling in the cavity of my mind, disappears from my view in the like manner; as the shadow of darkness flies from the light of a lamp, and as the shade of night is dispersed by day light.

58. As you know not where the flame of the lighted lamp is fled, after it is extinguished; so we know not where our lordly egoism is hid, at the sight of our God before us.

59. My rich egoism flies at the approach of reason, as a heavy loaded robber, flies before the advance of day light; and our false egoism vanishes as a demon, at the rising of the true Ego of God.

60. My egoism being gone, I am set at ease like a tree, freed from a poisonous snake rankling in its hollow cavity. I am at rest and in my insensibleness in this world, when I am awakened to my spiritual light.

61. I have escaped from the hand of my captor, and gained my permanent ascendancy over others; I have got my internal coldness *sang-froid*, and have allayed the mirage of my thirst after vain glory.

62. I have bathed in the cold bath of rain water, and am pacified as a rock after the cooling of its conflagration; I am cleansed of my egoism, by my knowledge of the true meaning of the term.

63. What is ignorance and what are our pains and affliction? what are our evil desires, and what are our diseases and dangers? All these with the ideas of heaven and liberation, together with the hope of heaven and the fear of hell, are but false conceptions proceeding from our egoism or selfishness (or the cravings and loathings of our hearts).

64. As a picture is drawn on a canvas and not in empty air, so our thoughts depend on our selfish principle and upon its want. And as it is the clear linen, that receives the yellow colour of saffron; so it is the pure soul that receives the image of God. It is egoism which vitiates the soul with the bilious passions of the heart, as a dirty cloth vitiates a goodly paint, with its inborn taint.

65. Purity of the inward soul, is like the clearness of the autumnal

sky; it is devoid of the cloudiness of egoism, and the drizzling drops of desires. (*I.e.* a pure soul is as clear as the unclouded sky).

66. I bow down to thee, O my soul inmost! that art a stream of bliss to me, with pure limpid waters amidst, and without the dirt of egoism about thee.

67. I hail thee, O thou my soul! that art an ocean of joy to me, uninfested by the sharks of sensual appetites, and undisturbed by the submarine fire of the latent mind.

68. I prostrate myself before thee, O thou quick soul of mine! that art a mountain of delight to me, without the hovering clouds of egoistic passions, and the wild fires of gross appetites and desires.

69. I bow to thee, O thou soul in me! that art the heavenly lake of Manas to me, with the blooming lotuses of delight, and without the billows of cares and anxieties.

70. I greet thee my internal spirit! that floatest in the shape of a swan (*hansa*) in the lake of the mind (*manas*) of every individual, and residest in the cavity of the lotiform cranium (*Brahmārandhra*), with thy outstretched wings of consciousness and standing.

71. All hail to thee, O thou full and perfect spirit! that art the undivided and immortal soul, and appearest in thy several parts of the mind and senses; like the full-moon containing all its digits in its entire self.

72. Obeisance to the sun of my intellect! which is always in its ascendancy and dispels the darkness of my heart; which pervades everywhere, and is yet invisible or dimly seen by us.

73. I bow to my intellectual light, which is an oilless lamp of benign effulgence, and burns in full blaze within me and without its wick. It is the enlightener of nature, and quite still in its nature.

74. Whenever my mind is heated by cupid's fire, I cool it by the coolness of my cold and callous intellect coolness; as they temper the red hot-iron with a cold and hard hammer.

75. I am gaining my victory over all things, by killing my egoism by the Great Ego; and by making my senses and mind to destroy themselves.

76. I bow to thee, O thou all subduing faith, that dost crush our ignorant doubt by thy wisdom; dispellest the unrealities by thy knowledge of the reality, and removest our cravings by thy contentedness.

77. I subsist solely as the transparent spirit, by killing my mind by the great Mind, and removing my egoism by the sole Ego, and by driving the unrealities by the true Reality.

78. I rely my body (*i.e.* I depend for my bodily existence), on the moving principle of my soul only; without the consciousness of my self-existence, my egoism, my mind and all its efforts and actions.

79. I have obtained at last of its own accord, and by the infinite grace of the Lord of all, the highest blessing of cold-heartedness and *insouciance* in myself.

80. I am now freed from the heat of my feverish passions, by subsidence of the demon of my ignorance; from disappearance of the goblin of my egoism.

81. I know not where the falcon of my false egoism has fled, from the cage of my body, by breaking its string of desires to which it was fast bound in its feet.

82. I do not know whither the eagle of my egotism is flown, from its nest in the arbour of my body, after blowing away its thick ignorance as dust.

83. Ah! where is my egoism fled, with its body besmeared with the dust and dirt of worldliness, and battered by the rocks of its insatiable desires? It is bitten by the deadly dragons of fears and dangers, and pierced in its hearts by repeated disappointments and despair.

84. O! I wonder to think what I had been all this time, when I was bound fast by my egoism in the strong chain of my personality.

85. I think myself a new-born being to day, and to have become

highminded also, by being removed from the thick cloud of egoism, which had shrouded me all this time.

86. I have seen and known, and obtained this treasure of my soul, as it is presented to my understanding, by the verbal testimonies of the s̄astras, and by the light of inspiration in my hour of meditation (samādhi).

87. My mind is set at rest as extinguished fire, by its being released from the cares of the world; as also from all other thoughts and desires and the error of egoism. I am now set free from my affections and passions, and all delights of the world, as also my craving after them.

88. I have passed over the impassable ocean of dangers and difficulties, and the intolerable evils of transmigration; by the disappearance of my internal darkness, and sight of the One Great God in my intellect.

CHAPTER XXXVI.—*Hymn to the Soul.*

Argument. Prahlāda getting the light of his internal soul, delights himself as one in the company of his sweet-heart.

Prahlāda continued:—I thank thee, O lord and great spirit! that art beyond all things, and art found in myself by my good fortune.

2. I have no other friend, O my Lord, in the three worlds except thee; that dost vouchsafe to embrace and look upon me, when I pray unto thee.

3. It is thou that preservest and destroyest all, and givest all things to every body; and it is thou, that makest us move and work, and praise thy holy name. Now art thou found and seen by me, and now thou goest away from me.

4. Thou fillest all being in the world with thy essence; thou art present in all places, but where art thou now fled and gone from me?

5. Great is the distance between us, even as the distance of the places

of our birth, it is my good fortune of friend! that has brought thee near me today, and presented thee to my sight (so fleeting is spiritual vision).

6. I hail thee, thou felicitous one! that art my maker and preserver also; I thank thee that art the stalk of this fruit of this world, and that art the eternal and pure soul of all.

7. I thank the holder of the lotus and discus, and thee also that bearest the crescent half moon on thy forehead—great Siva. I thank the lord of gods—Indra, and Brahmā also, that is born of the lotus.

8. It is a verbal usage that makes a distinction betwixt thee and ourselves (*i.e.* between the Divine and animal souls); but this is a false impression as that of the difference between waves and their elemental water.

9. Thou showest thyself in the shapes of the endless varieties of beings, and existence and extinction are the two states of thyself from all eternity.

10. I thank thee that art the creator and beholder of all, and the manifester of innumerable forms. I thank thee that art the whole nature thyself.

11. I have undergone many tribulations in the long course of past lives, and it was by thy will that I became bereft of my strength, and was burnt away at last.

12. I have beheld the luminous worlds, and observed many visible and invisible things; but thou art not to be found in them. So I have gained nothing (from my observations).

13. All things composed of earth, stone and wood, are formations of water (the form of Vishnu), there is nothing here, that is permanent, O god, beside thyself. Thou being obtained there is nothing else to desire.

14. I thank thee lord! that art obtained, seen and known by me this day; and that shalt be so preserved by me, as never to be obliterated (from my mind).

15. Thy bright form which is interwoven by the rays of light, is visible to us by inversion of the sight of the pupils of our eyes, into the inmost recesses of our heart.

16. As the feeling of heat and cold is perceived by touch, and as the fragrance of the flower is felt in the oil with which it is mixed; so I feel thy presence by thy coming in contact with my heart.

17. As the sound of music enters into the heart through the ears, and makes the heart strings to thrill, and the hairs of the body to stand at an end; so is thy presence perceived in our hearts also.

18. As the objects of taste are felt by the tip of the tongue, which conveys their relish to the mind; so is thy presence felt by my heart, when thou touchest it with thy love.

19. How can one slight to look and lay hold on his inner soul which shoots through every sense of his body; when he takes up a sweet scented flower, perceptible by the sense of smelling only, and finally decorating his outer person with it.

20. How can the supreme spirit, which is well known to us by means of the teachings of the Vedas, Vedānta, Sidhāntas and the Puranas, as also by the Logic of schools and the hymns of the Vedas, be any way forgotten by us?

21. These things which are pleasant to the bodily senses, do not gladden my heart, when it is filled by thy translucent presence.

22. It is by thy effulgent light, that the sun shines so bright; as it is by thy benign lustre also, that the moon dispenses her cooling beams.

23. Thou hast made these bulky rocks, and upheld the heavenly bodies; thou hast supported the stable earth, and lifted the spacious firmament.

24. Fortunately thou hast become myself, and I have become one with thyself, I am identic with thee and thou with me, and there is no difference between us.

25. I thank the great spirit, that is expressed by turns by the words

myself and thyself; and mine and thine.

26. I thank the infinite God, that dwells in my unegoistic mind; and I thank the formless Lord, that dwells in my tranquil soul.

27. Thou dwellest, O Lord! in my formless, tranquil, transparent and conscious soul, as thou residest in thy own spirit, which is unbounded by the limitations of time and space.

28. It is by thee that the mind has its action, and the senses have their sensations; the body has all its powers, and the vital and respirative breaths have their inflations and afflations.

29. The organs of the body are led by the rope of desire to their several actions, and being united with flesh, blood and bones, are driven like the wheels of a car by the charioteer of the mind.

30. I am the consciousness of my body, and am neither the body itself nor my egoism of it; let it therefore rise or fall, it is of no advantage or disadvantage to me.

31. I was born in the same time with my ego (as a personal, corporeal and sensible being); and it was long afterwards that I had the knowledge of my soul; I had my insensibility last of all, in the manner of the world approaching to its dissolution at the end.

32. Long have I travelled in the long-some journey of the world; I am weary with fatigue and now rest in quiet, like the cooling fire of the last conflagration. (*I.e.* of the doomsday).

33. I thank the Lord who is all (*to pan*), and yet without all and everything; and thee my soul! that art myself likewise. I thank thee above those *sāstras* and preceptors, that teach the ego and tu (*i.e.* the subjective and objective).

34. I hail the all witnessing power of that providential spirit, that has made these ample and endless provisions for others, without touching or enjoying them itself.

35. Thou art the spirit that dwellest in all bodies in the form of the fragrance of flowers, and in the manner of breath in bellows; and as the

oil resides in the sesamum seeds.

36. How wonderful is this magic scene of thine, that thou appearest in everything, and preservest and destroyest it at last, without having any personality of thy own.

37. Thou makest my soul rejoice at one time as a lighted lamp, by manifesting all things before it; and thou makest it joyous also, when it is extinguished as a lamp, after its enjoyment of the visibles.

38. This universal frame is situated in an atom of thyself, as the big banyan tree is contained in the embryo of a grain of its fig.

39. Thou art seen, O lord, in a thousand forms that glide under our sight; in the same manner as the various forms of elephants and horses, cars and other things are seen in the passing clouds on the sky.

40. Thou art both the existence and absence of all things, that are either present or lost to our view; yet thou art quite apart from all worldly existences, and art aloof from all entities and non-entities in the world.

41. Forsake, O my soul! the pride and anger of thy mind, and all the foulness and wiliness of thy heart; because the high-minded never fall into the faults and errors of the common people.

42. Think over and over on the actions of thy past life, and the long series of thy wicked acts; and then with a sigh blush to think upon what thou hadst been before, and cease to do such acts anymore.

43. The bustle of thy life is past, and thy bad days have gone away; when thou wast wrapt in the net of thy tangled thoughts on all sides.

44. Now thou art a monarch in the city of thy body, and hast the desire of thy mind presented before thee; thou art set beyond the reach of pleasure and pain, and art as free as the air which nobody can grasp.

45. As thou hast now subdued the untractable horses of thy bodily organs, and the indomitable elephant of thy mind; and as thou hast crushed thy enemy of worldly enjoyment, so dost thou now reign as the sole sovereign, over the empire of thy body and mind.

46. Thou art now become as the glorious sun, to shine within and without us day by day; and dost traverse the unlimited fields of air, by thy continued rising and setting at every place in our meditation of thee.

47. Thou Lord! art ever asleep, and risest also by thy own power; and then thou lookest on the luxuriant world, as a lover looks on his beloved.

48. These luxuries like honey, are brought from great distances by the bees of the bodily organs; and the spirit tastes the sweets, by looking upon them through the windows of its eyes. (The spirit enjoys the sweets of offerings, by means of its internal senses).

49. The seat of the intellectual world in the cranium is always dark, and a path is made in it by the breathings of inspiration and respiration (*prānāpāna*), which lead the soul to the sight of Brahmā (*lit.*: to the city of Brahmā. This is done by the practice of *prānāyāma*).

50. Thou Lord! art the odour of this flower-like body of thine, and thou art the nectarious juice of thy moonlike frame, the moisture of this bodily tree, and thou art the coolness of its cold humours: phlegm and cough.

51. Thou art the juice, milk and butter, that support the body, and thou being gone (O soul!), the body is dried up and become as full to feed the fire.

52. Thou art the flavour of fruits, and the light of all luminous bodies; it is thou that perceivest and knowest all things, and givest light to the visual organ of sight.

53. Thou art the vibration of the wind, and the force of our elephantine minds; and so art thou the acuteness of the flame of our intelligence.

54. It is thou that givest us the gift of speech, and dost stop our breath, and makest it break forth again on occasions. (Speech—*Vāch*—*vox* in the feminine gender, is made *Vāchā* by affix *ā* according to Bhaguri).

55. All these various series of worldly productions, bear the same

relation to thee, as the varieties of jewelleries (such as the bracelets and wristlets); are related to the gold (of which they are made).

56. Thou art called by the words I, thou, he &c., and it is thyself that callest thyself such as it pleaseth thee. (The impersonal God is represented in different persons).

57. Thou art seen in the appearances of all the productions of nature, as we see the forms of men, horses and elephants in the clouds, when they glide softly on the wings of the gentle winds. (But as all these forms are unreal, so God has no form in reality).

58. Thou dost invariably show thyself in all thy creatures on earth, the blazing fire presents the figures of horses and elephants in its lambent flames. (Neither has God nor fire any form at all).

59. Thou art the unbroken thread, by which the orbs of worlds are strung together as a rosary of pearls; and thou art the field that growest the harvest of creation, by the moisture of thy intellect. (The divine spirit stretches through all, and contains the pith of creation).

60. Things that were inexistent and unproduced before creation, have come to light from their hidden state of reality by thy agency, as the flavour of meat-food, becomes evident by the process of cooking.[18]

[18] (*I.e.* as the work is known after it is worked out by the workman).

61. The beauties of existences are imperceptible without the soul; as the graces of a beauty are not apparent to one devoid of his eyesight.

62. All substances are nothing whatever without thy inherence in them; as the reflection of the face in the mirror (or a picture in painting), is to no purpose without the real face or figure of the person.

63. Without thee the body is a lifeless mass, like a block of wood or stone; and it is imperceptible without the soul, as the shadow of a tree in absence of the sun.

64. The succession of pain and pleasure, ceases to be felt by one who feels thee within himself; as the shades of darkness, the twinkling of

stars, and the coldness of frost, cease to exist in the bright sunlight.

65. It is by a glance of thy eye, that the feelings of pain and pleasure rise in the mind; as it is by the beams of the rising sun, that the sky is tinged with its variegated hues.

66. Living beings perish in a moment, at the privation of thy presence; as the burning lamp is extinguished to darkness, at the extinction of its light. (Light and life are synonymous terms, as death and darkness are homonyms).

67. As the gloom of darkness is conspicuous at the want of light; but coming in contact with light, it vanishes from view.[19]

[19] So there is but dead matter without the enlivening soul, and every thing is full of life with the soul inherent in it.

68. So the appearances of pain and pleasure, present themselves before the mind, during thy absence from it; but they vanish into nothing at the advance of thy light into it.

69. The temporary feelings of pleasure and pain, can find no room in the fulness of heavenly felicity (in the entranced mind); just as a minute moment of time, is of no account in the abyss of eternity.

70. The thoughts of pleasure and pain, are as the short-lived fancies of the fairy land or castles in air; they appear by turns at thy pleasure, but they disappear altogether no sooner thy form is seen in the mind.

71. It is by thy light in our visual organs, that things appear to sight at the moment of our waking, as they are reproduced into being; and it is by thy light also poured into our minds, that they are seen in our dream, as if they are all asleep in death.

72. What good can we derive from these false and transient appearances in nature? No one can string together the seeming lotuses that are formed by the foaming froth of the waves.

73. No substantial good can accrue to us from transitory mortal things; as no body can string together the transient flashes of lightning into a necklace. (This is in refutation of the usefulness of temporary objects

maintained by the Saugatas).

74. Should the rationalist take the false ideas of pain and pleasure for sober realities; what distinction then can there be between them and the irrational realists (Buddhists).

75. Should you, like the Nominalist, take everything which bears a name for a real entity; I will tell you no more than that, you are too fond to give to imaginary things a fictitious name at your own will. (Gloss:—according to the ideas and desires of one's own mind, or giving a name to airy nothing).

76. But the soul is indivisible and without its desire and egoism, and whether it is a real substance or not we know nothing of, yet its agency is acknowledged on all hands in our bodily actions.

77. All joy be thine! that art boundless in thy spiritual body, and ever disposed to tranquillity; that art beyond the knowledge of the Vedas, and art yet the theme of all the sāstras.

78. All joy to thee! that art both born and unborn with the body, and art decaying undecayed in thy nature; that art the unsubstantial substance of all qualities, and art known and unknown to every body.

79. I exult now and am calm again, I move and am still afterwards; I am victorious and live to win my liberation by thy grace; therefore I hail thee that art myself.

80. When thou art situated in me, my soul is freed from all troubles and feelings and passions; and is placed in perfect rest. There is no more any fear of danger or difficulty or of life and death, nor any craving for prosperity, when I am absorbed in everlasting bliss with thee.

CHAPTER XXXVII.—*Disorder and Disquiet of the Asura Realm.*

Argument. As Prahlāda was absorbed in Meditation, his dominions were infested by robbers for want of a Ruler, and the reign of terror.

Vasishtha said:—Prahlaḍa the defeater of inimical hosts, was sitting in the said manner in divine meditation, and was absorbed in his entranced rapture, and undisturbed *anaesthesia* or insensibility for a long time.

2. The soul reposing in its original state of unalterable *ecstatis*, made his body as immovable as a rock in painting or a figure carved on a stone (*in bas relief*).

3. In this manner a long time passed upon his hybernation, when he was sitting in his house in a posture as unshaken as the firm Meru is fixed upon the earth.

4. He was tried to be roused in vain, by the great Asuras of his palace; because his deadened mind remained deaf to their calls like a solid rock, and was as impassive as a perched grain to the showers of rain.

5. Thus he remained intent upon his God, with his fixed and firm gaze for thousands of years; and continued as unmoved, as the carved sun upon a stone (or sundial).

6. Having thus attained to the state of supreme bliss, the sight of infelicity disappeared from his view, as it is unknown to the supremely felicitous being. (So the Sruti: In Him there is all joy and no woe can appear before Him).

7. During this time the whole circuit of his realm, was overspread by anarchy and oppression; as it reigns over the poor fishes.[20]

[20] (The analogy of *matsya nyaya* or piscine oppression, means the havoc which is committed on the race of fishes by their own kind, as also by all other piscivorous animals of earth and air, and tyranny of the strong over the weak).

8. For after Hiranyakasipu was killed and his son had betaken himself to asceticism, there was no body left to rule over the realms of the Asura race.

9. And as Prahlaḍa was not to be roused from his slumber, by the solicitations of the Daitya chiefs, or the cries of his oppressed

people:—

10. They—the enemies of the gods, were as sorry not to have their graceful lord among them; as the bees are aggrieved for want of the blooming lotus at night (when it is hid under its leafy branches).

11. They found him as absorbed in his meditation, as when the world is drowned in deep sleep, after departure of the sun below the horizon.

12. The sorrowful Daityas departed from his presence, and went away wherever they liked; they roved about at random, as they do in an ungoverned state.

13. The infernal regions became in time the seat of anarchy and oppression; and the good and honest dealers bade adieu to it all at once.

14. The houses of the weak were robbed by the strong, and the restraints of laws were set at naught; the people oppressed one another and robbed the women of their robes.

15. There were crying and wailing of the people on all sides, and the houses were pulled down in the city; the houses and gardens were robbed and spoiled, and outlawry and rapacity spread all over the land.

16. The Asuras were in deep sorrow, and their families were starving without food or fruits; there were disturbance and riot rising every where, and the face of the sky was darkened on all sides.

17. They were derided by the younglings of the gods, and invaded by vile robbers and envious animals; the houses were robbed of their properties, and were laid waste and void.

18. The Asura realm became a scene of horror, by lawless fighting for the wives and properties of others; and the wailings of those that were robbed of their wealth and wives, it made the scene seem as the reign of the dark Kali age, when the atrocious marauders are let loose to spread devastation all over the earth.

CHAPTER XXXVIII.—*Scrutiny into the Nature of God.*

Argument. Hari's care for preservation of the order of the world, and his advice to Prahlāda.

Vasishtha continued:—Now Hari who slept on his couch of the snake, in his watery mansion of the Milky ocean, and whose delight it was to preserve the order of all the groups of worlds;—

2. Looked into the course of world in his own mind, after he rose from his sleep at the end of the rainy season for achieving the objects of the gods. (Vishnu rises after the rains on the eleventh day of moon [Sanskrit: unthānaikādashi]).

3. He surveyed at a glance of his thought the state of the triple world, composed of the heaven, the earth and the regions below; and then directed his attention to the affairs of the infernal regions of the demons.

4. He beheld Prahlāda sitting there in his intense hypnotic meditation, and then looked into the increasing prosperity of Indra's palace.

5. Sitting as he was on his serpentine couch in the Milky Ocean, with his arms holding the conch-shell, the discus, and the club and lotus in his four hands;—

6. He thought in his brilliant mind and in his posture of *padmāsana*, about the states of the three worlds, as the fluttering bee inspects into the state of the lotus.

7. He saw Prahlāda immersed in his hypnotism, and the infernal regions left without a leader; and beheld the world was about to be devoid of the Daitya race.

8. This want of the demons, thought he, was likely to cool the military ardour of the Devas; as the want of clouds serves to dry up the waters on earth.

9. Liberation which is obtained by privation of dualism and egoism,

brings a man to that state of asceticism; as the want of moisture tends to dry up and deaden the promising plant.

10. The Gods being at rest and contented in themselves, there will be no need of sacrifices and offerings to please and appease them; and this will eventually lead to the extinction of the gods (for want of their being fed with the butter and fat of the sacrifices).

11. The religious and sacrificial rites, being at an end among mankind, will bring on (owing to their impiety), the destruction of human race, which will cause the desolation of the earth (by wild beasts).

13. What is the good of my providence, if I were to allow this plenteous earth to go to ruin by my neglect? (It would amount to Vishnu's violation of duty to preserve the world).

14. What can I have to do in this empty void of the world, after the extinction of these created beings into nothing, than to charge my active nature to a state of cold inactivity, and lose myself into the *anaesthesia* of final liberation or insensibility.

15. I see no good in the untimely dissolution of the order of the world, and would therefore have the Daityas live to its end.

16. It is owing to the struggles of the demons, that the deities are worshipped with sacrifices and other religious rites for their preservation of the earth; therefore they are necessary for the continuation of these practices in it.

17. I shall have therefore to visit the nether world, and restore it to its right order; and appoint the lord of the demons to the observance of his proper duties; in the manner of the season of spring returning to fructify the trees.

18. If I raise any other Daitya to the chieftainship of the demons, and leave Prahlāda in the act of his meditation; it is sure that he will disturb the Devas, instead of bearing obedience to them. Because no demon can get rid of his demoniac nature like Prahlāda.

19. Prahlāda is to live to old age in his sacred person, and to reside therein to the end of the kalpa age, with this very body of his (without

undergoing the casualties of death and transmigration).

20. So it is determined by Destiny, the divine and overruling goddess; that Prahlāda will continue to reign to the end of the *kalpa*, in this very body of his.

21. I must therefore go, and awaken the Daitya chief from his trance, as the roaring cloud rouses the sleepy peacocks, on the tops of hills and banks of rivers.

22. Let that self ridden (*swayam-mukta*) and somnolent (*samādhista*) prince, reign unconcerned (*amanaskāra*) over the Daitya race; as the unconscious pearl reflects the colours of its adjacent objects.

23. By this means both the gods and demigods, will be preserved on the face of the earth; and their mutual contention for superiority, will furnish occasion for the display of my prowess.

24. Though the creation and destruction of the world, be indifferent to me; yet its continuation in the primordial order, is of much concern to others, if not to my insusceptible self.

25. Whatever is alike in its existence and inexistence, is the same also in both its gain and loss (to the indifferent soul). Any effort for having any thing is mere foolishness; since addition and subtraction presuppose one another. (Gain is the supplying of want, and want is the privation of gain).

26. I shall therefore hasten to the infernal region, and awaken the Daitya prince to the sense of his duty; and then will I resume my calmness, and not play about on the stage of the world like the ignorant. (The sapient God is silent; but foolish souls are turbulent).

27. I will proceed to the city of the Asuras amidst their tumultuous violence, and rouse the Daitya prince as the sunshine raises the drooping lotus; and I shall bring the people to order and union, as the rainy season collects the fleeting clouds on the summits of mountains.

CHAPTER XXXIX.—*Admonitions of Hari To Prahlāda.*

Argument. Hari enters into the Daitya city, blows his conch-shell, and directs Prahlāda to reign and rule over his realm.

Vasishtha continued:—Thinking thus within himself, Hari started from his abode in the Milky Ocean with his companions, and moved like the immovable Mandara mountain with all its accompaniments.

2. He entered the city of Prahlāda resembling the metropolis of Indra, by a subterranean passage lying under the waters of the deep. (This passage, says the gloss, leads to the *sweta dvīpa* or white island of Albion—Britain; but literally it means the underground passage of waters).

3. He found here the prince of the Asuras, sitting under a golden dome in his hypnotic trance, like Brahmā sitting in his meditative mood in a cavern of the Sumeru mountain. (This shows Brahmā the progenitor of mankind or of the Aryan Brahmanic race, to have been a mountaineer of the Altai or N. polar ranges, called Sumeru *contra* Kumeru—the S. pole).

4. There the Daityas being tinged in their bodies, by the bright rays of Vishnu's person, fled far away from him, like a flock of owls from the bright beams of the rising sun. (The Daityas are night rovers or *nisa charas*, and cannot maintain their ground at sun rise).

5. Hari then being accompanied by two or three Daitya chiefs entered the apartment of Prahlāda, as the bright moon enters the pavilion of the sky at eve, in company with two or three stars beside her. (Moon in Sanskrit is the male consort of the stars, and called *Tarā-pati*).

6. There seated on his eagle and fanned with the flapper of Lakshmī, and armed with his weapons, and beset by the saints hymning his praise:—

7. He said, O great soul! rise from thy trance; and then blew his *pāñchajanya* shell, which resounded to the vault of heaven.

8. The loud peal of the Conch, blown by the breath of Vishnu, roared at

once like the clouds of the sky, and the waves of the great deluge with redoubled force.

9. Terrified at the sound, the Daityas fell flat and fainting on the ground; as when the flocks of swans and geese, are stunned at the thundering noise of clouds.

10. But the party of Vaishnavas, rejoiced at the sound without the least fear; and they flushed with joy like the *Kurchi* flowers, blooming at the sound of the clouds. (Kurchi buds are said to blossom in the rains).

11. The lord of the Dānavas, was slowly roused from his sleep; in the manner of the kadamba flowers, opening their florets by degrees at the intervals of rain.

12. It was by an act of the excretion of his breathing, that he brought down his vital breath, which was confined in the vertical membrane of the cranium; in the manner that the stream of Ganges gushes out from the high-hill, and mixes and flows with the whole body of waters into the ocean. (So it is with our inspiration and respiration, which carry up and down our vital breath, to and from the sensory of the brain).

13. In a moment the vital breath circulated through the whole body of Prahlāda; as the solar beams spread over the whole world soon after they emanate from the solar disk at sun rise.

14. The vital breath, having then entered into the cells of the nine organs of sense; his mind became susceptible of sensations, received through the organs of the body like reflexions in a mirror.

15. The intellect desiring to know the objects, and relying in the reflexions of the senses, takes the name of the mind; as the reflexion of the face in the mirror, refracts itself again to the visual organ.

16. The mind having thus opened or developed itself, his eyelids were about to open of themselves; like the petals of the blue lotus, opening by degrees in the morning.

17. The breathings then, by conveying the sensations to the body, through the veins and arteries, give it the power of motion; as the current breeze moves the lotuses.

18. The same vital breath, strengthened the powers of his mind in a short time; as the billows of a river, become more powerful when it is full of water.

19. At last his eyes being opened, his body shone forth with vivacity, by its mental and vital powers; as the lake blushes with blooming lotuses at the sun's rising above the horizon.

20. At this instant, the lord bade him awake instantly at his word; and he rose as the peacock is awakened, at the roar of a cloud.

21. Finding his eyes shining with lustre, and his mind strong with its past remembrance; the lord of the three worlds, spoke to him in the manner, as he had formerly addressed the lotus-born Brahmā himself.

22. O holy youth! remember your large (dominions), and bring to your mind your youthful form and figure; then think and ponder, why you causelessly transform yourself to this torpid state.

23. You who have no good to desire nor any evil to shun, and look on want and plenty in the same light; you must know that what is destined by God, is all for your good.

25. You shall have to live here, in the living liberated state of your mind, and in full possession of your dominions, for a kalpa period; and shall have to pass your time with this body of yours, and without any anxiety or earthly trouble whatever.

26. The body being decayed by this time, you shall have still to abide with your greatness of soul to the end; till the body being broken down like an earthen vessel, the vital life like the contained air of the pot, come to mix with the common air of vacuum.

27. Your body which is liberated in its life time, is to endure in its purity to the end of the kalpa, and will witness generations passing before it without any diminution of itself.

28. The end of the kalpa or doomsday, is yet too far when the twelve suns will shine together; the rocks will melt away, and the world will be burnt down to ashes. Why then do you waste away your body even now?

29. Now the winds are not raging with fury, nor is the world grey with age and covered with ashes over it. The marks on the foreheads of the immortals are still uneffaced, why then waste your body before its time?

30. The lightnings of the deluging clouds, do not now flash nor fall down like asoka flowers, why then do you vainly waste your precious body so prematurely?

31. The skies do not pour out their showers of rain-water on earth, so as to overflow the mountain tops, nor do they burst out in fire and burn them down to ashes; why then do you waste away your body in vain?

32. The old world is not yet dissolved into vapour, nor fused to fumes and smoke; neither are the deities all extinct, after leaving Brahmā, Vishnu and Siva to survive them; why then do you waste yourself in vain? (If they are all alive, you should learn to live also).

33. The earth on all sides is yet so submerged under the water, as to present the sight of the high mountains only on it, why then waste you away your body in vain (before the last doom and deluge of the earth?).

34. The sun yet does not dart his fiery rays, with such fury in the sky, as to split the mountains with hideous cracks; nor do the diluvian clouds rattle and crackle in the midway sky; (to presage the last day, why then in vain waste you your body, that is not foreboded to die?).

35. I wander everywhere on my vehicle of the eagle, and take care of all animal beings lest they die before their time, and do not therefore like your negligence of yourself.

36. Here are we and there the hills, these are other beings and that is yourself; this is the earth and that the sky, all these are separate entities and must last of themselves; why then should you neglect your body, and do not live like the living?

37. The man whose mind is deluded by gross ignorance, and one who is the mark of afflictions, is verily led to hail his death. (So the Smṛiti says:—Very sick and corpulent men have their release in death).

38. Death is welcome to him, who is too weak and too poor and grossly

ignorant; and who is always troubled by such and similar thoughts in his mind. (The disturbed mind is death and hell in itself).

39. Death is welcomed by him, whose mind is enchained in the trap of greedy desires and thrills between its hopes and fears; and who is hurried and carried about in quest of greed, and is always restless within himself.

40. He whose heart is parched by the thirst of greed, and whose better thoughts are choked by it, as the sprouts of corn are destroyed by worms; is the person that welcomes his death at all times.

41. He who lets the creeping passions of his heart, grow as big as palm trees, to overshadow the forest of his mind, and bear the fruits of continued pain and pleasure, is the man who hails his death at all times.

42. He whose mind is festered by the weeds of cares, growing as rank as his hair on the body; and who is subject to the incessant evils of life, is the man that welcomes death for his relief.

43. He whose body is burning under the fire of diseases, and whose limbs are slackened by age and weakness, is the man to whom death is a remedy, and who resorts to its aid for relief.

44. He who is tormented by his ardent desires and raging anger, as by the poison of snake biting, is as a withered tree, and invites instant death for his release.

45. It is the soul's quitting the body that is called death; and this is unknown to the spiritualist, who is quite indifferent about the entity and nonentity of the body.

46. Life is a blessing to him, whose thoughts do not rove beyond the confines of himself; and to the wise man also who knows and investigates into the true nature of things.

47. Life is a blessing to him also, who is not given to his egotism, and whose understanding is not darkened by untruth, and who preserves his evenness in all conditions of life.

48. His life is a blessing to him, who has the inward satisfaction and coolness of his understanding, and is free from passions and enmity; and looks on the world as a mere witness, and having his concern with nothing.

49. He is blest in his life, who has the knowledge of whatever is desirable or detestable to him, and lives aloof from both; with all his thoughts and feelings confined within himself; (literally, within his own heart and mind).

50. His life is blest, who views all gross things in the light of nothing, and whose heart and mind are absorbed in his silent and conscious soul. (*I.e.* who witnesses and watches the emotions and motions of his heart and mind).

51. Blessed is his life, who having his sight represses it from viewing the affairs of the world, as if they are entirely unworthy of him.

52. His life is blessed, who neither rejoices nor grieves at what is desirable or disadvantageous to him; but has his contentment in every state of his life whether favourable or not.

53. He who is pure in his life, and keeps company with pure-minded men; who spreads the purity of his conduct all about, and shuns the society of the impure; is as graceful to behold, as the hoary swan with its snow white wings, in the company of the fair fowls of the silvery lake.

54. Blessed is his life, whose sight and remembrance, and the mention of whose name, give delight to all persons.

55. Know the life of that man, O lord of demons, to be truly happy, whose lotus-like appearance is as delightful to the beelike eyes of men, as the sight of the full moon is delightful to the world.

CHAPTER LX.—*Resuscitation of Prahlāda.*

Argument. On the necessity of the observance of duty, both in the secular as well as Religious Life.

The Lord continued:—It is the soundness of the body, which men call life; and it is the quitting of the present body for a future one, which they call death. (Activity is the life of the body).

2. You are released from both these states, O high minded youth! and have nothing to do with your life or death any more. (Because the living liberated are freed from the cares of life, and future transmigrations also).

3. It is for your acquaintance, that I relate to you the components of life and death; by knowledge of which you will not have to live nor die, like other living beings on earth (in pain and misery).

4. Though situated in the body, yet you are as unembodied as the disembodied spirit; and though embosomed in vacuity, yet are you as free and fleet as the wind, on account of your being unattached to vacuum. (Unattachment of the soul to the body and vital spirit, constitutes its freedom).

5. Your perception of the objects of the touch, proves you to be an embodied being; and your soul is said to be the cause of that perception; as the open air is said to be the cause of the growth of trees, for its putting no hindrance to their height. But neither the soul is cause of perception, nor the air of the growth of trees. (It is the mind which is the cause of the one, as moisture of the other).

6. But the perception of outward things, is no test of their materiality to the monoistic immaterialist; as the sight of things in a dream, is no proof of their substantiality, nor of the corporeality of the percipient soul. (All external perceptions, are as those in a dream).

7. All things are comprehended, in yourself, by the light of your intellect; and your knowledge of the only One in all, comprehends every thing in it. How then can you have a body either to take to yourself or reject it from you?

8. Whether the season of the spring appears or not, or a hurricane happens to blow or subside; it is nothing to the pure soul, which is clear of all connection whatever. (The soul is unconnected with all

occurrences).

9. Whether the hills fall headlong to the ground, or the flames of destruction devour all things; or the rapid gales rend the skies, it is no matter to the soul which rests secure in itself.

10. Whether the creation exists or not, and whether all things perish or grow; it is nothing to the soul which subsists of itself. (The increate soul is self-existent and ever-lasting).

11. The Lord of this body, does not waste by waste of its frame, nor he is strengthened by strength of the body; neither does it move by any bodily movement, nor sleep when the body and its senses are absorbed in sleep.

12. Whence does this false thought rise in your mind, that you belong to the body, and are an embodied being, and that you come to take, retain and quit this mortal frame at different times?

13. Forsake the thought, that you will do so and so after doing this and that; for they that know the truth, have given up such desires and vain expectations. (Since God is the disposer of all events).

14. All waking and living persons, have something or other to do in this world, and have thereby to reap the results of their actions; but he that does nothing, does not take the name of an active agent, nor has anything to expect (but lives resigned to the will of Providence).

15. He who is no agent of an action, has nothing to do with its consequence; for he who does not sow the grains, does not reap the harvest. (For as you sow, so you reap).

16. Desinence of action and its fruition, brings on a quiescence, which when it has become habitual and firm, receives the name of liberation (which is nothing to have or crave, save what God gave of his own will, agreeably to the prayer, "Let not mine, but thy will be done").

17. All intellectual beings and enlightened men, and those that lead pure and holy lives, have all things under their comprehension, wherefore there is nothing for them left to learn anew or reject what they have learnt. (The gods and sages are all knowing, and have nothing

to know or unknow any more).

18. It is for limited understandings and limited powers of the body and mind, to grasp or leave out some thing; but to men of unbounded capacities, there is nothing to be received or left out. (Fulness can neither be more full, nor wanting in any thing).

19. When a man is set at ease after cessation of his relation of the possessor or possession of any external object, and when this sense of his irrelation becomes a permanent feeling in him, he is then said to be liberated in his life time. (Total unconnection is perfect freedom).

20. Great men like yourself, being placed in this state of perpetual unconcern and rest; conduct themselves in the discharge of their duties, with as much ease as in their sleep. (Here is the main precept of the combination of internal torpitude with bodily action in the discharge of duties).

21. When one's desires are drowned in his reliance on God, he views the existing world—shining in his spiritual light.

22. He takes no delight in the pleasing objects about him, nor does he regret at the afflictions of others; all his pleasure consisting in his own soul (at its total indifference).

23. With his wakeful mind, he meets all the affairs of his concern with his spiritual unconcern; as the mirror receives the reflexions of objects, without being tainted by them.

24. In his waking he reposes in himself, and in his sleep he reclines amidst the drowsy world; in his actions he turns about as frolicsome boys, and his desires lie dormant in his soul.

25. O thou, great soul, thus continue to enjoy thy supreme bliss, for the period of a Kalpa (a day of Brahmā), by relying your mind in the victorious Vishnu, and with enjoying the prosperity of thy dominions by exercise of your virtues and good qualities. (The ultimate lesson is, to be observant of the duties which are paramount on every body, with relinquishment of all personal desire for oneself).

CHAPTER XLI.—*Installation of Prahlāda in his Realm.*

Argument. Hari's Inauguration of Prahlāda with blessings, and appointment of him to the Government.

Vasishtha said:—After Hari the receptacle of the three worlds, and observer of everything that passes in them; had spoken in the aforesaid manner in his lucid speech, shedding the coolness of moon beams:

2. Prahlāda became full blown in his body, and his eyes shone forth as blooming lotuses; he then spoke out with full possession of his mental powers.

3. Prahlāda said:—Lord! I was much tired with very many state affairs, and in thinking about the weal and woe of my people. I have now found a little rest from my labour.

4. It is by thy grace, my lord! that I am settled in myself; and whether I am in my trance or waking state, I enjoy the tranquillity of my mind at all times.

5. I always see thee seated in my heart, with the clear sightedness of my mind; and it is by my good luck, that I have thee now in my presence and outside of it.

6. I had been all this time, sitting without any thought in me; and was mixed up as air in air, in my mind's internal vision of thee.

7. I was not affected by grief or dulness, nor infatuated by my zeal of asceticism or a wish of relinquishing my body (that I remained in my torpid trance).

8. The One All being present in the mind, there is no room for any grief in it, at the loss of anything besides; nor can any care for the world, or caution of the body or life, or any fear of any kind, abide in his presence.

9. It is simply by pure desire of holiness, rising spontaneously of

itself in me; that I had been situated in my saintlike and holy state.

10. Yes my Lord, I am disgusted with this world, and long to resign its cares; together with all the mutations of joy and grief, which rise alternate in the minds of the unenlightened.

11. I do not think that our embodied state is subject to misery, and that our being freed from the bonds of the body is the cause of our release: it is worldliness that is a venomous viper in the bosom, and torments the ignorant only and not the sage. (Because it is mind and not the body, that is addicted to pleasure, and feels the stings of pain).

12. It is the ignorant and not the learned, whose minds fluctuate with the thoughts, that this is pleasure and the other is pain, and that I have this and am in want of another. (The more they have, the more they crave).

13. The ignorant man thinks himself, to be a person distinct from another; and so all living beings devoid of the knowledge of truth, entertain and exult in their egoistic thoughts.

14. The erroneous idea that, such things are acceptable to me, and others are not so; serves only to delude the ignorant, and not the wise (who acquiesce to whatever occurs to them).

15. All things being contained by and situated in my all-pervading spirit, how can we accept one and reject another thing, as distinct from and undesirable to the selfsame One? (Shall we desire only good from God, and not the evil also? Job).

16. The whole universe whether real or unreal (or composed of its substantiality and vacuity), is a manifestation of Omniscience; we know not what is desirable or detestable in it to be accepted or rejected by us. (But must submit to the wise ordinance of providence).

17. It is only by discrimination of the natures of the viewer and the view (*i.e.* of the subjective soul, and the objective world); and by reflecting the Supreme Soul in one's self, that the mind receives its rest and tranquillity.

18. I was freed during my trance, of the consciousness of my being or

not being, and of whatever is desirable or detestable to any one; and I continue also, in the same state of my mind even after I am awakened.

19. This state being familiar to me, I see every thing in the spirit within myself; and I act according as it pleaseth thee. (*I.e.* not by mine but thy will).

20. O lotus-eyed Hari! thou art adored in all the three worlds; wherefore it behoveth thee to receive my adoration also, offered in the proper form.

21. Saying so, the lord of Dānavas, presented his platter of presents (arghya) before the god, as the lord of hills pays his offerings to the full-moon. (This hill is the mount of moon rising, which is hailed and welcomed by it).

22. He worshipped Hari first of all, together with his weapons and his Vehicle Garuda; and then he adored the bands of the gods and Apsaras that accompanied him and the three worlds contained in him.

23. After he had done worshipping the lord of the worlds, with the worlds situated within and without him; the Lord of Laxmī spoke to him saying:—

24. Rise, O lord of Dānavas! and sit upon your throne, until I perform your inauguration this very moment.

25. Hari then blew his *pāñchajanya* shell summoning the five races, of the gods, siddhas, sādhyas and men and Daityas, to attend at the ceremony.

26. After this the lotus-eyed god placed him on the throne which he deserved, and whereon he caused him to sit as cloud rests on the summit of a mountain.

27. Hari then caused him to make his sacred ablution, with the waters of the milky and other oceans; and those of the Ganges and other holy rivers, which were presented before him.

28. All bodies of Brāhmans and Rishis, and all groups of Siddhas and Vidyādharas; with the Loka-pālas or regents of the quarters, attended

and assisted at the ceremony.

29. Then Hari the immeasurable Spirit, anointed the great Asura in the kingdom of the Daityas; and the Maruta winds lauded his praise, as they do the hymns of Hari in heaven.

30. Then blessed by the gods and applauded by Asuras, Prahlāda greeted them all in his turn; and was thus addressed at last by the slayer of Madhu—the demoniac Satan.

31. The Lord said:—Do thou reign here as sole monarch, as long as the mount Meru stands on the earth, and the sun and moon shine in the sky; and be fraught with all praiseworthy virtues of thine own.

32. Govern thy realm without any interested motive of thy own, and without showing any symptom of anger or fear on your part; but preserve your moderation and a tolerant spirit in all your affairs.

33. May you never have any disquiet, in this realm of excellent soil and plenteous provisions; nor do you create any disturbance to the gods in heaven, or to men on earth below.

34. Conduct yourself in your proper course at all events, which may occur to you at any time or place; and never allow yourself to be led astray, by the caprice of your mind or the freaks of fancy.

35. Keep in mind your spiritual being, and abandon your egoism and selfish views altogether; and then by managing your affairs in one even tenor, both in your want and prosperity, you will evade all the vicissitudes of fortune.

36. You have seen both the ways and dealings of this world, and measured also the immeasurable depth of spiritual knowledge. You know the state of every thing in every place, and require no advice of any body.

37. As you are now perfectly devoid of your anger, passions and fears, there is no more any chance of further broils between the gods and Asuras, under your rule over them in future.

38. No more will the tears of Asura females, wash the decorations on their faces; nor will the currents of rivers rise as high as lofty

trees, with floods of tears from their weeping eyes.

39. The cessation of hostilities between the gods and demons, will render the earth as quiet from this day, as the unruffled ocean after its churning by the Mandara mountain.

40. The wives of the gods and demigods, will no more be led away in captivity by one another; but will rest fearless under the marital roofs of their husbands in future.

41. Let thy expectations now rise from their dormancy, of many long nights of dismal darkness, and be crowned with success and prosperity; and do thou, O progeny of Danu! enjoy thy unconquerable royal fortune, as in the company of thy charming consort.

CHAPTER XLII.—*Spirituality of Prahlāda.*

Argument. The merit of hearing the narrative of Vishnu, and the cause of Prahlāda's awaking from his trance.

Vasishtha continued:—The lotus-eyed Hari, having said thus much to Prahlāda, departed with the whole concourse of the assembled gods, Kinnaras and men, from the abode of the Asura.

2. Then did Prahlāda and his associates throw handfuls of flowers on the departing god, as he was mounted on the back of the king of birds (Garuda—the eagle or bird of heaven).

3. The god crossed the heavenly Ganges and reached at the milky ocean, where he took his serpent couch as the black bee sits on the lotus-leaf.

4. The God Vishnu sat on his serpent seat with as much ease, as Indra sits in heaven in the assembly of the gods; and as the lord of the demons, was made to sit in the infernal region wholly devoid of all his cares.

5. I have now related to you, Rāma! the whole narrative of Prahlāda's

coming to his sense, from the state of his insensibility; and this account is as charming to the holy hearer, as the cooling moon-beams are refreshing to the tired traveller.

6. The man that ponders in his mind, the manner of Prahlāda's resuscitation to life; is regenerated in that felicitous state, from the sinfulness of his former condition.

7. A cursory rehearsal of his narration, wipes off the sins of men; while the deep consideration of its spiritual sense, leads one to his eternal salvation.

8. The ignorant are released from their ignorance, and the deep thinker is released from his sins; therefore do not neglect to ponder well on it, for the remission of all your sins.

9. The man who considers well the manner of Prahlāda's gaining his proficiency, gets a remission of all the sins committed by him in his repeated previous states of life.

10. Rāma said:—Tell me sir, how the sound of the *pāñchajanya* conch shell, roused the mind of the devout Prahlāda from its immersion in holy meditation.

11. Vasishtha replied:—Know Rāma, that there are two states of liberation attending on sinless persons, the one is the emancipation of one in his embodied state in this life, and the other is after his departure from here.

12. The embodied liberation means one's continuance in his living body, but with a state of mind freed from its attachment to worldly things, and liberated from the desire of fruition and reward of all his meritorious acts.

13. The disembodied liberation is obtained after the soul is released from the body, and is settled in the Supreme Spirit. It is an enfranchisement from the recurrence of future life and birth in this mortal world.

14. The living liberated man is like a fried grain, whose regenerating power is parched within itself, and the desire of whose heart is

purified from every expectation of future reward or regeneration.

15. He remains in the pure, holy and magnanimous state of his mind, who resigns himself solely to the meditation of the Great soul, and continues as if he were asleep in his living and waking states.

16. Being thus entranced in his inward meditation, he continues in a torpid state for a thousand years, and wakes again to his senses, if he is allowed to live long ever after that period.

17. Prahlāda remained thus with his holy thoughts suppressed within himself, until he was roused from his trance by the shrill sound of the conch-shell.

18. Hari is the soul of all beings, and he who assimilates himself to that god in his thought; becomes identified with the supreme soul, which is the cause of all.

19. No sooner the god thought that Prahlāda should come to his sense, than his sensation came immediately to him at the divine will.

20. The world has no other cause, but the divine spirit; which with the assistance of the causal elements, takes different forms on itself at the time of creation; and therefore it is the spirit of Hari that constitutes the world.

21. The worship of God in spirit, presents Hari to the spiritual sight; and the worship of Hari in his outward form, represents the figure to the soul and the inner mind.

22. Do you, O Rāma! put out the visible sights from your view, and look at the inmost soul within yourself; being thus accustomed to spiritual meditation, you will soon have the sight of your God.

23. The world presents a scene of the gloomy rainy weather, with showers of woes falling on all sides; it is likely to freeze us in ignorance, unless we look to the sun of our reason (or, unless we abide under the sunshine of reason).

24. It is by grace of God that we can avoid the delusions of the world, as we may escape from a goblin by means of a spell.

25. It is at the will of the spirit, that the thick darkness of the mind, is dispersed and cleared off in time; the world is a network of delusion, which is scattered like a smoke by the breeze of reason.

CHAPTER XLIII.—*Rest and Repose of Prahlāda.*

Argument. All knowledge is derived by one's own attention and personal exertion, joined with his reliance on the grace of God.

Rāma said:—Sir, your knowledge of all truths, and the light of your holy discourses, have gratified me as much, as the cooling moon-beams gratify the medicinal plants (whence the moon is called *oshadhīsa* or lord of medicinal drugs).

2. Your gentle and purifying words are as gratifying to my ears, as the beautiful and sweet flowers delight the external senses (by their colours and odours). (Sweet words are often compared with flowers by Persian and Urdu poets: as, *guleazrouzejaved. Elahikar sakhur meriko up phol.*)

3. Sir, if the exertions of men, as you said, be the causes of their success, how was it that Prahlāda came to be enlightened without his effort or attempt? (in obtaining his divine knowledge without his learning or help of a preceptor).

4. Vasishtha replied:—Yes Rāma, it was by his manly exertion, that the highminded Prahlāda had acquired his divine knowledge; and there was no other cause (of his knowing and having whatever he knew and possessed).

5. The soul of man is the same as the spirit of Nārāyana, (which means abiding in man); and there is no difference between them, as there is none between the oil and the sesamum seed; and as the cloth and its whiteness, and the flower and its fragrance are not distinct things. (Because the spirit of God was breathed into the nostrils of man. Nārāyana and Purusha both mean the spirit dwelling in man).

6. And Vishnu is the same with his spirit or the soul of man, and the human soul is the same with Vishnu (which means the inherent spirit); Vishnu and the soul are synonymous terms as the plant and the vegetable.

7. Prahlāda came at first to know the soul by himself (of his own intuition), it was afterwards by means of his intellectual power, that he was led to the persuasion and made many proselytes after his own example.

8. It was by his own desert, that Prahlāda obtained his boon from Vishnu; and it was by the exercise of his own reasoning, that he came to the knowledge of the eternal Mind.

9. Sometimes the soul is awakened of itself by one's own intuition, and at others it is roused by the grace of the personal god Vishnu, owing to one's faith in his person. (As it is said: "Thy faith will save thee").

10. And though this god may be pleased with his prolonged service and devout worship, yet he is unable to confer spiritual knowledge to one devoid of his reasoning faculty. (Or to one who has no understanding. Hence gross idolators can have no salvation, which is to be had by spiritual knowledge only. Blind faith is of no good, without the light of reason).

11. Hence the primary cause of spiritual light is the intelligence of a man and which is gained by exertion of his mental powers only; the secondary causes may be the blessing and grace of a deity, but I wish you to prefer the former one for your salvation. (So it is knowledge and intrinsic merit which exalt a man, and not the mere favour of a patron, is ever able to raise the unworthy).

12. Exert therefore your manliness at first, to keep the quintuple organs of sense under proper control; and habituate yourself with all diligence to cultivate your understanding, and the power of reasoning.

13. For know whatever gain any one makes at any time, it is owing to his own endeavours only that he gains the same, and not by any other means whatever.

14. It is only by dependence on your manly powers, that you can surmount the insuperable barriers of your sensual appetites; and then by crossing

over the ocean of this world, reach to the other shore of supreme felicity.

15. It requires no exertion or manly effort to see the figure of Vishnu; but the mere sight of the image is not sufficient to save you, or else the birds and beasts would all be saved by looking at it.

16. If it were in the power of the spiritual guide also to save his foolish followers by his preachings; it would be possible also to the leaders of camels and kine, to save their herds in their future lives. (This figure is set in many temples, and in stones also).

17. It is in the power of the mind only to acquire anything good for one's self, and not the favour of Hari or that of Hara, or the influence of money, that is able to effect anything.

18. It is by means of constant practice, accompanied by self-resignation and self-control, that one is enabled to effect anything; and whatever he is unable to do by these means, is impossible for him to do by any other in the three worlds.

19. Look to the spirit in the spirit, and adore the spirit in your own soul; behold the supreme soul in yourself, and have the universal soul in your own soul, and thus remain with it.

20. Fools flying from attending to the s̄astras, or practising their self-devotion and exercise of reason, have adopted to themselves the Vaishnava faith as a path leading to their better being (or a means towards the great object of final beatitude).

21. Practice and diligence are said to be steps to self-edification, and rites and ceremonies are represented as secondary courses resorted to for want of the former!

22. The senses being refractory what is the good of ceremonial observances, and these being under control, it is useless to observe the ritual. (In both ways the rituals are useless to men of virtuous and vicious habits; the former being in no need, of them and the latter not benefiting by them).

23. Without rationality and dispassionateness of his spirit, it is hard

to have Hari (or spiritual felicity); and when there is the cool and calm reasoning of the mind, it is as useless to have the idol of Hari, as to place a lotus in the hand of the dead and liberated.

24. When you have the qualities of abstraction and composure in your mind, think you have every thing in yourself; for these being in your possession, you become an adept, or else you are an ass of the forest. (that is good for nothing).

25. Men are eager to find favour in the sight of the gods (and great men); but they do not seek the favour of their hearts and minds (which can give them whatever blessing is derived from any other).

26. Vishnu the indwelling spirit of the body, is situated in the inmost soul of every individual; it is the ignorant fool only that forsake the innermost Vishnu, and seek the outer form for its leading to the other (which is more closely allied to us than the latter).

27. The consciousness dwelling in the cavity of the heart, is the true body of the everlasting spirit; and the outward form of Vishnu, holding the conchshell, cudgel, lotus and the discus, is but a false representation of it. (A fabrication of the ignorant for the immaterial spirit, in a material form).

28. He who forsakes the real form, and follows the fictitious one, lets off the ambrosia pass from his hand, in pursuit of some promised confectionary.

29. He who is not settled amidst the charming scenery of his spiritual meditation, lets his frantic mind to rove at large, after every object that presents itself before him.

30. He who has not the abstract knowledge of the soul in himself, is under the subjection of his infatuated mind; and worships the image bearing the conch, discus, club and lotus in its hands, as the supreme Lord and God.

31. It is by practice of continued austerity, and a prolonged worship of this deity, that the mind of the devotee becomes purified in process of time, and gets rid of its turbulent passions at last.

32. But the daily practice of self-control and abstract meditation, gives the mind the same purity, and like the āmra or mango fruit, it gets its accompanying virtues one by one. (The virtues of the mango are its flavour, colour &c.).

33. So the soul is said to get in itself the virtues of peace, contentment and the rest, by means of the external adoration of Hari; and it is for this reason that the practice of idol worship is prescribed in the sāstras. (As a preparatory step to holiness and spiritual worship).

34. He who obtains his boon from the all powerful god, gets it in reward of his merit; as a fruit of the tree of his long practice.

35. It is mental labour (lit.: painstaking), which is the foundation of every improvement, and of all lasting good in life; just as the cultivated soil is the cause of the good condition of the harvest.

36. Even the digging of the ground, and the pulling of the hill (by bodily labour), is productive of no good without application of the mind. (Gloss. The digging of the ground alludes to the mining of the earth by the sons of Sagara; and the pulling of the hill refers to the churning of the sea with Mandara by the gods and demons. Both these hardy works were for the sake of obtaining the gems hid under them which required knowledge (of geology)).

37. Men may undergo a thousand transmigrations, and wander about the earth in various births and shapes, and yet find no rest composure of their minds.

38. They may worship Brahmā, Vishnu and the Rudras for ever, and gain their favour also, and yet can have no salvation owing to the perturbed state of their minds.

39. Leave off worshipping the visible form or image of Vishnu (or any other god), either internally or externally in your mind or before your sight; and put an end to your transmigration, by meditating on your consciousness alone.

40. Behold the unsullied form of One infinite God in your conscious self, and by forsaking all whatever it is conscious of. Relish the sweet

essence of the one real entity, and go over the ocean of repeated births in the mortal world.

CHAPTER XLIV.—*Narrative of Gādhi and his Destruction.*

Argument. Narrative of Gādhi in illustration of the Adoration of Vishnu.

Vasishtha said:—Rāma; it is the government of the restless mind alone, that is able to destroy the delusion, which causes the interminable transmigrations in this mortal world. There is no other means to this end.

2. Hear attentively, O sinless Rāma! this story which I am going to relate to you, in order to show you the intricacy of understanding the nature of worldly delusions.

3. There is the large district of Kosala on the surface of this land, which is full of forests and fruitful trees, forming as groves of Kalpa arbors; and abounding with minerals like the Sumeru mountain.

4. There lived a learned Brāhman, known by the name of Gādhi; who was intelligent and versed in the Vedas, and remained as an image of virtue.

5. From his youth he continued with the calmness of his mind, and remained abstracted from and indifferent to worldly affairs; and was of as pure and unsullied a soul as the clear sky above.

6. Then intent on some fixed purpose of his mind, he left the company of his friends, and went out to a forest to perform his austere devotion.

7. He found there a lake filled with full-blown lotuses, and the moon shining in the sky with the scattered stars about her; and all shedding their lustre like showers of rain.

8. He went down into the lake, and stood in the midst of the waters up to his neck; his body was below water, and his head floated over it as a

lotus; and he stood upon his devotion, intent with a view to have the sight of Vishnu present before him.

9. He thus passed full eight months, continuing with his body immersed in the water of the lake; and his face was shrivelled and wan, like the lotuses of his lake for want of sun shine.

10. When he was emaciated by his austerities, his god Hari appeared before him, in the manner of a dark cloud of the rainy weather, appearing over the parched earth of the hot season.

11. The Lord said:—Rise O Brāhman! from amidst the water, and receive thy desired blessing of me; because the tree of thy vow, is now pregnant with its expected fruit.

12. The Brāhman replied:—I bow to thee, O my lord Vishnu! thou art the receptacle of the three worlds, and the reservoir of innumerable starry worlds, which rise as lotuses in the lake of thy heart, and whereon thou sittest like the black bee (to behold their beauty).

13. I want to behold my lord, the spiritual delusion which thou hast ordained to blind fold this world, and known as Vishnu Māyā.

14. Vasishtha said:—To this the god replied:—you shall verily behold this delusion, and get rid of it afterwards, by virtue of thy devotion. Saying so, the god disappeared from his sight as an aerial castle.

15. Vishnu being gone, the good Brāhman got up from his watery bed, in the manner of the fair and humid moon, rising from amidst the cool and white milky ocean.

16. He was glad in his soul at the sight of the lord of world, and his heart was as full blown with joy; as the Kumuda (selenian) lotuses unfold at the sight of the moon.

17. He then passed some days in that forest, overjoyed in his mind by the sight of Hari, and employed himself in discharge of his Brāhmanical duties.

18. Once on a time as he had been bathing in the lake, overspread with full-blown lotuses, he thought upon the words of Vishnu, as the great

sages reflect in their minds the sense of texts of Vedas.

19. Then in the act of his discharging his sacerdotal functions in the midst of sacred water, he made his mental prayer for the expurgation of his sins. (This is the ceremony agha-marshna).

20. As he was performing this act in the midst of the water, he chanced to forget his sacred mantras (texts), and was drowned in deep water in the confusion of his mind.

21. He thought that his body had fallen down like a mountain tree, in the dale below by a blast of wind; and that his dead corpse was taken up and mourned over by his friends.

22. He thought that his vital breath had fled away from his being, and the members of his body were as motionless as the shrubs of sugar cane; laid down on the ground by a hurricane.

23. He thought his countenance to have faded away, and grown as pale as the withered leaf of a tree; and that his body now turned to a carcass, was lying on the ground like a lotus-bud torn from its stalk.

24. His eye balls were as dull and dim, as the stars of the morning are shorn of their beams; and the ground seemed to be as dry to him as in a drought of rain water, and filled with flying dust on all sides.

25. He believed his dead body was beset all about by his kind friends, weeping upon it with their sad and sorrowful countenances, and loudly lamenting and crying over it like birds upon trees.

26. He thought his faithful wife sitting at his feet as handsome lotus flower, and weeping as profusely with a shower of tears from her lotus-like eyes, as the rushing of waters at the breaking of an embankment.

27. His sorrowing mother with her loud wailing and mournful ditties, was buzzing like the humming bee; and holding the chin newly over-grown with whiskers in her tender hand.

28. His friends were sitting by his side with their dejected looks, and with trickling tears dropping down their faces and cheeks; and these

washed his dead body, as the melting dews on withered leaves, bedew the parent tree.

29. The members of his body now ceased to befriend him, like strangers who decline to become friends for fear of future separation, or turning unfriendly ever afterwards in life.

30. The open lips leaving the teeth bare, seemed to deride at the vanity of human life; as the white and bony-teethed ascetics and cynics do on fickleness of worldly events.

31. His mouth was as speechless, as that of a devotee in his meditation; and the body was as motionless, as it was made of mud and clay; it slept to wake no more, like a sage absorbed in his hypnotism.

32. It remained quiet with its lifted ears, as if to listen to the cries and wailings of the mourning friends; in order to judge the degrees of their affection and grief for him.

33. Then the relatives raised their loud lamentations, with the sobbing and beating of their breasts, swooning and rising, and shedding floods of tears from their leaky eyes.

34. Afterwards the sorrowful relations, removed the disgusting corpse with their bitter cries for its funeral, seeing it no more in future in this passing world.

35. Then they bore the body to the funeral ground with its rotten flesh and entrails, and daubed all over with mud and dust, and placed it on the ground, strewn over with unnumbered bones and skeletons, and dried and rotten carcasses.

36. Flights of flying vultures shaded the sunbeams on high, and the burning piles drove the darkness below; the fearful glare of open mouthed jackals flashed on all sides, as they were flames of living fire.

37. There the ravens were bathed in floods of blood, and the crows dipping their wings in it; ravenous birds were tearing the entrails, and the old vultures were entrapped in those strings.

38. The friends of the dead burnt the corpse in the funeral flame and reduced to ashes; and the moisture of the body flew in fumes, as the waters of the ocean are evaporated by the marine fire.

39. The burning wood of the funeral pile, consumed the dead body with loud cracking noise; and the dry fuel of the pile, flashed in ambient flames with curling smoke over them.

40. The devouring fire gnawed down the bones with crackling noise, and filled the atmosphere with the filthy stink and stench. It gorged up all that was soft or hard, as the elephant devours the reeds with the moisture contained in their cellular vessels.

CHAPTER XLV.—*Gādhi reborn as a Chandāla, and made king over the Kir Tribe.*

Argument. Gādhi reborn in a Chandālī, His Life and Election as King of Kir.

Vasishtha said:—Then Gādhi, standing as he was amidst the water with his sorrowful heart, saw many other occurrences in the clearness of his mind.

2. He saw a village in the vicinity of Bhuta mandala (Butan) full of its inhabitants, and that he was reborn there in the womb of a Chandāla woman, in which he remained with great pain.

3. Confined in the cavity of the womb, he felt his body pressed by the pressure of the intestines, while his senses were sorely annoyed by being constrained to abide the stink of the ordure and filth in the intestinal parts of Chandāla woman.

4. After the foetus was matured, he was born in proper time, with its black complexion like a dark cloud of the rainy season, and soiled with filth all over its body.

5. It grew up to childhood and then to boyhood in the Chandāla's house,

and moved about here and there like a pebble thrown up by the current of the Yamuna stream.

6. It reached its twelfth and then its sixteenth year of age, and had its body fully developed like a rainy cloud increasing in its size.

7. Then accompanied by a pack of hounds, the lad roved from one forest to another, and continued to hunt after and kill the wild deer, in his occupation of a huntsman.

8. He was then joined with a Candāli spouse, as black as the leaf of a tamāla plant, and who with her budding breasts, and palms, resembled the newly sprouting stalks and leaves of trees.

9. She was black and swarthy in her whole complexion, except her two rows of milk white teeth, and had all her limbs as brisk and supple as the tender creepers of the forest.

10. They sported together in the skirts of the forest in their youthful dalliance, and wandered about the flowery meadows, like a couple of nigrescent bees.

11. When tired they took their seats on beds of leaves and creepers, which were spread over the plains, like those strewn over the skirts of the Vindhya hills, by the driving winds.

12. They reposed in woodland groves, and slept in the caverns of mountains; they sat on heaps of leaflets, and had their abode under shrubberies and bowers of creeping plants.

13. They decorated their heads with *kinkirata* flowers, and their necks and bosoms with blossoms of various kinds. They hung *ketaka* flowers in their earholes, and made necklaces of *amra* florets.

14. They rolled on beds of flowers and roved about the foot of the mountain; they knew all the arbours where to resort, and were skilled in archery and hunting the deer.

15. They begot many children as the offshoots of their race in the hilly region; and they were as rude and rough as the prickly thorns of the *khadira* plant.

16. After passing their youth in family life, they came gradually to their decay and decline; till at last they were overtaken by decrepit old age, which was as dry of pleasure as the parched ground of the desert.

17. Then returning to their native village in the Bhuta or *Bhota* district, they built for themselves a poor hut of leaves and straws, and there lived as recluse hermits (passing their lives in holy devotion).

18. Gādhi found his body worn out with age, and grown as thin and lean as a dry leaf, and as a withered tamāla tree growing in a mountain cave; which for want of moisture soon dwindles into decrepitude.

19. He saw his Chandāla family increasing in its members, and himself becoming cramped in his means and crabbed in his speech in his extreme old age.

20. As Gādhi found himself to be the oldest man alive among the Chandālas, and had his comfort in the members of his family in his dotage:—

21. He came to see at last all his family to be swept away by the cruel hand of death, as the rain water carries away the fallen leaves of the forest.

22. He continued to lament over their loss, with his heart rent with sorrow; and his eyes were suffused in tears, like those of a stag deer separated from its companions.

23. Thus passing some days in that forest with his heart overflown with grief, he left at last his natal land, as the aquatic fowls quit their native lake, when its waters and the lotus plants are dried up.

24. He travelled through many countries with his sad and sickly heart, without finding a spot of rest and repose; and was driven to and fro, as a cloud is carried by contrary winds.

25. On one time he entered the opulent city of the Kirs, and observed the birds flying over it, like so many balloons hanging in the air.

26. There he saw rows of trees on both sides of the road, waving their variegated leaves and clusters of flowers like enamelled cloths and gems; and the path strewn over with beautiful flowers of various kinds up to the heels.
27. He then came to the royal road, resembling the milky path of heaven; and found it filled by soldiers and citizens, and their women without number.
28. He saw there the auspicious royal elephant decorated with its gemming and embroidered trappings; and appearing as the golden mountain of the gods moving on the earth.
29. He learnt it to be rambling about in search of a new king, to be elected in lieu of the last king who was lately dead. The royal elephant was employed as a jeweller to select the best gem to be placed on the royal throne.
30. The Chandāla remained to look steadfastly on the elephant with his curious eye, and found it to be no other than a hill in motion.
31. As he was looking on it with amazement, the elephant came to him and lifted him with his trunk; then setting him on his head with respect, bore him as the mount Meru bears the sun on its top.
32. Seeing him to be sitting on the animal's head, the people sounded their trumpets; the noise whereof was as loud as that of the resounding ocean, to the roaring of the diluvian clouds in the sky.
33. Then the acclamation of 'Victory to the king,' rose from the assembled throng and filled the air around; and seemed as it were the united cry of matutinal birds over the waking (or rising) world.
34. Next rose the loud voices of the panegyrists, which, moved in the air like the dashing waves of the sea.
35. Then the matrons joined to anoint him as their king, and moved about him like the waves of the sea; surrounding the Mandara mountain after its labour of churning.
36. The respectable ladies adorned him afterwards with many ornaments of

various gems, as the sea laves the rock on its shore; with the many coloured waves under the beams of the rising sun.

37. Youthful maidens poured cooling ointments on him, as the raining clouds pour down their waters, on the tops of mountains.

38. Other women decorated his person with wreaths of fragrant flowers, with their tender hands; as the season of spring adorns the forest with variety of flowers, with her hands of the tender stalks and branches.

39. They put a great many paints and pastes upon his person, which decorated it, as the rays of the sun, paint the mountain with the many colours of its minerals.

40. His body being decorated with ornaments made of gems and gold, attracted all hearts unto him; as the mount Meru is attractive of all hearts, by the variegated clouds of evening shining upon it.

41. He was adorned by beauteous maids, with shoots of creeping plants; which gave him the appearance of the kalpa tree, entwined by its creepers.

42. Being thus anointed and decorated, he was attended to by all the royal family and subjects; as a shady and flowering tree, is resorted to by the travellers.

43. They all assembled and installed him on the throne, as the gods join together, to place Indra on the throne, after he is borne on the back of the Airāvata elephant.

44. In this manner, was the Chandāla made a king in the city of the Kirs; and he was as much overjoyed at his unexpected good fortune, as a raven is delighted to find a stout dead deer in the forest.

45. His feet were rubbed by the lotus like hands of the Kiri queen, and his body daubed with odorous powder of frankincense, which gave it the brightening appearance of the evening with the crimson clouds.

46. He flaunted in the Kir city and in the midst of their women, as a lion struts in the company of lionesses in the flowery forest.

47. He now forgot his former pains and sorrows; and his person was as much cooled, as by wearing a necklace of pearls, dropped from the heads of elephants killed by lions. And he was as much delighted at the enjoyment of the luxuries in company with these good people, as a sun-burnt elephant is refreshed, in a lake full of water and forage.

48. He reigned here for sometime in his self-gotten kingdom, having extended his power and mandates on all sides; he ruled the state through the medium of the ministers, and was himself known by the name of Gāvala throughout his dominions.

CHAPTER XLVI.—*Gādhi's Loss of his Visionary Kingdom.*

Argument. Continuation of Gādhi's Vision:—

Vasishtha continued:—Thus was Gādhi surrounded by his courtiers, and attended by his ministers; the chiefs paid their homage to him, and the royal umbrella was raised above his head and the chowry flapped about him.

2. He attained great dignity on seeing his mandates were carried out on every side. He was delighted to learn the state affairs, and to be informed that his subjects were happy and lived fearless within his dominion.

3. The paeans of the panegyrists, made him forget himself and his former state; and the excess of his delight, made him as giddy as if by intoxication.

4. He reigned for full eight years over the Kiri kingdom, and managed himself in an honourable manner all along that time.

5. He was once sitting at his pleasure and without his regal attire in the open air; and was looking at the clear firmament, which was devoid of clouds and darkness, and without the light of the sun, moon and stars.

6. His heart was full with the enjoyment of royal dignity, and did not think much of the trinkets and ornaments, which were loaded upon him.

7. He went abroad at one time in this naked state of his body, and beheld the setting sun bending his course below the horizon from his wonted path of glory. (The setting sun refers to his present state and his impending fall).

8. He saw there a band of chandālas of black complexions and big bodies, singing like melodious cuckoos the approach of the vernal season.

9. They were striking the strings of their wired instruments—lyre, with the strokes of their trembling fingers; as the swarm of sweet sounding bees, shake the tremulous leaves of trees with their fluttering and buzzing.

10. There stood an old man among them, who seemed to be the leader of the band; and appeared with his grey head and ruby eyes, like the mount Meru with his snow covered top and gemming caverns.

11. He accosted the king saying:—How is it, O Kālanjaka! that you came to be here, has the king of this place taken you for his associate on account of your skill in music?

12. Does he take a liking for sweet songsters, as they do for the musical kokilas, and does he load upon them his favours, with presents of household cloths and seats?

13. I am as much glad to see you here today (in this happy condition of yours), as men are pleased to see the mango tree, fraught with its fruits and flowers in spring.

14. I am as glad in my heart as the budding lotus at the sight of the rising sun, and the selenian or medicinal plants at moon rise; and as great men are pleased with all their best gains, so am I pleased at seeing thee here, because the highest limit of joys is the sight of a friend.

15. As the Chandāla was addressing the king in the said manner, he acquainted him of the manner in which the wheel of time turned to his favour. (Here is a misprint of avadhīrana for avadhārana, which would

alter the meaning and express, that he felt ashamed at the speech).

16. At this instant his consorts and servants that were standing at the window, overheard their conversation, and were in deep sorrow to learn that he was a Chandāla by birth.

17. They were as sick at heart as the lotus-flowers under a shower of frost, and as a tract of land under a draught; and the citizens were as cheerless upon learning this, as upon seeing the conflagration of a mountain wood.

18. He hurled his defiance at these words of the old Chandāla, as the lion lying on the ground, shows his teeth at the sneering of a cat on the top of a tree.

19. He fled in haste into the inner apartment, and among its sorrowful inmates, with as much palpitation of his heart, as the reluctant swan enters a lake of withering lotuses, in the dry season.

20. His limbs grew stiff, and his countenance became pale with fear; and his knees tottered with inward rage, as the trunks of trees shake with the burning fire in their hollows. (The *sami* or *sāin* tree is an instance of it. Gloss).

21. He beheld all persons there sitting in a melancholy mood, with their downcast looks and drooping heads; like the bending tops of plants, eaten up at the root by mice and rats.

22. The ministers, the ladies of the harem and all people of the city, refrained from touching his person, as they avoid the touch of a dead body lying in the house.

23. The servants ceased to minister unto him, and the ladies with all their love and sorrow for him, loathed his company.

24. They looked upon his cheerless face and dark complexion with its departed lustre, as the funeral ground which every one loathes to look upon.

25. Though the people sorrowed for his darksome body, now smoking with fumes of his grief; yet they durst not approach his person, which

appeared to burn as a volcano amidst its smoke.

26. The courtiers left him with the heavings of their hearts, nor were his orders obeyed any more, than those of quenching the cool ashes with water.

27. The people fled from him as from a heinous Rākshasa, who is the cause of evil and danger only.

28. Thus was he shunned by all, and left lonesome amidst the populous city; and became as an unbefriended traveller passing through a foreign country, without money or skill to support him.

29. Though he called and accosted every body, yet he got no answer from any one; as the hollow sounding reed, is never returned with a reply by any of the passers by.

30. They all said to one another, that the guilt of their long association with the Chandāla, cannot be expiated by any other penance, than by the act of burning themselves alive on the funeral pile in the form of self-immolation.

31. Being so resolved, the ministers and citizens all joined together, and raised for themselves piles with heaps of dry wood.

32. These being lighted, blazed all about the ground like stars in the sky, and the city was filled with loud wailings of the people all around.

33. The wailing wives were shedding showers of tears with their loud and piteous cries; and the weeping people were heaving their heavy groans with their choked voices, all about the burning furnaces.

34. The plaintive cries of the dependants of the self-cremating ministers, rose as the swell of whistling winds amidst the forest trees.

35. The bodies of great Brāhmans, that were burnt on the piles, sent forth their fatted fumes in the air; which were scattered about by the winds, and overcast the landscape as with a portentous mist.

36. The winds bore aloft and spread far and wide in the open sky, the

stench of the burning fat and flesh of men; which invited flocks of the flying fowls of the air to the feast, and the disk of the sun was hid under the wide extending shadow of the winged tribe.

37. The flame of the burning pile, borne by the winds to the sky, burned as a conflagration on high; and the flying sparks of fire scattered in the air, appeared as falling meteors blazing in the horizon.

38. Here the helpless boys were crying for their ornaments being robbed by atrocious robbers, owing to their want of guardians; and there the citizens were threatened with the loss both of their lives and properties by the dacoits.

39. On one side the people were seen to lament the loss of their relatives (in the destructive fire); on the other were the bands of thieves, lurking and prying unobserved about the houses for plunder and booty.

40. As adverse fate brought on this direful change on the devoted city; its horrified inhabitants remained in mute amazement; as on the last doom of nature.

41. Gavala, the Chandāla prince, whose mind was purified and whose manners were refined in the society of the great men of the palace; witnessed the sad catastrophe of the state, and mourned in himself with a pensive heart.

42. It is all owing to me, said he, that all this woe has befallen on this state; and that time has brought on the untimely dissolution of the doomsday; both on this realm and the royal family and its ministerial officers.

43. What is the good of this miserable life of mine? My death is a blessing to me than living in this wretched state. It is better for the mean and base to die away, than live to be reviled by others.

44. Thus resolved, Gavala prepared a pile for himself, and made an offering of his body in the burning furnace, like the poor moth dropping on fire, without betraying a sigh.

45. As Gavala cast his body (nicknamed as Gavala) amidst the flame, and

was pulling his limbs singed by the fire; their violent motion and his painful emotion, roused the dreaming Gādhi from his reverie amidst the water.

46. Vālmīki said:—As the sage was saying these things, the day departed with the setting sun to its evening devotion; the congregation broke with mutual salutations, for the performance of their evening ablutions, and assembled again with the rising sun after dispersion of the gloom of night.

CHAPTER XLVII.—*Verification of Gādhi's Vision.*

Argument. Gādhi learns from a guest the report of the Keri people, and goes out to inquire into the fact on the spot.

Vasishtha resumed:—Gādhi was soon afterwards relieved from the perturbation of his mind at the delusions of the world; and he was set at rest from his perturbed state, like the disturbed sea after subsidence of its waves.

2. His mind being freed from its painful thoughts, regained its repose after the troublesome dream, had passed away, and he resumed his calmness, as the god Brahmā had his rest, after the labour of his creation was over at the end of the kalpa (the time of his creative will or the duration of creation).

3. He regained his senses slowly, as a man upon waking from his sleep; and as one gains his sobriety after the passing off of his ebriety.

4. He then said to himself, I am the same Gādhi and in the same function (of my sacred ablution in the water). All this is nothing that I had been seeing so long, and this I see as clearly as men see things after dispersion of the shade of night.

5. Remembering himself what he was (*i.e.* coming to himself), he lifted his feet from amidst the water (*i.e.* got out of it); as the lotus-bud lifts its head above the water, after the frost is over in spring.

6. He said again, this is the same water, sky and earth (where I stood before); but what I was just seeing, is quite astonishing to me.

7. What am I and what do I see now, and what was I and had been doing all this time? With these thoughts he remained a long time with his knitted brows and staring eyes.

8. It was my weakness, said he, that showed me this delusion; and knowing it for certain, he came out of the water, as the rising sun appears above the horizon.

9. Then rising on the bank, he said:—Ah! where is that mother and wife of mine, who attended on me at the moment of my death.

10. Or were my parents dead in the ignorant state of my boyhood, like the parent plant of a young shoot, cut off by the sword of death?

11. I am unmarried and know not the form of a wife, and am as ignorant of conjugal love, as a Brāhman is stranger to the pernicious taste of forbidden liquors.

12. I am too far from my country and know none of my friends and relatives; unto whom I shall return and there to die.

13. Therefore all these scenes that I have come to see, are no more than the forms of the fairy land pictured in my fancy.

14. Be it as it may, all this is but delusion and dream, and we are living dead among our friends; it is all magic and delusion, and nothing is true or real herein.

15. Our minds are as wild beasts, roaming furiously in the forest of error; which presents endless scenes of delusion to living beings at large.

16. Reflecting on these delusions in his mind, Gādhi passed some days at his own house amidst the woods.

17. Once on a time he happened to entertain a Brāhman at his house as his guest, who resorted there to take his rest from his travels.

18. He was highly gratified with feasting upon fruits and syrup of flowers, and was as refreshed supplied with sap as the tree which is supplied by the bounteous spring, and shoots forth in its foliage and fruitage in time.

19. They then performed their evening service, and turned their beads, and afterwards took to their beds made of tender leaves and grass.

20. There they began to talk on divine subjects, with which they were conversant; and the words fell from the lips, like the sweets of the vernal season.

21. Then Gādhi asked his guest in the course of their conversation, saying: why is it sir, that you are so thin and lean and appear to lie so very weary.

22. The guest replied:—Hear me sir, relate to you the cause both of my leanness and weariness, and I will tell you the true facts, and not as a travelling teller of tales deals and lies.

23. There is on the surface of this land, and in the woody tracts of the north, the great district of the Kir (Kirgis?), which is far renowned for its richness. (Kir the land of the Gees in Afghanistan).

24. I lived in the city there; and was honoured by its inhabitants, and the gust of my soul and mind were mightily pleased with the variety of dainty food that I used to get there.

25. There it was once related to me by some one in the way of gossip, that a chandāla had once been the king of that country for the space of eight years.

26. I inquired of the village people about the truth of this report, and they all told me with one voice, that a chandāla, had really reigned there for full eight years.

27. But being discovered at last as such, he immolated himself on the burning pile; which was followed by the self-immolation of hundreds of Brāhmans on the funeral pyre.

28. Hearing this news from their mouths, I departed from that district, intending, O Brāhman, to do my penance, by making a pilgrimage to Prayāga (Allahabad, on the doab or confluence of the two sacred streams of Gangā and Jamuna).

29. I made my *chāndrāyana* fast for three days and nights, and had to break my fast only this day. It is for this reason, that have become so very thin and lean, as you find me at present.

30. Vasishtha said:—Gādhi on hearing this, made a hundred inquiries of his guest about the matter, to which he answered everything in verification of the fact.

31. Gādhi was quite surprised at this narration, and passed the night till sunrise in great palpitation of his heart.

32. Waking in the morning, he made his ablution and discharged his matins; then took leave of his guest, and began to reflect in himself with his bewildered understanding.

33. He said to himself, what I saw in my delusion, is ratified as a fact by my Brāhman guest. I am puzzled to think, whether this be a magic, or a fascination of the conjurer Sambara.

34. What I saw about my death amidst my relatives, was undoubtedly a delusion of my mind; but the latter part of my vision (of becoming a Chandāla), is verified by the Brāhman's observance of the penance Chāndrāyana for his having entered the Chandāla city.

35. I must therefore learn fully the particulars of the Chandāla, and proceed immediately to the Bhuta country (Bhutan?) with an undaunted mind.

36. Thus determined, Gādhi rose to visit the distant district, as the sun rises over the horizon to visit all the sides of Sumeru (the Altain chain, at the bottom of which the country of the Kirgis is situated).

37. He travelled onward, and obtained at last the sight of the country he had seen in his dream; as intelligent and wayfaring men, reach to their desired destinations in distant regions.

38. Finding everything, however unattainable it may appear at first, to be attained by perseverance, Gādhī was resolved to make a test of the truth of his delusive dream.

39. He had proceeded from his home, with the swiftness of a current rivulet in the rainy weather; and traversed through many unknown countries, as a cloud passes over distant realms on the back of its airy steed.

40. At last he came to the country of the Bhatas (Bhoteas), a people following their own debased customs; and thought himself to be got amongst a savage people, as a camel is confounded to find itself, fallen in a karanja forest, in quest of thorny thistles. (The camels or cramelas are called kantaka* bhojes*, from their browsing the brambles).

41. There he saw in its vicinity a city, as what he had seen in his delusion; and resembling in every respect the habitation of the Gandharva race.

42. Proceeding onward, he saw at the further end, the locality of the chandālas, resembling the hell-pit of the infernal region. (The out-castes are always located at the filthy outskirts of towns).

43. It was as spacious a place as what he had seen in his vision, and beheld his own likeness in the dream appearing in the figures of the chandālas, as one sees the shape of a Gandharva or ghost, in his dream or delirium.

44. He saw in that place the habitation of chandālas, as what he had seen before in his delusion, and observed with grief and coldness of his mind (the deserted abodes of his fellow Chandālas).

45. He saw his own residence flooded over by rain water grown with sprouts of barley and brambles; his house was left roofless, and his bedstead was almost indiscernible.

46. His hut presented the picture of poverty and wretchedness, and its compound was a scene of ruin and desolation (as if it was laid waste by the hand of oppression and pillage).

47. Gādhī stood long gazing upon the dry white bones of bulls and cows,

buffaloes and horses, which lay strewn over the plains round about his hut; and which he remembered to be the remains of the beasts of his prey and slaughter. (*lit.*:—the bones broken under the teeth and jaws of men and wild beasts).

48. He saw the dry hollow skulls lying on the ground, which had served for his eating and drinking vessels before; and which still lay unmoved on the spot, and were filled with rain water (as if to supply him with drink).

49. He saw strings of the dried entrails of the beasts of his victims, lying like parched plants on the plain, and pining with thirst for the rain-water.

50. Gādhi who was conscious of himself (as Gādhi), the Brāhman looked long at his former house and its environs, resembling the dry and dilapidated skeleton of a human body, lying unburied on the naked land.

51. He stood amazed at what he saw, and then withdrew himself to the adjacent village; as when a traveller repairs to the habitation of the Aryas, from his sojourning in the land of barbarians (Mlech'chas).

52. There he asked some one saying, sir, do you remember anything concerning the former state of yonder village, and the lives of its chandāla inhabitants?

53. I have heard all good people say, that knowing men are conversant with the annals of all places, as they know every spot on a globe in their hand.

54. If you recollect aught of the good old chandāla that, lived retired at yonder spot, and if you remember his adventures, as every one does the past accidents of his own life:—

55. If you are acquainted with the particulars thereabouts, then please to relate them unto me; for it is said there is great spirit in directing a stranger, and in dispelling the doubts of one hanging in suspense.

56. The village people being one by one importuned in this manner by the strange Brāhman; they were as much surprised at his odd request, as

physicians are concerned at the abnormal complaint of a patient.

57. The villagers said:—It is an undeniable truth, O Brāhman! as you say, that there lived a chandāla of hideous shape by name of Katanjala at that place.

58. He was beset by a large family, consisting of his sons, grandsons, friends and servants; and had other relatives and kinsmen besides. His children were as many as the fruits of a mango tree.

59. But cruel fate snatched all his family in course of time, as a conflagration burns down a mountain forest with all its fruits and flowers at once.

60. He then deserted his native land and went over to the city of the Kirs, of which he became the king; and reigned there for the space of twice four years.

61. The citizens coming to know his mean birth afterwards, drove him from there at last; as they remove a noxious and poisonous tree from the garden.

62. Gādhi seeing the people immolating themselves on funeral piles entered into a burning pyre, which he had prepared for himself; and was thus purified with others by the sacred fire *pāvaka*.

63. But tell us, O Brāhman, why you are so curiously inquisitive about the chandāla, and as to whether he was any friend of yours, or you had contracted any friendship with him.

64. Being accosted in this manner, Gādhi made many more inquiries of them concerning the chandāla, and passed a whole month in their several houses on his inquiry.

65. He also told the village people, all that he knew of the chandāla in his dream; and they heard him attentively relating the whole story from first to last.

66. Gādhi being informed of all the particulars regarding the chandāla, both from the hearsay of the people as well as from his personal observations; returned equally ashamed and astonished to his abode, with

the disgraceful reflection of his past vileness, which was stamped like the black spot of the moon upon the tablet of his mind.

CHAPTER XLVIII.—*On the Wondrous Power of Illusion.*

Argument. Devotion of Gādhi after his return, and Vishnu's exhibition of the extraordinary power of delusion to him.

Vasishtha continued:—Gādhi was bewildered in his mind, at all that he heard and observed about the Chandāla and his residence, and felt uneasy to learn more about them.

2. He went back to the place, and observed the abodes that lay scattered upon the plain; as when the lotus-born Brahmā looks over the ruins, made by the great deluge at the end of a kalpa age.

3. He said to himself, those bones lying scattered about the ruined huts in this forest, look like little imps (pisāchas), gathered round the trees standing on the burial ground.

4. These posts and pegs of elephant's tusks, that are fastened to and upon the walls of the ruined houses; look like the craigs of mount Meru, drowned under the waters of the kalpa deluge.

5. Here the Chandāla feasted on his meat food of monkey's flesh, and dressed with the sprouts of young bamboos; and there he caroused on his country grog, in company with his drunken friends.

6. Here he slept in the embrace of his murky spouse, on his bed of the lion's skin; being drunk with the better liquor mixed with the ichor, exuding from the frontal proboscis of the elephant.

7. There was a pack of hounds, tied to the trunk of the withered *Bharaeda* tree, and fed with the rotten flesh of the putrid carcasses.

8. Here I see three earthen vessels covered with the hides of buffaloes, resembling fragments of dark clouds; and which had once contained the

precious pearls falling from the skulls of slain elephants. (The low and poor people, use earthen pots and boiling kettles for boxes and chests).

9. I see the site of the place which I had seen in my dream, and where the Chandāla boys played on the dust, with as much glee and gaiety, as the cuckoos have in flitting on the tufts of mango leaves.

10. I see the place I had seen in my vision, where the boys sang responsive to the tune of their bamboo pipes; and drank the milk of bitches, and adorned themselves with flowers from the funeral grounds.

11. Here the families of the wedding parties, met together to celebrate their marriage festivity; and danced and sang as loudly, as the noise of the dashing waves of the sea.

12. There I find the bamboo cages, still suspended on high; which were laid before, for catching the flying birds of the air; in order to be killed for the food (of their slayers).

13. Vasishtha resumed:—Thus Gādhi remained for a long time on the spot, observing all what he remembered to have seen in his dream; and was lost in wonder, to think on the miraculous disclosure of these things in his dream. (Lit.:—heart-strings palpitated with surprise &c.).

14. He then departed from that place, and travelled through many countries beyond the boundaries of Butan, for a long time.

15. He passed over many rivers and rocks, and through many deserts and forests; until he reached to the snowy mountain, and the habitation of humankind beyond its borders.

16. He then arrived at the city of a great monarch, the towers of which rose as hills upon the earth; and there stopped after his long journey, as when Nārada rests in his heavenly dome, after the fatigue of travelling through the numerous worlds.

17. He beheld in that city all the places answering to the romantic thoughts in his mind, and those as he had seen and enjoyed in his dream, and then asked the citizens in a respectful manner.

18. Good Sirs, said he, do you remember any thing regarding the Chandāla

king that reigned here for sometime, which, if you do, be pleased to relate unto me in its proper order.

19. The citizens replied:—Yes, O Brāhman, there reigned here a Chandāla king for full eight years, and he was elected to its government, by the auspicious elephant of the realm.

20. Being at last discovered to be of so vile a race, he committed his self-immolation on the funeral pyre; and it is now a dozen of years, since the direful event has taken place.

21. In this manner the inquisitive Gādhi continued in his inquiry of every man he met with, and was satisfied to learn the same information from the mouth of every body there.

22. He then beheld the king of that city coming with his body guards and vehicles, and whom he recognized to be no other than the god Vishnu and his attendants as he had seen in his devotion, and were now going out of the city.

23. He saw the sky shadowed by the cloud of dust raised by the feet of the passing procession; and remembered with grief the like state of his pomp under his past kingship.

24. He said to himself, here are the same Kiri damsels with their rosy skins, resembling the petals of lotuses; and those with their bodies blazing as liquid gold, and their cerulean eyes trembling like blue lotuses.

25. The waving of the chowry flappers, flashes with the light of bright moonbeams; and resembles the falling waters of a cascade, and clusters of kāsa flowers.

26. Beautiful maidens, waving the snow white fans in their beauteous hands, resembled the forest plants with pearly flower on their branches.

27. The rows of furious elephants, standing on both sides of the land, are like thick lines of kalpa trees, growing on ridges of the Sumeru mountains.

28. These chieftains resembling the gods Yama, Kubera and Varuna—the

lord of waters, are like the regents of the different quarters of the sky, accompanying Indra—the lord of heaven.

29. These long extending lines of goodly edifices, which are full of a great variety of things, and abounding in all sorts of comforts, resemble a grove of kalpa trees, conferring all the objects of desire.

30. In this royal city of the Kirs, and in the manners of its assembled people, I see exactly the same customs and usages, as those of the kingdom of my past life.

31. Truly this is but a vision in my dream, and appearing as a reality in my waking state; I cannot understand why this delusive magic show is spread out before me.

32. O yes, I am as fast bound by my ignorance, and captivated by my reminiscence, as a captive bird in a net, that has lost all power over itself.

33. O fie! that my silly mind is so deluded by its desires, that it is always wont to mistake the shadow for the substance, of people dwelling on their aerial castles.

34. This extraordinary magic, I ween is shown to me by Vishnu—the holder of the discus, of whom I recollect to have asked the favour of showing Māyā or delusion to me.

35. I will now betake myself to austere devotion in the cavern of a hill, in order to learn the origin and subsistence of delusion (*i.e.* how the deceitful delusion sprang from the truthful God, and whereof it consists).

36. Having long thought in this manner, Gādhi went out of the city, and came to the cavern of mountain; where he rested after all his travels and travail of thought, like a lion tired with his roaming for forage.

37. He remained there for a whole year, living only on the water of the cataract collected in the hollow of his palm; and devoted himself to the worship of Vishnu, the holder of the Sāringi bow.

38. Then the lotus eyed god appeared to him in his watery form, which

was as clear and graceful to sight, as the limpid lake of autumn with the blue lotuses full blown upon it.

39. With this form, the god approached to the hermit's cell in the mountain, and stood over it in the likeness of a transparent watery cloud, resting on the humid atmosphere.

40. The lord spoke to him saying:—Gādhi thou hast fully seen the great spell of my magic (māyā); and known the network or delusion, which is spread by destiny over all the affairs of this world. (*I.e.* man is destined, and to be deluded to think the false scenes of the world as real ones).

41. Thou hast now well understood the nature of delusion, which thou didst desire in thy heart to know, what is it again that thou wantest to know, by these austerities of thine in this mountain cave?

42. Vasishtha said:—Gādhi the best of Brāhmans, seeing Hari addressing him in this manner, honoured him duly with strewing plentiful of flowers at his divine feet.

43. After Gādhi had made his offering of flowers, with due obeisance and turning round the deity; he addressed him with his words, sounding as sweet as notes of the chātaka to the blooming lotus.

44. Gādhi said:—Lord! I have seen the dark delusion, that thou hast shown me in her form of gloominess; I pray thee now to show her unto me in her fair form, as the sun appears after the gloom of night.

45. The mind which is vitiated by the dirt of its desires, views a great many errors, rising before it like false phantoms and visions in a dream; but how is it my lord! that the same visions continue to be seen in the waking state also (or as waking dreams likewise)?

46. It was for a moment only that I thought to have seen some thing as false as a dream, when I stood amidst the waters but how was it, O thou enlightener of the mind, that it became manifest to my outward sense and sight?

47. Why was not the delusion of my birth and death as a Chandāla, which took place long ago, and lately verified by many visible vestiges,

confined in my memory only, as well as other idle creations of the brain, but became palpable to my naked eyes?

48. The lord replied:—Gādhi! it is the nature of delirium as of one's desires, to present many false appearances to view; and to make one believe what he has never seen before, to be present to his external sight, which in reality is a vision of his mind only.

49. There is nothing on the outside of any body as the earth, sea, hills and the sky; they are all contained in the mind as the fruits, flowers and leaves of trees, are born in the seed and grow from its germ.

50. Like fruits and flowers growing out of the seed and its sprout, this earth and all other things are the productions of the mind alone, and not distinct from it in their essences (*i.e.* all sensible perceptions are not reflexions of the inborn ideas of the mind).

51. Know it for certain that this earth and all other things, are situated in the mind and not outside of it; as the fruit, flowers and leaves are all contained in the inside of the seed and not without it.

52. The sight of things present, and the thoughts of the absent past and unseen future, are all but acts of the mind, as the making and unmaking of pots, are both of them the doings of the pot maker.

53. Whatever notions there are in the minds of men from their youth to age are alike to the phantoms of their dream or the deliriums of their ebriety or some (mental) disease.

54. The settled desires of the mind present a thousand appearances before its sight, as the rooted plants on earth, abound with fruits and flowers of various kinds, on the surface of the ground.

55. But the plants being rooted out of the ground, there remains no vestige of a fruit or flower or leaf upon earth: so the desires being driven out of the mind, there is no more any trace of anything left behind them; nor is there any probability of future transmigrations, when the reminiscence of the past is utterly obliterated from the soul.

56. It is no wonder for the shifting stage of the mind, to present you the single scene of the Chandāla, when it has in store, and can with

equal ease show you an infinity of appearances at its pleasure. (The drama of life exhibits but a partial scene at a time).

57. It was the impression (*eidolon*) in thy mind, that made thee think thyself as the Chandāla, in the manner of the many phantoms, that rise before the mind in the delirium of a sickly person.

58. It was the same phrenzy that made thee see the advent of thy Brāhman guest, and entertain him with board and bed; and all thy conversation with him, was no other than the phantasies of thy mind.

59. Then the thoughts of thy departure from home, and arrival at the district of the Bhootas, thy sight of the Bhotias and their villages and habitations, were but aberrations of thy mind.

60. Next thy sight of the ruins of the former abode of Katanjala, and the account that thou didst get of him from the mouths of the people, were all the fumes of thy fancy.

61. Afterwards thy visit to the city of the Kirs, and the tale told thee of the Chandāla's reign by the people, were the excogitations of thy own mind.

62. Thus all that thou didst hear and see, was the network of thy imagination, and what thou dost believe as true is as false as a phantom of thy brain.

63. The mind infatuated by its hopes and desires sees everything before it, how far soever it may be removed from it; as one dreams of objects as present before him, which would take a whole year for him to reach at.

64. There was neither the guest nor the city, nor were there the Bhotias or the Kiris that thou didst see in reality. It was all a day dream, that thou didst see with thy mind's eye.

65. The truth is, that on thy way to the country of the Bhotias at one time, thou didst halt in the cave of this mountain, as a stag rests himself in a forest, after his long wandering.

66. There being tired with the fatigue of thy travel, thou didst fall

into a sound sleep; and dreamt of the Bhotia city and the Chandāla, in thy reverie without seeing anything in reality.

67. It was there and in the same state of thy mind that thou sawest the city of the Kirs; and it was the delusion of thy mind that showed thee those things at the time of thy devotion in the water.

68. In this manner thou dost see many other things, wherever thou goest at any time; as a high flier sees his vagaries on all sides about him. (All worldly sights, are but vagaries of imagination).

69. Rise therefore and remain unshaken in the discharge of thy duties, without being misled by the vagaries of thy mind; because it is practice of one's profession that leads him to success, and not the ideals or his mind. (*I.e.* mind thyself what thou art, and not what thou dost fancy to be).

70. Vasishtha said:—So saying the lotus-naveled Hari, who is worshipped by the saints and sages in all places, went to his abode in the sea, where he was received by the hands of the gods and holy sages, who led him to his residence. (Vishnu is called lotus-naveled [Sanskrit: padmalābhah] on account of Brahma's birth from it, who is thence named the lotus-born [Sanskrit: padmayonī]).

CHAPTER XLIX.—*Gādhi's gaining of True Knowledge.*

Argument. Gādhi gains his knowledge and Liberation from Hari in his Life time.

Vasishtha continued:—Vishnu being gone, Gādhi began to wander again about the Bhotia country, as a cloud continues to move about in the air.

2. Having collected many informations about himself in the life of the chandāla, he betook himself again to the worship of Vishnu in the cave of a mountain.

3. In course of a short time, Hari appeared to him again; as it is his

nature to be pleased with a little devotion, made with sincerity of heart.

4. The god spoke to Gādhi with as much complaisance, as the watery cloud addresses the peacock; and asked him what he wanted again by his repeated devotion.

5. Gādhi replied:—Lord! I have again wandered about the countries of the Bhotas and Kirs for these past six months, and found no discrepancy in the accounts, they gave of me lately from the former ones.

6. Thou hast told me, Lord! all this to be mere delusion, (which prove to be positive facts by the testimony of every body). I know the words of the great, serve to dissipate and not increase the delusion (as it is done by thy words).

7. The Lord said:—It often happens that many things are of simultaneous occurrence at the one and same time; as the *kākatālīya sanyoga* or the synchronous flying of the crow and the falling of the fruit upon him. Thus it was that the idea of the Chandāla was of contemporaneous growth in the minds of all the Bhotas and Kirs as of thyself: as there are many men that are prepossessed with the same opinion with others, however wrong it may be.

8. It was by cause of this, that they corresponded with thy thoughts, and related thy story as thou didst reflect it thyself: because a cogitation or reflection of something cannot be otherwise at the same time (but it must appear to every body alike).

9. It is true that a Chandāla had erected a house at the border of the village, which thou didst see to be now reduced to ruins; but it was an erroneous conception of thine, to think thyself the very man, and to have built the very house. (It was the mistake of thy personality for another, as it often overtakes the minds of many men).

10. Sometimes the same mistake lays hold on many minds, as the multitude is seen to be led astray, by the simultaneous current of the same opinions in many ways.

11. In this manner many men see at once the same dream, as the giddy heads of drunken men, fall equally into the same kind of dizziness at

the same time, of seeing the earth and skies turning and rolling round them.

12. Many boys are seen at once to join in the same sport, and a whole herd of stags is observed to meet together in the same verdant field.

13. Many men are seen simultaneously to pursue the same employment, for the purpose of gaining the like object of their pursuit (as it is seen in the flight and fighting of an army for their safety or victory).

14. It is commonly said, that time is the giver (or producer) and obstructor of the objects of human pursuits as of all other events; but time is as quiescent as the supreme spirit, and it is the desire and exertion of people, that are the causes of their desired effects.

15. Time is a formless void, and is identic with the nature and form of the increate great Lord God himself. It is neither the giver nor taker of anything to or from any one at any time.

16. Time according to its common reckoning by years, kalpas and yuga-ages, is classed among the categories of substance; but time far from being a substance, is the source of all substances.

17. Men of deluded understanding are subject to the errors, arising from the like cause of their fallacy; and it was owing to this false conception, that the Bhota and Kiri people, fell into the very same error. (Like cause means, the same kind of bias or prejudice &c.).

18. Therefore employ thyself to do thy duty, and try to know thy true-self; get rid of the error of thy personality (as so and so), and move about as freely as I do by myself (as a free aerial spirit).

19. Saying this, the lord Vishnu disappeared from his sight; and Gādhi remained in his cave, with great perplexity of his mind.

20. He passed some months on the same hill, and then resumed his devotion to Vishnu with redoubled fervency.

21. He saw his god appearing again to his view, when he bowed down before him, and addressed him as follows:—

22. Gādhi said:—O Lord! I am quite bewildered with the thought of my Chandālship, and my reflection on the delusions of this world.

23. Do thou deign to extricate me from my errors, and employ me to the only act of adoring the Holy one.

24. The lord said:—This world, O Brāhman! is a delusion, like the enchantment of the conjurer Sambara; all things here, are the wondrous productions of imagination, and proceed from forgetfulness of the self.

25. It was your error that made you see many things, in your sleeping and waking dreams.

26. The Kirs were led also to see the same things like thyself, and to mistake those falsities as true, owing to the same error laying hold of all of you at the same time. (As the tricks of a juggler are thought to be true by the observers).

27. Now hear me tell you the truth as it was for your own good; and whereby your error will fade away, like a creeping plant in the chilling month of November.

28. The Chandāla Kātanjaka, whom thou thinkest to be thyself, was a man really existent in the same locality before.

29. Who being bereaved of his family there, went out from that place to wander about in foreign parts; when he became king of the Kiris, and afterwards immersed himself in the fire.

30. This state of Kātanjaka entered into thy mind, when thou hadst been standing amidst the water in thy devotion; and the thoughts of the whole career of the Chandāla, had altogether engrossed thy mind.

31. Things which are seen or thought of once, can hardly escape from the memory; and it sometimes happens that the mind comes to see many things in its imagination, which it has never seen before its eyes.

32. In the manner of a man's vision of a kingdom in his dream, and like the delirium caused by the vitiated humours, of the body; the mind sees many day dreams and deliriums in its waking and healthy states also.

33. The past conduct of Kātanja presented itself to your mind, as the past and future events of the world, are present before the mental vision of an oracle (lit.:—a seer of the three times).

34. That this is I, and these things and those friends are mine; is the mistake of those that are devoid of their self-knowledge; (as thou didst think that Kātanja to be thyself, and his house, goods and relatives to be thine also).

35. But that 'I am all in all' is the belief of the truly wise, which prevents them from falling into such mistakes; and keeps them from the wrong notions of individualities and particularities, from their belief in the generality of all persons and things.

36. This general and oecumenical view of all things, preserves people from the mistaken notions of pleasure and pain; and makes the drowning wretch as buoyant, as the floating gourd or bottle tied to a sinking net.

37. But thou art entangled in the snare of thy desire, and art lost to thy good sense; nor canst thou be at thy perfect ease, as long as thou dost suffer under the symptoms of thy sickness.

38. It is because of thy imperfect knowledge, that thou art incapable to ward off the errors of thy mind; just as it is impossible for a man to protect himself from the rain, without his endeavours to raise a shed or shelter for himself.

39. Thou art easily susceptible of every impression of thy untutored mind, as a small tree is easily over-reached by a tall person.

40. The heart is the nave or axis of the wheel of delusion; if thou canst stop the motion of this central power, there is nothing to disturb thee any more. (self-regret, says the gloss, serves to stop the motion of the heart).

41. Now rise and repair to the sacred bower on this mountain, and there perform your austerities for full ten years with a steady mind; so that thou mayst attain to thy perfect knowledge at the end of this period.

42. So saying, the lotus-eyed god disappeared from that place, as a

flimsy cloud or candle-light or the billow of Jamuna, is put out by a slight gust of the wind.

43. Gādhi then gradually gained his dispassionateness, by means of his discrimination; as the trees fade away for want of moisture, at the end of autumn.

44. Now getting rid of the vagaries of his mind, Gādhi remained to reflect upon and blamed himself, for his fostering the false thoughts of the Chandāla and the like.

45. He then with his heart melting in pity and sorrow for himself, repaired to the Rishya-mukha mount, for the purpose of making his penitence; and he sat there in the manner of a rainy cloud, stopping on the top of a mountain.

46. He relinquished all his desires, and performed his austere devotion (as it was his duty); and at last he attained the knowledge of his self, after the expiration of the tenth year of his penitence.

47. Having obtained his knowledge of himself like the great-souled Brahmā, and getting rid of his fears and sorrows in this world of retribution; he wandered about with the joy of a living liberated being, and with perfect tranquillity of his mind, resembling the serene lustre of the full-moon, revolving in the sphere of the sky.

CHAPTER L.—*Intentions of Rāma.*

Argument. On subjection of the mind and greatness of knowledge; and stoutness of the heart as the cause of all evil.

Vasishtha continued:—Know Rāma, this delusion to be as extensive in its form, as it is inexplicable in its nature; it is fraught with ignorance; it is a spiritual illusion and no sensible deception.

2. Look on the one hand at the erroneous dream of the Brāhman for a couple of hours, and his transformation into the state of Chandāla which

lasted for many years.

3. Observe how the false conception of the Brāhman, appeared as present to his sensible perception; and see how the false thought appeared as true to him, and his true knowledge of him-self vanishing at last into untruth.

4. I say therefore this illusion, to be utterly inexplicable in its nature; and how it leads the unguarded mind, to a great many errors and difficulties and dangers at last.

5. Rāma asked:—How Sir, can we put a stop to the wheel of delusion, which by its rapid rotation, is constantly grinding every part of our body? (Figuratively used for every good quality of the mind. Gloss).

6. Vasishtha said:—Know Rāma, this revolving world is the wheel of delusion, and the human heart is the nave or axis of this great wheel; which by its continual rotation produces all this delusion within its circle.

7. If you can by means of your manly exertion, put a stop to the motion of your heart, as it were by fixing a peg to the loop-hole of the wheel, you stop the rotation of the circle of delusion at once.

8. Again the mind is the nave of the wheel of ignorance; and if you can stop its motion, by binding it fast by the rope of your good sense; you escape the danger of falling into the vortiginous rotation of errors.

9. Rāma, you are well skilled in the art of fighting by hurling the discus, and cannot be ignorant of preventing its motion by stopping it at the central hole.

10. Therefore, O Rāma! be diligent to stop the nave of your mind; and you will be enabled thereby to preserve yourself, both from the revolution of the world and vicissitudes of time.

11. The soul that rejects this counsel, is exposed to interminable misery; while by keeping it always before the sight of the mind, it avoids all difficulties in this world.

12. There is no other medicine for any body, to heal the disease of his

worldliness, save by restraining the mind to its own pivot.

13. Forsake therefore, O Rāma! your acts of holy pilgrimage, and observance of austerity and charity (which are of no avail to the peace of the soul); but keep the mind under your control, for attainment of your supreme felicity.

14. The world is situated in the mind, as the air is confined in a pot; but the mind being restricted to itself, the world is lost to it; as the pot just broken, lets out the air to mix in endless vacuity.

15. You who are for ever confined in the imaginary world of your mind, like a gnat confined in the hollow of a pot; will get your release only by breaking out of this confinement, like the gnat flying into the open air.

16. The way to get rid of the delusions of the mind, is to fix your attention only to the present moment; and not to employ your thoughts about the past and future events. (This will keep your attention close to yourself).

17. You will then arrive to the state of that holy unmindfulness called *nonchalance*, when you cease to pursue at once any of the objects of your desire or imagination.

18. The mind is obscured so long, as it has the mist of its desires and fancies flying over it; as the sky is overcast as long as the watery clouds overspread upon it.

19. As long as the intelligent soul is joined with the faculty of the mind, so long it is subject to its gross desires and thickening train of its fancies; as the sky is filled with bright moon-beams as long as the moon shines in it. (*I.e.* as there is no moon-light without the moon, so there is no fancy without the mind, nor is there any mind which is devoid of its fancies).

20. When the intelligent soul is known without the medium of the mind (*i.e.* when the soul is seen face to face) then the existence of the world, is rooted out from the mind, like trees burnt down to their roots.

21. Intelligence unappertaining to the mind, is called perspicacity (pratyak chetana); which is of a nature unconnected with intellectuality, and freed from the foulness of the fumes of fancy. (*I.e.* quite clear of all mental thought).

22. That is verily the state of truth and of true felicity. It is the true state of spirituality, and a manner of omniscience; having all-sightedness of its own, and seeing all things in itself. It is quite unconnected with any mental operation, and is enlightened by the light of the spirit.

23. Whenever there is the action of the mind, it is invariably accompanied with the train of desires and the sense of pleasure and pain; and the feelings and passions are its concomitants, as the ravens are accompaniments of the burning ground. (The mind is the sensorium of feelings).

24. The minds of the intelligent are not, without their action, but they are aloof of those feelings, by their knowledge of the vanity of earthly things. And though these feelings are contained like plants in the seed vessel of their mind; yet they are not allowed to germinate in its sterile soil.

25. They (the wise), have come to know the unsubstantiality and uncertainty of all worldly things and events, both by their knowledge of the natures of things; and by means of their acquaintance with the sāstras; as also by their association with holy men, and their habitual observance of the practices of a pious and saintly life.

26. They have forcibly withdrawn their minds from ignorance, by their determined exertions to gain the true knowledge of things; and have strenuously applied them to the study of sāstras, and the good conduct of righteous people.

27. But it is the purity of the soul only, that has the sight of the Supreme spirit; as it is the brilliancy of the gem itself, that makes it discernable amidst the waters of the deep, and enables it to be redeemed from darkness. (*I.e.* human soul being a reflexion of the Supreme, lends its light to the vision of the other).

28. As the soul naturally desires to get rid of things, which it has

come to know to be attended with pain to it; so the soul is the sole cause of knowing the Supreme (by its discarding the knowledge of the gross objects, which interposes between it and the Divine; and obstructs the view of the latter).

29. Be therefore freed from your thoughts of all other things, both in your waking and sleeping states, and when you talk to or think of any body, give or receive anything to or from another. Rely and reflect on your consciousness alone, and watch constantly its secret admonitions and intuitions.

30. Whether when you are born or going to die, or do anything or live in this world, be steadily attentive to your conscious self, and you will perceive the clear light of the soul (and have your clairvoyance).

31. Leave off thinking that this is I and that is another, because all are alike before the Lord of all; and give up wishing this for thyself and that for others, for all things belong to God. Rely solely on the one, and that is thy internal consciousness alone.

32. Be of one mind in your present and future states of life, and continue to investigate into its various phases in your own consciousness. (*I.e.* know yourself in all the varying circumstances of your life).

33. In all the changes of your life from boyhood to youth and old age, and amidst all its changing scenes of prosperity and adversity, as also in the states of your waking, dreaming and sound sleep, remain faithful to your consciousness. (*I.e.* never lose the knowledge of your self-identity (as the one and unchanging soul)).

34. Melt down your mind as a metal, and purify it of its dross of the knowledge or impression of external things; break off the snare of your desires and depend on your consciousness of yourself.

35. Get rid of the disease of your desire, of whatever is marked as good or bad for you; and turn your sight from all, which may appear as favourable or unfavourable to you; and rely on your consciousness of pure intelligence. (This is having perfect mastery of yourself).

36. Leave untouched whatever is tangible to the touch, and obtainable to

you by your agency or instrumentality; remain unchanged and unsupported by any thing in the world, and depend only on your own consciousness (as the intangible spirit).

37. Think yourself as sleeping when you are awake, and remain as calm and quiet as you are insensible of any thing; think yourself as all and alone, and as instinct with the Supreme Spirit.

38. Think yourself free from the changing and unchanging states of life (*i.e.* from the states of life and death and of waking and sleep); and though engaged in business, think yourself as disengaged from all concerns.

39. Forsake the feelings of your egoism and nonegoism (as this is mine and that is others); and be undivided from the rest of the world, by thinking yourself as the macrocosm of the cosmos, and support yourself on the adamantine rock of your consciousness, by remaining unshaken at all events.

40. Continue to cut off the meshes of the net of your internal desires, by the agency of your intellect and its helpmate of patience; and be of the profession of belonging to no profession; (of any particular faith or creed or calling).

41. The sweet taste of trusting in the true faith of consciousness, converts even the poison of false faiths to ambrosia: (*i.e.* Belief in soul is the soul of all creeds).

42. It is then only, that the great error of taking the false world for true, prevails over the mind; when it forgets to remember the pure and undivided self-consciousness (and takes the outward forms for true).

43. Again the progress of the great error, of the substantiality of the world, is then put to an end; when the mind relies its trust, in the immaculate and undivided consciousness or intelligence.

44. One who has passed over the great gulf of his desires, and known the true nature of his soul; has his consciousness shining within himself, with the full blaze of the luminous sun.

45. One who knows the nature of his soul, and is settled in the

transcendental bliss of knowing the peerless One; finds the most nectarious food as a poison to him. (*I.e.* the taste of spiritual bliss, is sweeter far than that of the daintiest food).

46. We revere those men, who have known the nature of the soul, and have reached to their spiritual state; and know the rest bearing the name of men, as no better than asses in human shape.

47. Behold the devotees going from hill to hill, and roving like bigbodied elephants, for the performance of their devotions; but they are far below the spiritualist, who sits as high above them as on the top of the mountain.

48. The heavenward sight of consciousness, reaching beyond the limits of all regions to the unseen and invisible God; derives no help from the light of the sun and moon (which can never reach so far, as the highest empyrean).

49. The lights of the luminaries fade away like candle lights, before the sight of consciousness; which sees the great lights of the sun and moon and all, within the compass of its knowledge.

50. He who has known the truth of God, stands highest above the rest of men, by reason of his self-sacrifice, and the greatness of his soul, by means of his practice of *yoga*; and is distinguished from others by the brightness of his person. (The eternal light shines in the body also).

51. Like Him whose effulgence shines forth unto us, in the lustre of the sun, moon, stars, gems and fire, the pre-eminent among men shine among mankind, in their knowledge of what is knowable, and worthy to be known. (The sapient shine with their knowledge, as luminous bodies before us).

52. Those that are ignorant of truth (or the true natures of things), are known to be viler than the asses, and other brute creatures that live upon the land; and are meaner than the mean insects that dwell in the holes beneath the earth. (Knowledge of truth ennobles man-kind, above their fellow-creatures).

53. So long is an embodied being said to be a devil of darkness, as he is ignorant of spiritual knowledge, but no sooner is he acquainted with his soul, and united with his self in his intellection, than he is

recognized as a spiritual being.

54. The unspiritual man is tossed about on earth as a carcass, and is consumed with the fuel of his cares, as a dead body is burnt away by the flames of its funeral fire; but the spiritualist knowing the nature of his soul, is only sensible of his immortality.

55. Spiritualism flies afar from the man, whose heart is hardened in this world; just as the glory of sunshine, is lost under the shadow of the thickening clouds in the sky.

56. Therefore the mind is to be gradually curbed and contracted in itself, by a dislike of all earthly enjoyments; and the knower of his self should try by long practice of abstinence, to desiccate his spirit of its moisture, to the dryness of a faded leaf.

57. The mind is thickened and fattened by consolidating itself with those of others; and staining it with the affections, of wife and those of offspring, relations and friends.

58. The passions and feelings also are often the causes, of the solidity and stolidity of the mind; and these are its egotism and selfishness, gaiety and impurity of thoughts, and its changing tempers and affections. But most of all it is the sense of meity that this is mine, that nourishes it to gross density. (The mind is puffed up with the increase of possessions).

59. The mind is swollen on coming to prosperity, even under the deadly pains of old age and infirmity; as also under the poisonous pangs of penury and miserliness. (Stinginess is a painful pleasure).

60. The mind grows lusty in its expectation of some good in prospect, even under the afflictions of disease and danger. It grows stout with enduring what is intolerable, and doing what ought not to be done.

61. The heart too becomes stout with its affection for others, and also with its desire and gain of riches and jewels; it becomes lusty with its craving after women, and in having whatever is pleasant to it for the moment.

62. The heart like a snake, is big swollen with feeding on false hopes

as air; and by breathing the empty air of passing delights and pleasures. It is pampered by drinking the liquor of fleeting hope, and moves about in the course of its endless expectations.

63. The heart is stanch in its enjoyment of pleasures, however injurious they are in their nature; and though situated inside the body, yet it is subject to pine in disease and uneasiness, under a variety of pains and changes.

64. There grows in the heart of the body, as in the hollow of a tree, a multitude of thoughts like a clump of orchids; and these bearing the budding blossoms of hope and desire, hung down with the fruits and flowers of death and disease.

65. Delay not to lop off the huge trunk of the poisonous tree of avarice, which has risen as high as a hill in the cavity of thy heart, with the sharp saw of thy reason; nor defer to put off the big branch of thy hope, and prune its leaves of desires, without the least delay.

66. The elephantine heart sits with its infuriate eyes, in the solitary recess of the body; and is equally fond of its ease as of its carnal gratification: it longs to look at the lotus bed of the learned, as also to meet a field of sugarcanes composed of fools and dunces.

67. Rāma! you should, like a lion, the monarch of the forest, destroy your elephantine heart which is seated amidst the wilderness of your body, by the sharp saws of your understanding; and break the protruding tusks of its passions, in the same manner as they break down all big bodies.

68. Drive away the crow-like ravenous heart, from within the nest of your bosom. It is fond of frequenting filthy places, as the ravens hover over funeral grounds, and crows squat in dirty spots, and fatten their bodies by feeding on the flesh of all rotten carcasses. It is cunning in its craft and too cruel in its acts. It uses the lips like the bills of the crow only to hurt others, and is one-eyed as the crow, looking only to its own selfish interest; it is black all over its body for its black purposes and deeds.

69. Drive afar your ravenlike heart, sitting heavy on the tree of your soul, intent on its wicked purposes, and grating the ear with its

jarring sound. It flutters on all sides at the scent of putrid bodies, to pollute its nest with foul putrescence of evil intents.

70. Again there is the pernicious hideous demon—avarice, roving at large like a goblin, or lurking in ambush in the dark cavity of the heart, as in a dreary desert. It assumes a hundred forms, and appears in a hundred shapes (in repeated births), pursuing their wonted courses in darkness (without any knowledge of themselves and their right course).

71. Unless and until you drive away this wicked goblin of your heart, from the abode of your intelligent soul (*i.e.* the body) by means of your discrimination and dispassionateness, and your power of *mantras* and *tantras*, you cannot expect to be successful (siddha) in your endeavours. (For perfection [Sanskrit: siddhi] Siddhi).

72. Moreover there is the serpentine mind, hid under the slough of the body; which with its poisonous thoughts, frothing at the mouth as the destructive venom of mankind, is continually breathing in and out as a pair of bellows, and inhaling and exhaling the air as a snake, for the destruction of all other persons.

73. You must subdue, O Rāma, this great serpent of the mind, lying hid in a cell of the cellular *simal* tree of your body, by some mantra formula, pronounced by the Garuda of your intelligence; and thus be free from all fear and danger for ever.

74. Repress, O Rāma! thy vulture-like heart, that bears an ominous figure by its insatiate greediness for dead bodies; it flies about on all sides and being annoyed by the hungry crows and kites, it rests in desolate cemeteries. (The greedy mind dwells on the ruin of others).

75. It ransacks all quarters in quest of its meat of living and dead bodies, and lifts its neck to watch for its prey, when it is sitting silently with patience. The vulturous heart flies afar from its resting tree of the body, and requires to be restrained with diligence from its flight.

76. Again the apish mind is wandering through the woods on all sides, and passing fastly beyond the limits of its natal horizon in search of fruits; it outruns the bounds of its native land and country, and thus being bound to nowhere, he derides at the multitude, that are bound to

their homely toil, and confined in their native clime and soil.

77. The big monkey of the mind that sports on the tree of the body, with its eyes and nose as the flowers of the tree, and having the arms for its boughs, and the fingers for its leaves, ought to be checked for one's success in any thing.

78. The illusion of the mind rises like a cloud with the mists of error, for laying waste the good harvest of spiritual knowledge. It flashes forth lightning from its mouth to burn down every thing and not to give light on the way: its showers are injurious to ripened crops, and it opens the door of desire (to plunge the boat of the body in the whirlpool of the world).

79. Forsake to seek the objects of your desire, which are situated in the airy region of your mind; and exert your energy to drive off the cloud of your mind, in order to obtain the great object of your aim.

80. The mind is as a long rope, that binds mankind to their incessant acts. It is impossible to break or burn its knots in any other way except by means of one's self-knowledge. Its bond of transmigration is painful to all, until they obtain their final emancipation.

81. Break boldly, O Rāma! by the instrumentality of your inappetency the bondage of your mind, that binds fast in infinite number of bodies to the chain of their transmigration; and enjoy your freedom without any fear for evermore.

82. Know avarice as a venomous snake, which destroys its votaries by the poison of its breath, and never yields to the good counsel of any body. It is this serpent that has ruined mankind, by its deceit and by laying in wait for its prey, it emaciates the body to a stick.

83. Avarice which is hid in the body, and lurks unseen in its cells, is as a dark cobra or hydra in its form; it is to be burnt to death by the fire of lukewarmness, for your safety and security from all evil.

84. Now put your heart to rest by the intelligence of your mind, and gird yourself with the armour of purity for your defence; forsake your fickle-mindedness for ever, and remain as a tree uninfested by the apes of passion.

85. Purify both your body and mind with the sanctity of your soul, and be dauntless and quiet by the aid of your intelligence and calm composure of your intellect. Think yourself as lighter and meaner than a straw, and thus enjoy the sweets of this world by going across it to the state of beatitude in this life.

CHAPTER LI.—*Desire of Uddālaka.*

Argument, Uddālaka's struggle for Liberation, amidst all his worldly attachments.

Vasishtha said:—Rely no confidence, O Rāma! in the course of the mind, which is sometimes continuous and sometimes momentary, now even and flat and then sharp and acute, and often as treacherous as the edge of a razor.

2. As it occurs in the course of a long time, that the germ of intelligence comes to sprout forth in the field of the mind; so do you, O Rāma! who are a moralist, grow it by sprinkling the cold water of reason over its tender blades.

3. As long as the body of the plant does not fade away in course of time, nor roll upon the ground as the decayed and dead body of man; so long should you hold it up upon the prop of reason (*i.e.* cultivate your knowledge in your youth).

4. Knowing the truth of my sayings, and pondering on the deep sense of these sayings of mine, you will get a delight in your inmost soul, as the serpent killing peacock, is ravished at the deep roaring of raining clouds.

5. Do you, like the sage Uddālaka, shake off your knowledge of quintuple materiality as the cause of all creation, and accustom yourself to think deeper, and on the prime cause of causes by your patient inquiry and reasoning.

6. Rāma requested:—Tell me sir, in what way the sagely Uddālaka got rid of his thoughts of the quintessential creation, and penetrated deeper into the original cause of all, by the force and process of his reasoning.

7. Vasishtha replied:—Learn Rāma, how the sage Uddālaka of old, rose higher from his investigation of quintuple matter to his inquiry into their cause, and the manner in which that transcendent light dawned upon his mind.

8. It was in some spacious corner of the old mansion of this world, and on the northwest side of this land, a spot of rugged hills and overtopping it as a shed.

9. Among these stood the high hill of Gandhamādana with a table land on it, which was full of camphor arbours, that shed the odours of their flowers and pistils continually on the ground.

10. This spot was frequented by birds of variegated hues, and filled with plants of various kinds. Its banks were beset by wild beasts, and fraught with flowers shining smilingly over the woodland scene.

11. There were the bright swelling gems in some part of it, and the blooming and full blown lotuses on another; some parts of it were veiled by tufts of snow, and crystal streams gliding as glassy mirrors on others.

12. Here on the elevated top a big cliff of this hill, which was studded with sarala trees, and strewn over with flowers up to the heels, and shaded by the cooling umbrage of lofty trees:—

13. There lived the silent sage by name of Uddālaka, a youth of a great mind, and with high sense of his honour. He had not yet attained his maturity, ere he betook himself to the course of his rigorous austerity.

14. On the first development of his intellect, he had the light of reason dawning upon his mind; and he was awakened to noble aims and expectations, instead of arriving at the state of rest and quietude.

15. As he went on in this manner in his course of austerities, religious studies and observance of his holy rites and duties, the genius of right

reason appeared before him, as the new year presents itself before the face of the world.

16. He then began to cogitate in himself in the following manner, sitting aside as he was in his solitude, weary with thoughts and terrified at the ever changing state of the world.

17. What is that best of gains, said he, which being once obtained, there is nothing more to be expected to lead us to our rest, and which being once had, we have no more to do with our transmigrations in this world?

18. When shall I find my permanent rest in that state of holy and transcendent thoughtlessness, and remain above all the rest, as a cloud rests over the top of the Sumeru mountain, or as the polar star stands above the pole without changing its pace.

19. When will my tumultuous desires of worldly aggrandizement, merge in peaceful tranquillity; as the loose, loud and boisterous waves and billows subside in the sea?

20. When will the placid and unstirred composure of my mind, smile in secret within myself, to reflect on the wishes of mankind, that they will do this thing after they have done the other, which leads them interminably in the circuit of their misery.

21. When will my mind be loosened from its noose of desire, and when shall I remain unattached to all, as a dew drop on the lotus-leaf? (It is called *anasanga sango* or intangible connection).

22. When shall I get over the boisterous sea of my fickle desires, by means of the raft of my good understanding?

23. When shall I laugh to scorn, the foolish actions of worldly people, as the silly play of children?

24. When will my mind get rid of its desire and dislike and cease to swing to and fro in the cradle of its option and caprice; and return to its steadiness, as a madman is calmed after the fit of his delirium has passed away?

25. When shall I receive my spiritual and luminous body, and deride the course of the world; and have my internal satisfaction within myself, like the all knowing and all sufficient spirit of Virāt?
26. With internal equanimity and serenity of the soul, and indifference to external objects, when shall I obtain my calm quietness, like the sea after its release from churning?
27. When shall I behold the fixed scene of the world before me, as it is visible in my dream, and keep myself aloof from the same? (as no part of it).
28. When shall I view the inner and outer worlds, in the light of a fixed picture in the sight of my imagination; and when shall I meditate on the whole in the light of an intellectual system?
29. Ah! when shall I have the calmness of my mind and soul, and become a perfectly intellectual being myself; when shall I have that supernatural light in me, which enlightens the internal eye of those that are born blind?
30. When will the sunshine of my meditation, show unto me the pure light of my intellect, whereby I may see the objects at a distance, as I perceive the parts of time in myself.
31. When shall I be freed from my exertion and inertness, towards the objects of my desire and dislike; and when shall I get my self-satisfaction in my state of self-illumination.
32. When will this long and dark night of my ignorance come to its end? It is infested by my faults fluttering as the boding birds of night, and infected with frost withering the lotus of my heart (hrid-padma),
33. When shall I become like a cold clod of stone, in the cavern of a mountain, and have the calm coolness of my mind by an invariable *samādhi*—comatosity.
34. When will the elephant of my pride, which is ever giddy with its greatness, become a prey to the lion of right understanding.
35. When will the little birds of the forest, build their nest of grass

in the braids of hair upon my head; when I remain fixed in my unalterable meditation, in my state of silence and torpidity.

36. And when will the birds of the air rest fearlessly on my bosom, as they do on the tops of fixed rocks, upon finding me sitting transfixed in my meditation, and as immovable as a rock.

37. Ah! when shall I pass over this lake of the world, wherein my desires and passions, are as the weeds and thorny brambles, and obstructing my passage to its borders of felicity.

38. Immersed in these and the like reflections, the twice-born Uddālaka sat in his meditation amidst the forest.

39. But as his apish fickle-mindedness turned towards sensible objects in different ways, he did not obtain the state of habitation which could render him happy.

40. Sometimes his apish mind turned away from leaning to external objects, and pursued with eagerness the realities of the internal world or intellectual verities (known as sātvikas).

41. At others his fickle mind, departed from the intangible things of the inner or intellectual world; and, returned with fondness to outer objects, which are mixed with poison.

42. He often beheld the sunlight of spirituality rising within himself, and as often turned away his mind from that golden prospect, to the sight of gross objects.

43. Leaving the soul in the gloom of internal darkness, the licentious mind flies as fast as a bird, to the objects of sense abroad.

44. Thus turning by turns from the inner to the outer world, and then from this to that again; his mind found its rest in the intermediate space, lying between the light of the one and darkness of the other. (*I.e.* in the twilight of indifference to both).

45. Being thus perplexed in his mind, the meditative Brāhman remained in his exalted cavern, like a lofty tree shaken to and fro by the beating tempest.

46. He continued in his meditation as a man of fixed attention, at the time of an impending danger; and his body shook to and fro, as it was moved forward and backward by the tiny waves splashing on the bank.

47. Thus unsettled in his mind, the sage sauntered about the hill; as the god of day makes his daily round, about the polar mountain in his lonely course.

48. Wandering in this manner, he once observed a cavern, which was beyond the reach of all living beings; and was as quiet and still, as the liberated state of an anchorite.

49. It was not disturbed by the winds, nor frequented by birds and beasts; it was unseen by the gods and Gandharvas, and was as lightsome as the bright concave of heaven.

50. It was covered with heaps of flowers, and was spread over with a coverlet of green and tender grass; and being overlaid by a layer of moonstones, it seemed to have its floor of emerald.

51. It afforded a cool and congenial shade, emblazoned by the mild light of the bright gems in its bosom; and appeared to be the secret haunt of woodland goddesses, that chanced to sport therein.

52. The light of the gems that spread over the ground, was neither too hot nor too cold; but resembled the golden rays of the rising sun in autumn.

53. This cave appeared as a new bride decked with flowers, and holding a wreathed garland in her hand; with her countenance fading under the light of the gemming lamps, and fanned by the soft whistling of winds.

54. It was as the abode of tranquillity, and the resting place of the lord of creation; it was charming by the variety of its blooming blossoms, and was as soft and mild as the cell of the lotus (which is the abode of the lotus-born Brahmā).

CHAPTER LII.—*Ratiocination of Uddālaka*:—

Argument. Uddālaka's Remonstrance with himself, amidst the reveries of his meditation.

Vasistha resumed:—The saintly Uddālaka then entered in that grotto of Gandhamādana mountain, as the sauntering bee enters into the lotus-cell, in the course of its romantic peregrination.

2. It was for the purpose of his intense meditation, that he entered the cave and sat therein; as when the lotus-born creator, had retired to and rested in his seclusion, after termination of his work of creation.
3. There he made a seat for himself, by spreading the unfaded leaves of trees on the floor; as when the god Indra spreads his carpet of the manifold layers of clouds.
4. He then spread over it his carpet of deerskin, as the bedding of stars, is laid over the strata of the blue clouds of heaven.
5. He sat upon it in his meditative mood, with the watchfulness of his mind; as when an empty and light cloud alights on the top of the Rishyasringa mountain. (*I.e.* his mind was as fleet, as a fleeting cloud).
6. He sat firmly in the posture of *padmāsana* like Buddha, with his face turned upwards; his two legs and feet covered his private parts, and his palms and fingers counted the beads of Brahmā.
7. He restrained the fleet deer of his mind, from the desires to which it ran by fits and starts; and then he reflected in the following manner, for having the unaltered steadiness of his mind.
8. O my senseless mind! said he, why is it, that thou art occupied in thy worldly acts to no purpose; when the sensible never engage themselves, to what proves to be their bane afterwards.
9. He who pursues after pleasure, by forsaking his peaceful tranquillity; is as one who quits his grove of mandāra flowers, and enters a forest of poisonous plants. (Thoughts of pleasure poisons the

mind).

10. Thou mayst hide thyself in some cave of the earth, and find a place in the highest abode of Brahmā, then yet thou canst not have thy quiet there, without the quietism of thy spirit.

11. Cease to seek thy objects of thy desire, which are beset by difficulties, and are productive of thy woe and anxiety; fly from these to lay hold on thy chief good, which thou shalt find in thy solitary retirement only.

12. These sundry objects of thy fancy or liking, which are so temporary in their nature; are all for thy misery, and of no real good at any time (either when they are sought for, or enjoyed or lost to thee).

13. Why followest thou like a fool, the hollow sound of some fancied good, which has no substantial in it? It is as the great glee of frogs, at the high sounding of clouds that promise them nothing. (Hence the phrase "megha mandukika", that is, the frogs croaking in vain at the roaring of clouds; answering the English phrases "fishing in the air and milking the ram, or pursuing a shadow &c.").

14. Thou hast been roving all this time with thy froggish heart, in the blind pursuit after thy profit and pleasure; but tell me what great boon has booted thee; in all thy ramblings about the earth.

15. Why dost thou not fix thy mind to that quietism, which promises to give thee something as thy self-sufficiency; and wherein thou mayst find thy rest as the state of thy liberation in thy life time.

16. O my foolish heart! why art thou roused at the sound of some good which reaches unto thy ears, and being led by thy deluded mind, in the direction of that sound; thou fallest a victim to it, as the deer is entrapped in the snare, by being beguiled by the hunter's horn.

17. Beware, O foolish man! to allow the carnal appetite to take possession of thy breast, and lead thee to thy destruction, as the male elephant is caught in the pit, by being beguiled by the artful *koomki* to fall into it. (The female elephant is called *koomki* in elephant-catching).

18. Do not be misled by thy appetite of taste, to cram the bitter gall for sweet; or bite the fatal bait that is laid, to hook the foolish fish to its destruction.

19. Nor let thy fondness for bright and beautiful objects, bewitch thee to thy ruin; as the appearance of a bright light or burning fire, invites the silly moth to its consumption.

20. Let not thy ardour for sweet odour, tempt thee to thy ruin; nor entice thee like the poor bees to the flavour of the liquor, exuding from the frontal proboscis of the elephant, only to be crushed by its trunk.

21. See how the deer, the bee, the moth, the elephant and the fish, are each of them destroyed by their addiction to the gratification of a single sense; and consider the great danger to which the foolish man, is exposed by his desire of satisfying all his refractory senses and organs.

22. O my heart! it is thou thyself, that dost stretch the snare of thy desires for thy own entanglement; as the silk worm weaves its own cell (cocoon) by its saliva, for its own imprisonment.

23. Be cleansed of all thy impure desires, and become as pure and clear as the autumnal cloud (after it has poured out its water in the rains); and when thou art fully purged and are buoyed up as a cloud, you are then free from all bondage.

24. Knowing the course of the world, to be pregnant with the rise and fall of mankind, and to be productive of the pangs of disease and death at the end; you are still addicted to it for your destruction only.

25. But why do I thus upbraid or admonish my heart in vain; it is only by reasoning with the mind that men are enabled to govern their hearts (*i.e.* to repress all their feelings and passions).

26. But as long as gross ignorance continues to reign over the mind, so long is the heart kept in its state of dulness; as the nether earth is covered with mist and frost, as long as the upper skies are shrouded by the raining clouds.

27. But no sooner is the mind cleared of its ignorance, than the heart also becomes lighter (and cleared of its feeling); as the disappearance of the rainy clouds disperses the frost covering the nether earth.

28. As the heart becomes lighter and purer by means of the mind's act of reasoning; so I ween its desires to grow weaker and thinner, like the light and fleeting clouds of autumn.

29. Admonition to the unrighteous proves as fruitless, as the blowing of winds against the falling rain. (*I.e.* counsel to the wicked is as vain, as a blast of wind to drive the pouring rain).

30. I shall therefore try to rid myself of this false and vacant ignorance; as it is the admonition of the *sāstras*, to get rid of ignorance by all means.

31. I find myself to be the inextinguishable lamp of intellect, and without my egoism or any desire in myself; and have no relation with the false ignorance, which is the root of egoism.

32. That this is I and that is another, is the false suggestion of our delusive ignorance; which, like an epidemic disease, presents us with such fallacies for our destruction.

33. It is impossible for the slender and finite mind to comprehend the nature of the infinite soul; as it is not possible for an elephant to be contained in a nut shell. (Lit.: in the crust of a *bilva* or bel fruit).

34. I cannot follow the dictate of my heart, which is a wide and deep cave, containing the desires causing all our misery.

35. What is this delusive ignorance, which, like the error of injudicious lads, creates the blunder of viewing the self-existent one, in the different lights of I, thou, he and other personalities.

36. I analysed my body at each atom from the head to foot, but failed to find what we call the "I" in any part of it, and what makes my personality. (It is the body, mind and soul taken together, that makes a person).

37. That which is the "I am" fills the whole universe, and is the only one in all the three worlds; it is the unknowable consciousness, omnipresent and yet apart from all.

38. Its magnitude is not to be known, nor has it any appellation of its own; it is neither the one nor the other, nor an immensity nor minuteness (but is greater than the greatest, and minuter than the minutest).[21]

[21] [Sanskrit: anoraniyān, mahatī mahīyān]. Sruti.

39. It is unknowable by the light of the Vedas, and its ignorance which is the cause of misery is to be destroyed by the light of reason.

40. This is the flesh of my body and this its blood! these are the bones and this the whole body; these are my breaths, but where is that I or ego situated?

41. Its pulsation is the effect of the vital breath or wind, and its sensation is the action of the heart; there are also decay and death concomitant of the body; but where is its "I" situated in it?

42. The flesh is one thing and the blood another, and the bones are different from them; but tell me, my heart, where is the "I" said to exist?

43. These are the organs of smelling and this the tongue; this is skin and these my ears; these are the eyes and this the touch—*twac*; but what is that called the soul and where is it situated?

44. I am none of the elements of the body, nor the mind nor its desire; but the pure intellectual soul, and a manifestation of the divine intellect.

45. That I am everywhere, and yet nothing whatever that is anywhere, is the only knowledge of the true reality that we can have, and there is no other way to it (*i.e.*, of coming to know the same.)[22]

[22] [Sanskrit: nānvapantha hitīyakamanāya]. Sruti.

46. I have been long deceived by my deceitful ignorance, and am misled

from the right path; as the young of a beast is carried away by a fierce tiger to the woods.

47. It is now by my good fortune that I have come to detect this thievish ignorance; nor shall I trust any more this robber of truth.

48. I am above the reach of affliction, and have no concern with misery, nor has it anything to do with me. This union of mine with these is as temporary, as that of a cloud with a mountain.

49. Being subject to my egoism, I say I speak, I know, I stay, I go, &c.; but on looking at the soul, I lose my egoism in the universal soul.

50. I verily believe my eyes, and other parts of my body, to belong to myself; but if they be as something beside myself, then let them remain or perish with the body, with which I have no concern.

51. Fie for shame! What is this word I, and who was its first inventor? This is no other than a slip slop and a namby pamby of some demoniac child of earth. (*I.e.*, it is an earth-born word and unknown in heaven).

52. O! for this great length of time, that I have been groveling in this dusty den; and roving at large like a stray deer, on a sterile rock without any grass or verdure.

53. If we let our eyes to dry into the true nature of things, we are at a loss to find the true meaning of the word I, which is the cause of all our woe on earth. (*I.e.*, ignorance of ourselves is the cause of our woe, and the obliteration of our personalities obviates all our miseries).

54. If you want to feel your in being by the sense of touch, then tell me how you find what you call I, beside its being a ghost of your own imagination.

55. You set your I on your tongue, and utter it as an object of that organ, while you really relish no taste whatever of that empty word, which you so often give utterance to.

56. You often hear that word ringing in your ears, though you feel it to

be an empty sound as air, and cannot account whence this rootless word had its rise.

57. Our sense of smelling, which brings the fragrance of objects to the inner soul, conveys no scent of this word into our brain.

58. It is as the mirage, and a false idea of something we know not what; and what can it be otherwise than an error, of which we have no idea or sense whatever?

59. I see my will also is not always the cause of my actions, because I find my eyes and the other organs of sense are employed in their respective functions, without the direction of my volition.

60. But the difference between our bodily and wilful acts is this, that the actions of the body done without the will of the mind are unattended with feeling of pain or pleasure unto us. (Therefore let all thy actions be spontaneous and indifferent in their nature, if thou shalt be free from pain or pleasure).

61. Hence let thy organs of sense perform their several actions, without your will of the same; and you will by this means evade all the pleasure and pain (of your success and disappointment).

62. It is in vain that you blend your will with your actions, (which are done of themselves by means of the body and mind); while the act of your will is attended with a grief similar to that of children, upon the breaking of the dolls of their handy work in play. (*I.e.*, boys make toys in play, but cry at last to see them broken).

63. Your desires and their productions are the facsimiles of your minds, and not different from them; just as the waves are composed of the same water from which they rise. Such is the case with the acts of will.

64. It is your own will that guides your hand to construct a prison for your confinement; as the silly silkworm is confined in the pod of its own making.

65. It is owing to your desires that you are exposed to the perils of death and disease, as it is the dim sightedness of the traveller over the mountainous spots that hurls him headlong into the deep cavern

below.

66. It is your desire only, that is the chief cause of your being attached to one another in one place; as the thread passing through the holes of pearls, ties them together in a long string round the neck. (Every desire is a connecting link between man and man).

67. What is this desire, but the creation of your false imagination, for whatever you think to be good for yourself; (though it may not be so in reality); and no sooner you cease to take a fancy for anything, than your desire for it is cut off as by a knife.

68. This desire—the creature of your imagination—is the cause of all your errors and your ruin also; as the breath of air is the cause both of the burning and extinction of lamps and lightening the fiery furnaces.

69. Now therefore, O my heart! that art the source and spring of thy senses, do thou join with all thy sensibility, to look into the nature of thy unreality, and feel in thyself the state of thy utter annihilation—*nirvāna* at the end,

70. Give up after all thy sense of egoism with thy desire of worldliness, which are interminable endemics to thee in this life. Put on the amulet of the abandonment of thy desires and earthliness, and resign thyself to thy God to be free from all fears on earth.

CHAPTER LIII.—*The Rational Rapture of Uddālaka:*

Argument. Description of the Soul unsullied by its desires and egoism, and the Difference subsisting between the body and mind.

Uddālaka continued:—The intellect is an unthinkable substance: it extends to the limits of endless space, and is minuter than the minutest atom. It is quite aloof of all things, and inaccessible to the reach of desires, &c.

2. It is inaccessible by the mind, understanding, egoism and the gross senses; but our empty desires are as wide extended, as the shadowy forms of big and formidable demons.

3. From all my reasonings and repeated cogitations, I perceive an intelligence within myself, and I feel to be the stainless Intellect.

4. This body of mine which is of this world, and is the depository of my false and evil thoughts, may last or be lost without any gain or loss to me, since I am the untainted intellect.

5. The Intellect is free from birth and death, because there is nothing perishable in the nature of the all pervasive intellect: what then means the death of a living being, and how and by whom can it be put to death?

6. What means the life and death of the intellect, which is the soul and life of all existence: what else can we expect of the intellect, when it is extended through and gives life to all?

7. Life and death belong to the optative and imaginative powers of the mind, and do not appertain to the pure soul; (which is never perturbed by volition or imagination).

8. That which has the sense of its egoism has also the knowledge of its existence and inexistence (and that is the mind); but the soul which is devoid of its egoism can have no sense of its birth or death (since it is always existent of itself).

9. Egoism is a fallacy and production of ignorance, and the mind is no other than a appearance as the water in a mirage; the visible objects are all gross bodies; what then is that thing to which the term ego is applied.

10. The body is composed of flesh and blood, and the mind is considered as a nullity of itself; the heart and the members are all dull objects, what then is it that contains the ego?

11. The organs of sense are all employed in their respective functions for supporting the body; and all external bodies remain as mere bodies; what then is it to which you apply the term ego?

12. The properties of things continue as properties, and the substances always remain as substances; the entity of Brahma is quite calm and quiet, what then is the ego among them?

13. There is only one Being which is all pervading and subsisting in all bodies; it exists at all times and is immensity in itself. It is only the Supreme Spirit that is the intelligent soul of all.

14. Now tell me which of these is the ego, what is it and what its form; what is its genus and what are its attributes; what is its appearance and of what ingredients it is composed? What am I and what shall I take it to be, and what reject as not itself?

15. Hence there is nothing here, which may be called the ego either as an entity or nonentity; and there is nothing anywhere, to which the ego may bear any relation or any resemblance whatever.

16. Therefore egoism being a perfect non-entity, it has no relation to anything at all; and this irrelation of it with all things being proved, its fiction as a duality (beside the unity of God), goes to nothing whatever.

17. Thus every thing in the world being full of the spirit of God, I am no other than that reality, and it is in vain that I think myself as otherwise, and sorrow for it.

18. All things being situated in one pure and omnipresent spirit; whence is it that the meaningless word ego could take its rise?

19. So there is no reality of any object whatever, except that of the supreme and all-pervading spirit of God; it is therefore useless for us to inquire about our relation with anything which has no reality in itself.

20. The senses are connected with the organs of sense, and the mind is conversant with the mental operations; but the intellect is unconnected with the body, and bears no relation with any body in any manner.

21. As there is no relation between stones and iron nails, so the body, the senses, the mind and the intellect bear no relation with one another, though they are found to reside together in the same person.

22. The great error of the unreal ego having once obtained its footing among mankind, it has put the world to an uproar with the expressions of mine and thine, as that this is mine and that is thine, and that other is another's and the like.

23. It is want of the light of reason that has given rise to the meaningless and marvellous expression of egoism; which is made to vanish under the light of reason, as ice is dissolved under heat of solar light.

24. That there is nothing in existence, except the spirit of God is my firm belief, and this makes me believe the whole universe, as a manifestation of the great Brahmā himself.

25. The error of egoism presents itself before us in as vivid and variety of colours as the various hues which tinge the face of the sky; it is better to obliterate it at once from the mind, than retain any trace of it behind (as I am this child, youth, old man, &c.).

26. I have altogether got rid of the error of my egoism, and now recline with my tranquil soul in the universal spirit of God, as the autumnal cloud rests in the infinite vacuum of the sky.

27. Our accompaniment with the idea of egoism is productive only of our misconduct and misery, by producing the great variety of our acts of selfishness.

28. Egoism hath taken a deep root in the moist soil of our hearts, and sprouts forth in the field of our bodies with the germs of innumerable evils.

29. Here is death closely following the course of life, and there is a new life hereafter awaiting upon our death; now there is a state of being distinct from its privation or not being, and again there is reverse of it in our transmigration, to our great annoyance only.

30. This I have gained, and this I will gain, are the thoughts that constantly employ the minds of men; and the desire of a new gain is incessantly kindled in the minds of the senseless, as the ceaseless flame of the sun-stone is increased in summer heat.

31. That this I want and this must have are thoughts ever attendant on egoism; and the dull-headed pursue dull material objects with as much ardour, as the heavy clouds hasten to halt on high-headed hills.

32. Decay of egoism withers away the tree of worldliness, which then ceases to germinate in the manner of a plant on sterile rocks. (Or as seeds cast on sandy sounds).

33. Your desires are as black serpents creeping in the hole of your heart; but skulking their heads, at the sight of the snake-eater Garuda of reason.

34. The unreal world gives rise to the error of appearing as real; as the unreal I and thou (or ego and nonego) seem to be realities, though they are caused by mere pulsations of the unreal mind.

35. This world rises at first without a cause and to no cause, how then call it a reality which is sprung from and to no cause at all. (The visible world is produced by, and continues with our error which, is no cause in reality).

36. As a pot made of earth long before, continues in the same state at all times, so the body which has long ago come to existence, still continues and will continue the same. (The body being made of earth, remains in and returns to the earth again).

37. The beginning and end of billows is mere water and moisture, and the intermediate part only presents a figure to view; so the beginning and end of bodies is mere earth and water, and the intermediate state is one of bustle and commotion.

38. It is the ignorant only that trust in this temporary and fluctuating state of the body; which, like the billow, is hastening to subside, in its original liquid and quiet state.

39. What reliance is there in any body, which makes a figure in the middle, and is an unreality both in its prior and latter states.

40. So the heart also is as quiet as the intellect, both at first and in the end; and remains immersed in itself, both when it exists in the body

or not. What then if it heaves for a little while in the midst? (*i.e.*, the palpitation of the heart between its prior and latter states of inaction).

41. As it comes to pass in our dreams, and in our deluded sights, of marvellous things; and as it happens in the giddiness of ebriety, and in our journeying in boats:—

42. And as it turns out in cases of our vitiated humours, and delusion of senses, and also in cases of extreme joy and grief, and under some defect of the mind or body:—

43. That some objects come to sight, and others disappear from it; and that some appear to be smaller or larger than they are and others to be moving; so do all these objects of our vision, appear and disappear from our sight in the course of time.

44. O my heart! all thy conduct is of the same nature, at the different times, of thy joy and grief; that it makes the long of short and the short of long; as the short space of a single night, becomes as tedious to separated lovers as an age; and an age of joyous affluence as short as a moment.

45. Or it is my long habit of thinking that makes the untruth appear as truth to me; and like the mirage of the desert, our mirage of life, presents its falsehoods as realities unto us.

46. All things that we see in the phenomenal world are unrealities in their nature; and as the mind comes to know the nothingness of things, it feels in itself its nothingness also.

47. As the mind becomes impressed with certainty, of the unsubstantiality of external objects; its desire of worldly enjoyments fade away, like the fading verdure of autumn.

48. When the mind comes to see the pure soul by means of its intellectual light, it gets itself ridden of its temporal exertions; and being thereby freed from its passions and affections, it rests with its calm composure in itself.

49. And the heart attains its perfect purity, when, by compressing its

members of sensational organs, it casts itself into the flame of the supreme soul, where all its dross is burnt away.

50. As the hero boldly faces his death, with the thought of his ascending to heaven, by fighting bravely in battle, so the mind conquers all impediments by casting off all its worldly desires and attachments.

51. The mind is the enemy of the body, and so is the latter an enemy of the former (because the growth of the one puts down the vigour of the other); but they both die away without the half of each other, and for want of desire which supports them both.

52. Owing to their mutual hostilities, and their passions and affections towards each other, it is better to eradicate and destroy both of them, for our attainment of supreme bliss. (As the control of the body and mind leads to temporal happiness, so the utter extinction of both, is the means to spiritual bliss).

53. The existence of either of these (*i.e.* of the body or mind) after death is as incapable of heavenly felicity, as it is for an aerial fairy to fare on earth. (*I.e.*, neither the body nor mind survives one's death, as it is believed by many; and even if it does, its gross nature would not permit it to enjoy the pure spiritual felicity of heaven).

54. When these things (the body and mind), that are naturally repugnant and opposed to one another, meet together in any place or person, there is a continued clashing of their mutual mischiefs, like the crashing of conflicting arms.

55. The base man that has a liking for this world of conflicts is like one left to burn in a conflagration of showering flames.

56. The mind stout with its avaricious desires loads the body with labour, and feeds upon its precious life, as a ghost-*yaksha* preys upon the body of a boy.

57. The body being harassed and oppressed with toil, attempts to stop and stay the mind; as an impious son intends to kill his father, when he finds him to stand an open foe to his life. (It is lawful to kill an enemy of one's life for self-defence). [Sanskrit: unclear]

58. There is no one who of his nature is a foe or friend to another; but becomes a friend to one that is friendly to him, and a foe to him that deals inimically unto him.

[Sanskrit: 2 lines of verse, illegible]

59. The body being put to pain attempts to kill the mind; and the mind is ever intent to make the body the receptacle of its afflictions. (The intimate connection of the body and mind causes them to participate in one another's pains).

60. What good then can possibly accrue to us from the union of the body and mind, which are repugnant to one another, and which of their own nature can never be reconciled together.

61. The mind being weakened, the body has no pain to undergo; wherefore the body is always striving to weaken the mind.

62. The body, whether it is alive or dead, is subjected to all sorts of evils by its hostile mind, unless it is brought under the subjection of reason. (*I.e.* the unreasonable mind is an enemy of the body).

63. When both the body and mind become stout and strong, they join together to break all bonds, as the lake and rainwater join together to overflow on the banks.

64. Though both of them are troublesome to us in their different natures, yet their union to one end is beneficial to us, as the co-operation of fire and water is for the purpose of cooking.

65. When the weak mind is wasted and worn out, the body also becomes weakened and languid; but the mind being full, the body is flushed like a flourishing arbor, shooting forth with verdure.

66. The body pines away with its weakened desires, and at the weakness of the mind; but the mind never grows weak at the weakness of the body; therefore the mind requires to be curbed and weakened by all means.

67. I must therefore cut down the weed wood of my mind, with the trees of my desires and the plants of my thirstiness; and, having reclaimed thereby a large tract of land, rove about at my pleasure.

68. After my egoism is lost, and the net of my desires is removed, my mind will regain its calm and clearness, like the sky after dispersion of the clouds at the end of the rainy weather.

69. It is of no matter to me whether this body of mine, which is a congeries of my humours, and a great enemy of mine, should waste away or last, after the dissolution of my mind.

70. That for which this body of mine craves its enjoyments is not mine, nor do I belong to it; what is the good therefore of bodily pleasure to me? (When I have to leave this body and that pleasure also for ever).

71. It is certain that I am not myself the body, nor is the body mine in any way; just as a corpse with all its parts entire, is no body at all. (The personality of man, belongs to his mind and not to his person).

72. Therefore I am something beside this body of mine, and that is everlasting and never setting in its glory; it is by means of this that I have that light in me, whereby I perceive the luminous sun in the sky.

73. I am neither ignorant of myself, nor subject to misery, nor am I the dull unintelligent body, which is subject to misery. My body may last or not, I am beyond all bodily accidents.

74. Where there is the soul or self, there is neither the mind, nor senses nor desire of any kind; as the vile Pamaras never reside in the contiguity of princes. (*Mahibhretas* mean mountains also).

75. I have attained to that state in which I have surpassed all things; and it is the state of my solity, my extinction, my indivisibility, and my want of desires.

76. I am now loosened from the bonds of my mind, body and the senses, as the oil which is extracted from the seeds of sesamum, and separated from the sediments.

77. I walk about freely in this state of my transcendentalism, and my mind which is disjoined from the bonds of the body considers its members as its dependent instruments and accompaniments.

78. I find myself to be now situated in a state of transparency and buoyancy, of self-contentment and intelligence, and of true reality; I feel my full joy and calmness, and preserve my reservedness in speech.

79. I find my fulness and magnanimity, my comeliness and evenness of temper; I see the unity of all things, and feel my fearlessness and want of duality, choice and option.

80. I find these qualities to be ever attendant on me. They are constant and faithful, easy and graceful and always propitious to me; and my unshaken attachment to them has made them as heartily beloved consorts to me.

81. I find myself as all and in all, at all times and in every manner; and yet I am devoid of all desire for or dislike to any one, and am equally unconcerned with whatever is pleasant or unpleasant, agreeable or disagreeable to me.

82. Removed from the cloud of error and melancholy, and released from dubitation and duplicity in my thoughts, I peregrinate myself as a flimsy cloud, in the cooling atmosphere of the autumnal sky.

END OF THE SECOND 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).