



Yoga Vasishtha Maharamayana

Volume 4, part 1-2

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THE
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MAHARAMAYANA

OF

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By

VIHARI-LALA MITRA

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YOGA VASISHTHA.

UTTARÁDHA

OR THE LATTER HALF OR SUPPLEMENT

TO THE

NIRVÁNA PRAKARANA.

CHAPTER I.

ON UNINTENTIONAL ACTS AND ACTIONS.

Argument:—The manner how the liberated should conduct themselves in life, with renunciation of their egoism and selfish desires.

Rāma rejoined:—The renunciation of the notion of one's personality or egoism in his own person, being attended by its attendant evil of inertness and inactivity (lit. want of acts), it naturally brings on a premature decay and decline, and the eventual falling off of the body in a short time: how then is it possible sir, for an indifferent person of this kind, to practice his actions and discharge the active duties of life (as you preached in your last lecture)?.

2. Vasishtha replied:—It is possible Rāma, for the living person to resign his false ideas and not for one that is dead and gone (because the life of a man is independent of his notions; while the notions are dependant on his life). Hear me now to expound this truth, and it will greatly please your ears: (lit. it will be an ornament to your ears).

3. The idea of one's egoism (or his personality in own person), is said to be an idealism by idealists; but it is the conception of the signification of the word air or vacuity (which is the essence of the Deity), that is represented as the repudiation of that erroneous notion.

4. The idealists represent the sense of all substances, as a creation of the imagination, while it is the idea of a pure vacuum, which they say to be the resignation of this erroneous conception. (The vacuistic Vasishtha treats here in length of the nullity of all substances, and the eternity of all pervading vacuum, and establishes the doctrine of the nothingness of the world and its God).

5. The idea of any thing in the world as something in reality, is said to be mere imaginary by the best and wisest of men; but the belief of

all things as an empty nothing, displaces the error of thought from the mind. Since all things are reduced to and return to nothing, it is this alone which is the ever lasting something. (*Ullum est nullum, et nullum est ullum*).

6. Know thy remembrance of anything, is thy imagination of it only, and its forgetfulness alone is good for thee; therefore try to blot out all thy former impressions from thy mind, as if they were never impressed on it.

7. Efface from thy mind the memory of all thou hast felt or unfelt (*i.e.* fancied), and remain silent and secluded like a block after thy forgetfulness of all things whatsoever.

8. Continue in the practice of thy continuous actions, with an utter oblivion of the past (no need of the assistance of thy memory of the past, in the discharge of thy present duties); because thy habit of activity is enough to conduct thee through all the actions of thy life, as it is the habit of a half-sleeping baby to move its limbs (without its consciousness of the movements). (Such is the force of habit, says the maxim *Abhyastopapatti*—habit is second nature).

9. It requires no design or desire on the part of an actor to act his part, whereto he is led by the tenor of his prior propensities (of past lives); as a potter's wheel is propelled by the pristine momentum, without requiring the application of continued force for its whirling motion. So O sinless Rāma! mind our actions to be under the direction of our previous impressions, and not under the exertion of our present efforts.

10. Hence inappetency has become the congenial tendency of your mind, without its inclination to the gratification of its appetites. The leanings of men to particular pursuits, are directed by the current of their previous propensities. The predisposition of the mind, is said to be the cause of the formation of the character and fortune of a man in his present state, (which is otherwise said to be the result of his predestination) which runs as a stream in wonted course, and carries all men as straws floating along with its tide.

11. I am proclaiming it with a loud voice and lifted arms, and yet no body will hearken unto me when I say that, want of desire is our supreme

bliss and summum bonum, and yet why is it that none would perceive it as such?

12. O the wondrous power of illusion! that it makes men to slight their reason, and throw away the richest jewel of their mind, from the chest of their breast wherein it is deposited.

13. The best way to inappetence, is the ignoring and abnegation of the phenomenals which I want you to do; and know that your disavowal of all is of the greatest boon to you, as you will be best able to perceive in yourself.

14. Sitting silent with calm content, will lead you to that blissful state, before which your possession of an empire will seem insignificant, and rather serving to increase your desire for more. (The adage says:—No one has got over the ocean of his ambition, neither an Alexander nor a Caesar).

15. As the feet of a traveller are in continued motion, until he reaches to his destination; so are the body and mind of the avaricious in continual agitation, unless his inappetence would give him respite from his incessant action.

16. Forget and forsake your expectation of fruition of the result of your actions, and allow yourself to be carried onward by the current of your fortune, and without taking anything to thy mind; as a sleeping man is insensibly carried on by his dreams.

17. Stir yourself to action as it occurs to you, and without any purpose or desire of yours in it, and without your feeling any pain or pleasure therein; let the current of the business conduct you onward, as the current of a stream carries down a straw in its course.

18. Take to thy heart no pleasure or pain, in the discharge of the work in which thou art employed; but remain insensible of both like a wooden machine which works for others. (Because, says the commentary, it is the dull head of people only, that are elated or dejected in the good or bad turns of the affairs of life).

19. Remain insensible of pleasure or pain, in thy body and mind and all the organs of senses; like the sapless trees and plants in winter, when

they bear their bare trunks without the sensitiveness of their parts.

20. Let the sun of thy good understanding, suck up the sensibility of thy six external senses, as the solar rays dry up the moisture of winter plants; and continue to work with the members of thy body, as an engine is set to work. (Work as a brute with thy bodily powers or as a machine with its mechanical forces; but keep thy inner mind aloof from thy outer drudgery).

21. Restrain thy intellectual pleasures from their inclination to sensual gratifications, and retain thy spiritual joy in thyself, for the support of thy life; as the ground retains the roots of trees in it very carefully in winter for their growth in the season of spring.

22. It is the same whether you continually gratify or not the cravings of your senses, they will continue insatiate notwithstanding all your supplies, and the vanities of the world will profit you nothing.

23. If you move about continually like a running stream, or as the continuous shaking of the water in an aerostatic or hydraulic engine, and be free from every desire and craving of your mind, you are then said to advance towards your endless felicity (so the adage is:—All desire is painful, and its want is perfect freedom).

24. Know this as a transcendent truth, and capable of preventing all your future transmigrations in this world, that you become accustomed to the free agency of all your actions, without being dragged to them by your desires.

25. Pursue your business as it occurs to you, without any desire or purpose of your own towards its object; but continue to turn about your calling, as the potter's wheel revolves round its fulcrum.

26. Neither have in view the object of your action, nor the reward of your action; but know it to be equally alike whether you refrain from action, or do it without your desire of fruition.

27. But what is the use of much verbosity, when it can be expressed in short and in a few words, that the desire of fruition is the bondage of your soul, and your relinquishment of it is fraught with your perfect freedom.

28. There is no business whatever for us in this world, that must be done or abandoned by us at any time or place; every thing is good that comes from the good God, therefore sit you quiet with your cold indifference as before the occurrence of any event.

29. Think thy works as no works, and take thy abstinence from action for thy greatest work, but remain as quiet in your mind in both your action and inaction, as the Divine Intellect is in ecstasies amidst the thick of its action.

30. Know the unconsciousness of all things to be the true trance-yoga, and requiring the entire suppression of the mental operations. Remain wholly intent on the Supreme spirit, until thou art one and the same with it.

31. Being identified with that tranquil and subtile spirit, and divested of the sense of dualism or existence of anything else; nobody can sorrow for ought, when he is himself absorbed in his thought, in the endless and pure essence of God.

32. Let no desire rise in thy indifferent mind, like a tender germ sprouting in the sterile desert soil; nor allow a wish to grow in thee, like a slender blade shooting in the bosom of a barren rock.

33. The unconscious and insensible saint, derives no good or evil by his doing or undoing of any deed or duty in his living state, nor in his next life. (Duties are not binding on the holy and devout sages and saints).

34. There is no sense of duty nor that of its dereliction neither, in the minds of the saintly Yogis, who always view the equality of all things and acts; and never consider their deeds as their own doings, nor think themselves as the agents of their own actions.

35. The consciousness of egoism and the sense of meitiety of selfishness, will never release a man from the miseries of life; it is his unconsciousness of these, that can only save him from all sorrow, wherefore it lies in the option of every body, to choose for him either of these as he may best like.

36. There is no other ego or meity excepting that of the one self-existent and omniform Deity; and besides the essence of this transcendent being, it is hard to account anything of the multifarious things that appear to be otherwise than Himself.

37. The visible world that appears so vividly to our sight, is no more than the manifestation of the One Divine Essence in many, like the transformation of gold in the multiform shapes of jewels; but seeing the continual decay and disappearance of the phenomenals, we ignore their separate existence. We confess the sole existence of the One that lasts after all and for ever.

CHAPTER II.

BURNING OF THE *seeds of Action* FOR PREVENTION OF THEIR VEGETATION.

Argument:—Concerning the seeds *and fruits* of action, and the mode of their extirpation by the root.

Vasishtha continued:—Think not of unity or duality, but remain quite calm and quiet in thy spirit and as cold hearted as the dank mud and mire, as the worlds are still with unstirred spirit of the divinity working in them. (This is a lesson of incessant work without any stir and bustle).

2. The mind with its understanding and egoism and all its thoughts, are full of the divine spirit in its diversified forms (*vivarta-rupa*); and time and its motion and all sound, force and action, together with all modes of existence, are but manifestations of the Divine Essence.

3. The Divine Spirit, being of the form of gelatinous mud (or plastic nature), all things with their forms and colours, and the mind and all its functions also, upon its own mould of endless shapes and types beyond the comprehension of men.

4. It is the Divine Essence which forms its own substance as upon a

mould of clay, the patterns and forms and the shapes of all things, together with the measurements of space and time and the position of all the quarters and regions of the earth and heavens; so all things existent or inexistent, are the produce and privation of the formative mud and mould of the Divine Spirit.

5. Do you remain indifferent about the essence of your egoism and selfishness, which is no other than that of the Supreme Spirit; and live unconcerned with everything, like a dumb insect in the bosom of stone. (This is the Vajra-Kita, which perforates the sālagram stone in the river Gandak in Bihar). (The dumbness of silent munis was occasioned by their inability to speak with certainty anything regarding the abstruse spiritual subjects).

6. Rāma asked:—Sir, if the false knowledge of egoism and selfishness, be wanting in the wise and God knowing man, then how comes it, that the dereliction and renunciation of his duties, will entail any guilt or evil upon him, and his full observance of them, is attended with any degree of merit or reward? (This is the main question of the necessity of the observance of duteous and pious acts by the wise, which is after so long mooted by Rāma, in continuation of the last subject under discussion).

7. Vasishtha replied:—I will ask you also one question, O sinless Rāma! and you should answer it soon, if you understand well what is rightly meant by the term duty and that of activity.

8. Tell me what is the root of action and how far it extends, and whether it is destructible at last or not, and how it is totally destroyed at the end.

9. Rāma replied:—Why sir, whatever is destructible must come to be destroyed at last, by means of the act of rooting it out at once, and not by the process of lopping the branches or cutting off the tree.

10. The acts of merit and demerit are both to be destroyed, together with their results of good and evil; and this is done by eradicating and extirpating them altogether.

11. Hear me tell you, sir, about the roots of our deeds, by the rooting out of which the trees of our actions are wholly extirpated, and are

never to vegetate or grow forth any more.

12. I ween sir, the body of ours to be the tree of our action, and has grown out in the great garden of this world, and is girt with twining creepers of various kinds. (*i.e.* The members of the body).

13. Our past acts are the seeds of this tree, and our weal and woe are the fruits with which it is fraught; it is verdant with the verdure of youth for a while, and it smiles with its white blossoms of the grey hairs and the pale complexion of old age.

14. Destructive death lurks about this tree of the body every moment, as the light-legged monkey lights upon trees to break them down; it is engulfed in the womb of sleep, as the tree is overwhelmed under the mists of winter, and the flitting dreams are as the falling leaves of trees.

15. Old age is the autumn of life, and the decaying wishes are as the withered leaves of trees, and the wife and members of the family, are as thick as grass in the wilderness of the world.

16. The ruddy palms and soles of the hands and feet, and the other reddish parts of the body (as the tongue and lips), resemble the reddening leaves of this tree; which are continually moving in the air, with the marks of slender lines upon them.

17. The little reddish fingers with their flesh and bones, and covered by the thin skin and moving in the air, are as the tender shoots of the tree of the human body.

18. The soft and shining nails, which are set in rows with their rounded forms and sharpened ends, are like the moon-bright buds of flowers with their painted heads.

19. This tree of the body is the growth of the ripened seed of the past acts of men; and the organs of action are the knotty and crooked roots of this tree.

20. These organs of action are supported by the bony members of the body, and nourished by the sap of human food; they are fostered by our desires, resembling the pith and blood of the body.

21. Again the organs of sense supply those of action with their power of movement, or else the body with the lightness of all its members from head to foot, would not be actuated to action without the sensation of their motion. (Hence a dead or sleeping man having no sensation in him, has not the use or action of his limbs).

22. Though the five organs of sense, grow apart and at great distances from one another, like so many branches of this tree of the body; they are yet actuated by the desire of the heart, which supplies them with their sap.

23. The mind is the great trunk of this tree, which comprehends the three worlds in it, and is swollen with the sap which it derives from them through its five fold organs of sense; as the stem of a tree thrive with the juice it draws by the cellular fibres of its roots.

24. The living soul is the root of the mind, and having the intellect ingrained, it is always busy with its thoughts, which have the same intellect for their root; but the root of all these is the One Great Cause of all.

25. The intellect has the great Brahma, which has no cause of itself; and which having no designation or termination of it, is truth from the purity of its essence.

26. The consciousness of ourselves in our egoism, is the root of all our actions; and the internal thought of our personal entity is the root of our energy, and gives the impulse to all our actions. (Therefore as long as one has the knowledge of his personality, he is prone to action, and without it, every body is utterly inert).

27. It is our percipience, O Sage, which is said to be the source and root of our actions and whenever there is this principle in the mind, it causes the body to grow in the form of the big *Sirsapatra*. (It is the intellect which is both the living soul as well as its percipience).

28. When this percipience otherwise called consciousness (of the soul), is accompanied with the thoughts (of egoism and personality in the mind), it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

29. So also when the intellect is accompanied with its power of intellection, it becomes the source and seed of action; or else it is as calm and quiet as it is the nature of the Supreme soul. (The self-perception and pure intelligence, are attributes of the Divine soul, and not productive of action; but these in company with the operations of the mind, become the causes of the activity of both).

30. Therefore the knowledge of one's personality in his own person, is the cause of his action, and this causality of action, as I have said herein, is quite in conformity with your teachings to me.

31. Vasishtha said:—Thus Rāma, action in the discreet being based on the knowledge of one's personality; it is no way possible to avoid our activity, as long as the mind is situated in the body, and has the knowledge of its personality.

32. Whoever thinks of anything, sees the same both within as well as without himself; and whether it is in reality or not, yet the mind is possessed with chimera of it.

33. Again whoever thinks of nothing, verily escapes from the error of mistaking a chimera for reality; but whether the reality is a falsity, or the falsity of anything is a sober reality, is what we are not going to discuss about at present.

34. It is this thinking principle, which presents the shadow of something within us, and passes under the various designations of will or desire, the mind and its purpose likewise.

35. The mind resides in the bodies of both rational as well as irrational beings, and in both their waking and sleeping states; it is impossible therefore, to get rid of it by any body at any time.

36. It is neither the silence nor inactivity of a living body, that amounts to its refraining from action, so long as the mind is busy with its thoughts; but it is only the unmindfulness of the signification of the word action, that amounts to one's forbearance from acts.

37. It is the freedom of one's volition or choice either to do or not to do anything that is meant to make one's action or otherwise; therefore

by avoiding your option in the doing of an act you avoid it altogether; otherwise there is no other means of avoiding the responsibility of the agent for his own acts; (except that they were done under the sense of compulsion and not of free choice. Gloss).

38. Nobody is deemed as the doer of an act, who does not do it by his deliberate choice; and the knowledge of the unreality of the world, leads to the ignoring of all action also. (If nothing is real, then our actions are unreal also).

39. The ignoring of the existence of the world, is what makes the renunciation of it; and the renunciation of all associations and connections, is tantamount to one's liberation from them. The knowledge of the knowable One, comprehends in it the knowledge of all that is to be known. (Because the One is all, and all existence is comprised in that only knowable One).

40. There being no such thing as production, there is no knowledge of anything whatever that is produced; abandon therefore your eagerness to know the knowable forms (of things), and have the knowledge of the only invisible One.

41. But there is no knowing whatever of the nature and actions of the quiescent spirit of Brahma, its action is its intellection only, which evolves itself in the form of an infinite vacuum (showing the shapes of all things as in a mirror).

42. "That utter insensibility is liberation," is well known to the learned as the teaching of the Veda; hence no one is exempted from action, as long as he lives with his sensible body.

43. Those who regard action as their duty, are never released from their subjection to the root (principle) of action; and this root is the consciousness of the concupiscent mind of its own actions. (The desire is the motive of actions, and the consciousness of one's deeds and doings, is the bondage of the soul. Or else a working man is liberated, provided he is devoid of desire and unmindful of his actions).

44. It is impossible, O Rāma, to destroy this bodiless consciousness, without the weapon of a good understanding; it lies so very deep in the mind, that it continually nourishes the roots of action.

45. When by our great effort, we can nourish the seed of conscience, why then we should not be able to destroy the keen conscience by the same weapon that is effort.

46. In the same manner, we can destroy also the tree of the world with its roots and branches.

47. That One is only existent, which has no sensation and is no other than of the form of an endless vacuum; it is that unintelligible vacuous form and pure intelligence itself, which is the pith and substance of all existence.

CHAPTER III.

DISAPPEARANCE OF THE PHENOMENALS.

Argument:—Admonition for ignoring the visibles, and the means of attaining the insensibility and inactivity of the wise.

Rāma said:—Tell me, O Sage, how it may be possible to convert our knowledge to ignorance, since it is impossible to make a nothing of something, as also to make anything out of a nothing.

2. Vasishtha replied:—Verily a nothing or unreality, cannot be something in reality; nor a real something can become an unreal nothing; but in any case where both of these (*viz.*; reality as well as unreality of a thing) are possible, there the cognition and incognition of something, are both of them equally palpable of themselves. (This is termed a *Chātushkotika Sunsaya* or quadruplicate apprehension of something, consisting, of the reality or unreality of a thing, and the certainty or uncertainty of its knowledge).

3. The two senses of the word knowledge (*i.e.* its affirmative and negative senses) are apparent in the instance of "a rope appearing as a snake": here the knowledge of the rope is certain, but that of the snake is a mistake or error. And so in the case of a mirage presenting

the appearance of water. (Here the things snake and water prove to be nothing, and their knowledge as such, is converted to error or want of knowledge).

4. It is better therefore to have no knowledge of these false appearances, whose knowledge tends to our misery only; wherefore know the true reality alone, and never think of the unreal appearance. (Do not think the visibles either as real or unreal, but know the deathless spirit that lies hid under them).

5. The conception of the sense of sensible perceptions, is the cause of woe of all living beings; therefore it is better to root out the sense of the perceptible from the mind, and rely in the knowledge of the underlying universal soul only. (Taking the particulars in the sense of individual souls, is the cause of misery only).

6. Leaving aside the knowledge of parts, and the sense of your perception of all sensible objects, know the whole as one infinite soul, in which you have your rest and *nirvāna* extinction.

7. Destroy all your acts of merit and demerit, by the force of your discrimination; and your knowledge of the evanescence of your deeds, aided by your knowledge of truth, will cause the consummation of Yoga (Siddhi).

8. By rooting out the reminiscence of your acts, you put a stop to their results and your course in the world; and if you succeed to gain the object of your search (*i.e.* your spiritual knowledge), by means of your reason, you have no more any need of your action.

9. The divine intellect, like the Bel fruit, forms within itself its pith and seeds (of future worlds), which lie hid in it, and never burst out of its bosom. (So all things are contained in divine mind).

10. As a thing contained in its container, is not separate from the containing receptacle, so all things that lie in the womb of space, are included in the infinite space of the universal soul (or the divine mind) which encompasses the endless vacuity in it.

11. And as the property of fluidity, is never distinct from the nature of liquids; so the thoughts (of all created things), are never apart

from the thinking principle of the Divine mind. (The words *Chittam* and *Chittwam*, and their meanings of the thought and mind, appertain to their common root the chit or intellect with which they are alike in sound and sense).

12. Again as fluidity is the inseparable property of water, and light is that of fire; so the thoughts and thinking, inhere intrinsically in the nature of the Divine Intellect, and not as its separable qualities.

13. Intellection is the action of the intellect, and its privation gives rise to the chimeras of error in the mind; there is no other cause of error, nor does it last unless it rises in absence of reason.

14. Intellection is the action of the intellect, as fluctuation is that of the wind; and it is by means of their respective actions, that we have our perceptions of them. But when the soul ceases from action, then both of these (*viz*: our intellection and perceptions) are at an utter stop within and without us. (*i.e.* The soul is the prime mover of our inward and outward senses).

15. The body is the field and scope of our actions, and our egoism spreads itself over the world; but our insensibility and want of egoism, tend to put away the world from us as want of force puts down the breeze.

16. Insensibility of the body and mind, renders the intelligent soul, as dull as a stone; therefore root out the world from thy mind, as a boar uproots a plant with its tusk (by means of your insensibility of it, and the full sense of God alone in thee).

17. In this way only, O Rāma, you can get rid of the seed vessel of action in your mind; and there is no other means of enjoying the lasting peace of your soul besides this.

18. After the germinating seed of action is removed from the mind, the wise man loses the sight of all temporal objects, in his full view of the holy light of God.

19. The holy saints never seek to have, nor dare to avoid or leave any employment of their own choice or will; (but they do whatever comes in their way, knowing it as the will of God and must be done). They are therefore said to be of truly saintly souls and minds, who are strangers

to the preference or rejection of anything (lit., to the acceptance or avoidance of a thing).

20. Wise men sit silent where they sit and live as they live, with their hearts and minds as vacant as the vacuous sky; they take what they get, and do what is destined to them as they are unconscious of doing them. (The vacant mind without any care or thought, is like a clear mirror of the untainted seat of the Holy God).

21. As sediments are swept away by the current of the stream, so the saintly and meek minded men are moved to action by a power not their own; they act with their organs of action with as much unconcern, as babes have the movements of their bodies, in their half-sleeping state.

22. As the sweetest things appear unsavoury to those, that are satiate and sated with them; so do the delights of the world, seem disgusting to them, that are delighted with divine joy in themselves; and with which they are so enrapt in their rapture, as to become unconscious of what is passing in and about them like insane people.

23. The unconsciousness of one's acts, makes the abandonment of his action, and this is perfected when a person is in full possession of his understanding (or else the unconsciousness of a dead man of his former acts, does not amount to his abandonment of action). It matters not whether a man does ought or naught, with his unsubstantial or insensible organs of action. (It is external consciousness that makes the action, and not the external doing of it, with the insensible organs of the body; because the mental impressions make the action and not its forgetfulness in the mind).

24. An action done without a desire, is an act of unconsciousness; and they are not recognized as our actions, which have no traces of them in our minds. (Hence all involuntary acts and those of insanity, are reckoned as no doings of their doer).

25. An act which is not remembered, and which is forgotten as if it were buried in oblivion, is as no act of its doer; and this oblivion is equal to the abandonment of action.

26. He who pretends to have abandoned all action, without abandoning (or effacing) them from his mind, is said to be a hypocrite, and is devoured

by the monster of his hypocrisy: (of this nature are the false *fakirs*, who pretend to have renounced the world).

27. They who have rooted out the prejudice of actions from their lives, and betaken themselves to the rest and refuge of inaction, are freed from the expectation of reward of whatever they do, as also from the fear of any evil for what they avoid to perform.

28. They who have extirpated the seeds of action, with their roots and germs, from the ground of their minds, have always an undisturbed tranquillity to rest upon, and which is attended with a serene delight to those that have made habitude their habit.

29. The meek are slightly moved in their bodies and minds, by the current of business in which they have fallen; but the reckless are carried onward whirling in the torrent, like drunken sots reclining on the ground, or as anything moved by a machine (or as the machines of an engine).

30. Those who are seated in any stage of yoga, and are graced with the calmness of liberation, appear as cheerful as men in a play house, who are half asleep and half-awake over the act in this great theatre of the world.

31. That is said to be wholly extirpated, which is drawn out by its roots, or else it is like the destroying of a tree by lopping its branches which will grow again, unless it is uprooted from the ground.

32. So the tree of acts (the ceremonial code), though lopped off of its branches (of particular rites and ceremonies), will thrive again if it is left to remain, without uprooting it by the ritual (of *achāras*).

33. It is enough for your abandonment of acts, to remain unconscious of your performance of them; and the other recipes for the same (as given before) will come to you of themselves.

34. Whoever adopts any other method of getting rid of his actions, besides those prescribed herein; his attempts of their abandonment are as null and void, as his striking the air, (in order to divide it). (Outward abandonment of anything is nothing, unless it is done so from the mind).

35. It is the rational abandonment of a thing, that makes its true relinquishment, and whatever is done unwillfully, is like a fried grain or seed, that never vegetates nor brings forth its fruit. (The rational renouncement of a thing, is said in the Veda, to mean its resignation to God, to whom belongs every thing in the world, and is lent to man for his temporary use only. And fruitless actions are those that are done unwillingly, and are not productive of future births for our misery only).

36. But the act that is done with the will and bodily exertion, becomes productive with the moisture of desire; but all other efforts of the body without the will, are entirely fruitless to their actor.

37. After one has got rid of his action, and freed himself from further desire; he becomes liberated for life (Jivan-mukta), whether he may dwell at home or in the woods, and live in poverty or affluence.

38. The contented soul is as solitary at home, as in the midst of the farthest forest; but the discontented mind find the solitary forest, to be as thickly thronged with vexations as the circle of a family house.

39. The quiet and calmly composed spirit, finds the lonely woodland, where a human being is never to be seen even in a dream, to be as lovely to it as the bosom of a family dwelling.

40. The wise man who has lost the sight of the visibles, and of the endless particulars abounding in this forest of the world, beholds on every side the silent and motionless sphere of heaven spread all around him.

41. The thoughtless ignorant, whose insatiate ambition grasps the whole universe in his heart, rolls over the surface of the earth and all its boisterous seas with as much glee as upon a bed of flowers.

42. All these cities and towns, which are so tumultuous with the endless of men, appear to the ignorant and moneyless man as a garden of flowers; where he picks up his worthless penny with as much delight as holy men cull the fragrant blossoms to make their offerings to holy shrines.

43. The wide earth with all her cities and towns, and distant districts

and countries, which are so full of mutual strife and broil, appear to the soiled soul of the gross-headed and greedy, as if they are reflected in their fair forms in the mirror of their minds; or painted in their bright colours upon the canvas of their hearts. (Worldly men are so infatuated with the world, that they take side of things for fair and bright).

CHAPTER IV.

ANNIHILATION OF EGOISM.

Argument:—Egoism is shown as the root of worldliness and its extirpation by spiritual knowledge.

Vasishtha continued:—The abandonment of the world (which is otherwise termed as liberation—*moksha*), is effected only upon subsidence of one's egoism and knowledge of the visibles in the conscious soul; in the manner of the extinction of a lamp for want of oil. (The knowledge of the phenomenal is the root of illusion, and it is the removal of this that is called the abandonment of the world, and the cause of liberation).

2. It is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it; and the subjective soul, which is without the reflexion of the visible world, and the objective-self, is immortal and indestructible.

3. After the knowledge of the self and this and that with that of mine and thine, becomes extinct like an extinguished lamp, there remains only the intelligent and subjective-soul by itself alone (and it is this state of the soul that is called its extinction—*nirvāna* and its liberation or *moksha*).

4. But he whose knowledge of himself and others, and of mine and thine and his and theirs, has not yet subsided in his subjectivity, has neither the intelligence nor tranquillity nor abandonment nor extinction of himself. (It is opposite of the preceding).

5. After extinction of one's egoism and meism, there remains the sole and tranquil and intelligent soul, beside which there is nothing else in existence.

6. The egoistic part of the soul being weakened by the power of true knowledge, every thing in the world wastes away and dwindles into insignificance; and though nothing is lost in reality, yet every thing is buried in and with the extinction of the self. (So the Hindi adage:—*Ápduba* to *jagduba*—the self being lost, all things are lost with it).

7. The knowledge of the ego is lost under that of the non-ego, without any delay or difficulty; and it being so easy to effect it, there is no need of resorting to the arduous methods for removal of the same. (It being easy to ignore the silver in a shell, it is useless to test it in the fire).

8. The thoughts of *ego* and *non-ego*, are but false conceits of the mind; and the mind being as void as the clear sky, there is no solid foundation for this error.

9. No error has its vagary anywhere, unless it moves upon the basis of ignorance, it grows upon misjudgment, and vanishes at the light of reason and right judgment.

10. Know all existence to be the Intellect only; which is extended as an unreal vacuity; therefore sit silent in the empty space of the Intellect, wherein all things are extinct as nothing. (The reality of the Divine Mind, containing the ideal world which appears as a reality).

11. Whenever the idea of ego comes to occur in the mind, it should be put down immediately by its negative idea of the *non-ego* or that I am nothing.

12. Let the conviction of the *non-ego* supplant that of the *ego*, as a meaningless term, or as untrue as empty air, or a flower of the aerial arbour; and being fixed as an arrow in the bow-string of holy meditation, strive to hit at the mark of the Divine Essence.

13. Know always your ideas of *ego* & *tu*—I and thou, to be as unreal

as empty air; and being freed from the false idea of every other thing, get over quickly across the delusive ocean of the world.

14. Say how is it possible for that senseless and beastly man, to attain to the highest state of divine perfection, who is unable to overcome his natural prejudice of egoism.

15. He who has been able by his good understanding, the sixfold beastly appetites of his nature; is capable of receiving the knowledge of great truths; and no other asinine man in human shape.

16. He who has weakened and overcome the inborn feelings of his mind, becomes the receptacle of all virtue and knowledge, and is called a man in its proper sense of the word.

17. Whatever dangers may threaten you on rocks and hills and upon the sea, you may escape from the same by thinking that they cannot injure your inward soul, though they may hurt the flesh.

18. Knowing that your egoism is nothing in reality, except your false conception of it, why then do you allow yourself to be deluded by it, like the ignorant who are misled by their phrenzy?

19. There is nothing (*no ego*) here, that is known to us in its reality; all our knowledge is erroneous as that of an ornament in gold (and springs from the general custom of calling it so), so is our knowledge of the *ego* which we know not what, and may be lost by our forgetfulness of it. (So the different names and shapes of golden ornaments being forgotten, we see the substance of gold only common in all of them).

20. Try to dislodge the thoughts that rise in your mind, in the manner of the incessant vibrations in the air, by thinking that you are not the *ego*, nor has your *ego* any foundation at all.

21. The man who has not overcome his egotism, and its concomitants of covetousness, pride and delusion, doth in vain attend to these lectures which are useless to him.

22. The sense of egoism and tuism which abides in thee, is no other than the stir of the Supreme spirit, which stirs alike in all as motion

impels the winds.

23. The uncreated world which appears as in act of creation, is inherent and apparent in the Supreme soul, and notwithstanding all its defects and frailty, it is fair by being situated therein. (Because a thing however bad, appears beautiful by its position with the good).

24. The Supreme soul neither rises nor sets at any time; nor is there anything else besides that One, whether existent or inexistent. (All real and potential entities are contained in the mind of God).

25. All this is transcendental in the transcendent spirit of God, and everything is perfect in his perfection. All things are quiet in his tranquillity, and whatever is, is good by the goodness of the Great God.

26. All things are extinct in the unextinguished spirit of God, they are quiet in his quiescence, and all good in his goodness; this extinction in the inextinct or ever existent soul of God, is no annihilation of any; it is understood as the sky, but is not the sky itself.

27. Men may bear the strokes of weapons and suffer under the pain of diseases; and yet how is it that no body can tolerate the thought of his unegoism or extinction.

28. The word *ego* is the ever growing germ of the significance of everything in the world (*i.e.* our selfishness gives growth to our need and want of all things for our use); and that (egoism or selfishness) being rooted out of the mind, this world also is uprooted from it. (*i.e.* Think neither of thyself or anything in the world as thine but of the Lord, and be exempt from thy cares of both).

29. The meaningless word *ego*, like empty vapour or smoke, has the property of soiling the mirror of the soul, which resumes its brightness after removal of the mist.

30. The significance of the word, I or *ego*, is as force or fluctuation in the calm and quiet atmosphere; and this force being still, the soul resumes its serenity, as that of the unseen and imperceptible and one eternal and infinite air. (Here is Vasishtha's vacuism again).

31. The significance of the word *ego*, produces the shadow of external

objects in the mind; and that being lost, there ensues that serenity and tranquillity of the soul, which are the attributes of the unknowable, infinite and eternal God.

32. After the cloudy shadow of the sense of the word *ego*, is removed from the atmosphere of mind; there appears the clear firmament of transcendent truth, shining with serene brightness throughout its infinite sphere.

33. After the essence of the soul is purged of its dross, and there appears no alloy or base metal in it; it shines with its bright lustre as that of pure gold, when it is purified from its mixture with copper or other.

34. As an insignificant term (*nirabhidhārtha*), bears no accepted sense (*vypadesārtha*); so the unintelligible word *ego* bearing no definite sense of any particular person, is equal to the *non-ego* or impersonal entity of Brahma.

35. It is Brahma only that resides in the word *ego* (*i.e.* the word *ego* is applicable to God alone).

36. The meaning of the word *ego*, which contains the seed of world in it, is rendered abortive by our ceasing to think of it. Then what is the good of using the words I and thou, that serve only to bind our souls to this world. (Forget yourselves, to be free from bondage).

37. The essence is the pure and felicitous spirit, which is afterwards soiled under the appellation of *ego*, which rises out of that pure essence, as a pot is produced from the clay; but the substance is forgot under the form, as the gold is forgotten under that of the ornament.

38. It is this seed of *ego*, from which the visible plant of creation takes its rise; and produces the countless worlds as its fruits, which grow to fade and fall away.

39. The meaning of the word *ego*, contains in it like the minute seed of a long pepper, the wonderful productions of nature, consisting of the earth and sea, the hills and rivers, and forms and colours of things, with their various natures and actions.

40. The heaven and earth, the air and space, the hills and rivers on all sides, are as the fragrance of the full blown flower of the *Ego*.

41. The *Ego* in its widest sense, stretches out to the verge of creation, and contains all the worlds under it, as the wide spread daylight comprehends all objects and their action under it.

42. As the early daylight brings to view the forms and shapes and colours of things; so it is our egoism (which is but another name for ignorance) that presents the false appearance of the world to our visual sight.

43. When egoism like a particle of dirty oil falls into the pellucid water of Brahma; it spreads over its surface in the form of globules, resembling the orbs of worlds floating in the air.

44. Egoism sees at a single glance the myriads of worlds spread before its visual sight; as the blinking eye observes at a twinkling thousands of specks scattered before its sight.

45. Egoism (selfishness) being extended too far, perceives the furthest worlds lying stretched before its sight; but the unegotistic or unselfish soul, like a sleeping man doth not perceive the nearest object, as our eyes do not see the pupils lying within them.

46. It is only upon the total extinction of our egoistic feelings, by the force of unflinching reasoning; that we can get rid of the mirage of the world.

47. It is by our constant reflection upon our consciousness only, that it becomes possible for us to the great object of our consummation—*Siddhi*; and the attainment of the perfection of our souls; we have nothing more to desire or grieve at nor any fear of falling into error.

48. It is possible by your own endeavour, and without the help of any person or thing, to attain to thy perfection; and therefore I see no better means for you to this than the thought of your unegoism.

49. Now Rāma, this is the abstract of the whole doctrine, that you forget your *ego* and *tu*, and extend the sphere of our soul all over

the universe, and behold them all in yourself. Remain quite calm and quiet and without any sorrow, and exempt from all acts and pursuits of the frail and false world, and think the soul as one whole and not a part of the universe. (*Samashti* and not *Vyashta*.)

CHAPTER V.

NARRATIVE OF A VIDYÁDHARA AND HIS QUERIES.

Argument.—Vasishtha relates the tale spoken to him by Bhusunda, and efficacy of divine knowledge in dispassionate souls and not in ungoverned minds.

Vasishtha continued:—The sensible man who employs himself in his inquiry after truth, after controlling his nature, and restraining his organs of sense from their objects, becomes successful in them at last.

2. But the man of perverted understanding, that has no command over his own nature, finds it as impossible for him to gain any good or better state, as it is in vain to expect to obtain any oil from pressing the sands.

3. A little instruction even is as impressive in the pure mind, as a drop of oil sticks to the clean linen; but no education has any effect on the hard heart of fools, as the most brilliant pearl makes no impression in the gritty glass mirror. (It casts but a shadow which never lasts).

4. I will here cite an instance to this purport, from an old anecdote related to me by the aged Bhusunda in bygone days; when I was living with him on the top of Sumeru mountain. (This proves the longevity of the Aryans in the ancient homestead beyond the Altaian chain).

5. I had once in times of old, mooted this question among other things to the time worn Bhusunda, when he was dwelling in his solitary retreat in one of the caves of Meru, saying:—

6. O long living seer, do you remember to have ever seen, any such person of infatuated understanding, who was unconscious of himself and ignorant of his own soul? (The *mugdha* or infatuated is explained as one of ungoverned mind and senses and employed in vain labour and toil).

7. Bhusunda replied:—Yes, there lived a Vidyādhara of old, on the top of the mountain on the horizon; who was greatly distressed with incessant toil, and yet anxious for his longevity (by performance of his devotion for prolongation of life).

8. He betook himself to austerities of various kinds, and to the observance of abstinence, self-restraint and vows of various forms; and obtained thereby an undecaying life, which lasted for many ages of four kalpas of four yugas each.

9. At the end of the fourth kalpa he came to his sense, and his percipience burst forth on a sudden in his mind, as the emeralds glare out of ground in the distant country (of Burmah); at the roaring of clouds. (Emeralds are called vaiduryas below from their production in the vidura or distant land of Burmah; where there are many ruby mines also; but vaiduryas are the sky coloured sapphire or lapis lazuli; and often called as emeralds).

10. He then reflected in himself saying:—What stability can I have in this world, where all beings are seen to come repeatedly into existence, to decay with age, and at last to die and dwindle away into nothing? I am ashamed to live in this state of things and under such a course of nature.

11. With these reflections he came to me, quite disgusted in his spirit at the frailties of the world, and distasteful of baneful vanities; and then proposed to me his query regarding the city with its eighteen compartments. (*i.e.* The body with its ten organs, five vital airs, the mind, soul, and body).

12. He advanced before me, and bowed down profoundly; and after being honoured by me, he took the opportunity to propose his questions to me.

13. The Vidyādhara said:—I see these organs of my body, which though so frail, are yet as hard and strong as any weapon of steel; they are capable of breaking and tearing every thing, and hurtful in their acts

of injuring others.

14. I find my senses to be dim and dark, and always disturbed and leading to dangers (by their mistake of things). Again the passions in the heart, are setting fire to the forest of our good qualities, and boiling with the waves of sorrow and grief; while the dark ignorance of our minds, envelops every thing in the deepest gloom. Hence it is that the control, over our bodily organs, senses and the passions and feelings of the heart and mind, is only attended with our real happiness, which is not to be had from any object of sense.

CHAPTER VI.

DESCRIPTION OF DISAFFECTION AND DISGUST TO THE WORLD.

Argument:—Indifference and Apathy to the world, based on the Doctrines of the stoics and cynics, and the religious Recluses of all nations and Countries in every age.

The Vidyādhara continued:—Tell me even now, what is that most noble state (or highest category), which is devoid of increase or decrease or any pain whatever; which is without beginning and end, and which is most sanctified and sanctifying.

2. I had been so long sleeping as an inert soul, and now I am awakened to sense by the grace of the Supreme Soul (displayed in the present *vairāgya* or dispassionateness of the speaker).

3. My mind is heated with the fervour of the fever of my insatiate desire, and is full of regret at the state of my ignorance; now raise me from the depth of darkness in which I am grovelling under my delusion.

4. Many a time doth misfortune overtake the fortunate, and bitter sorrows betide the wise and learned; just as the hoar-frost falls on the tender leaves of lotuses, and discolours them at the end.

5. We see the frail living beings springing to birth, and dying away at

all times to no purposes, they are neither for virtuous acts nor their liberation, but are born to die only, as the gnats and ephemera of dirt. (The Vidyādhara like the cynic, finds fault with every earthly thing).

6. How have I passed through different stages of life, how with one state of things and then with another, and deceived by the gain of paltry trifles. We are always discontent with the present state, and cheated repeatedly by the succeeding one.

7. The unwary mind, ever running after its frail pleasures, and floating as it were upon the breakers of its enjoyments, has no end of its rambling, nor rest after its toils; but wanders onward in the desert paths of this dreary world.

8. The objects of enjoyment, that are the causes of our bondage in this world, and appear as very charming and sweet at first; are all frail and ever changeful in their natures, and prove to be our bane at last.

9. Actuated by our consorting egoism, and led by the sense of honour to live in dishonour, I am degraded from the dignity my high birth as a vidyādhara, and am not pleased with myself.

10. I have seen the pleasure garden of Chitra-ratha (the chief of the Gandharva tribe); and all the sweet and soft flowery beds on earth; I have slept under the bowers of Kalpa Creepers in paradise, and have given away all my wealth and property in charity.

11. I have sported in the groves of Meru, and about the cities of the Vidyādharas; I have wandered about in heavenly cars, and in the aerial regions on all sides (in balloons or aerial cars).

12. I have halted amidst the heavenly forces, and reposed on the arms of my consorts; I have joined the bands of Haris in their jocund frolic and music, and have promenaded through the cities of the rulers of mankind.

13. I saw nothing of any worth among them, except the bitter sorrow of my heart in all; and I come now to find by my best reason, that every thing is burnt down to ashes before me.

14. My eyes which by their visual power, are ever inclined to dwell upon the sights of things, and to dote with fondness upon the face of my

mistress, have been the cause of great affliction to my mind.

15. My eye-sight runs indiscriminately after all beautiful objects, without its power of considering, whether this or that is for our good or bad (*i.e.* Without the power of penetrating into and distinguishing the properties and qualities of objects).

16. My mind also, which is ever prompt to meet all hazards, and to expose itself to all kinds of restraints, never finds its rest until it is overwhelmed under some danger, and brought under the peril of death.

17. My scent likewise is ever alert in seeking after fragrant and delicious things to its own peril, and it is difficult for me to repress it, as it is hard for one to restrain an unruly horse.

18. I am restrained by the sense of my smelling to the two canals of my nostrils, bearing the putrid breath and cough and cold of the body; and am constrained like a prisoner or captive of war to the dungeon by my jailer or captor.

19. It is on account of this lickerish tongue of mine, that I am forced to seek for my food in these rugged and dreary rocks, which are the haunt of wild elephants, and where the wolves are prying for their forage. (From this it appears that, the Vidyādharas were a tribe of mountaineers in the north of the Himalayas).

20. I am to restrain the sensitiveness of my body, and to make my skin (the *twak indreya* or the organ of feeling), to endure the heat of the hot weather of the kindled fire and of the burning sun (all which it is necessary to be undergone in the austere devotion known as *Panchatapa*).

21. My ears, sir, which ought to take a delight in the hearing of good lectures, are always inclined to listen to talk that are no way profitable to me; but mislead me to wrong; as the grassy turf covering a well, tempts the silly stag to his ruin.

22. I have listened to the endearing speeches of my friends and servants, and attended to the music of songs and instruments, to no lasting good being derived therefrom. (Sensuous pleasures are transient, and are not attended with any permanent good).

23. I have beheld the beauty of beauties, and the natural beauty of objects on all sides; I have seen the sublimity of mountains and seas, and the grandeur of their sides and borders; I have witnessed the prosperity of princes and the brilliancy of gem and jewels.

24. I have long tasted the sweets of the most delicious dishes, and have relished the victuals of the six different savours, that were served to me by the handsomest damsels.

25. I have associated with the lovely damsels clad in their silken robes, and wearing their necklaces of pearls, reclined on beds of flowers and fanned by soft breezes; I have had all these pleasures of touch, and enjoyed them unrestrained in my pleasure gardens.

26. I have smelt the odours on the faces of fairy damsels, and have had the smell of fragrant balms, perfumeries and flowers; and I have inhaled the fragrance, borne to me by the breath of the soft, gentle and odoriferous breezes.

27. Thus have I seen and heard, felt and smelt, and repeatedly tasted whatever sweets this earth could afford. They have now become dry, distasteful, stale and unpleasurable to me; say what other sweet is there left for me yet to enjoy.

28. I have enjoyed all these enjoyments of my senses for a full thousand years, and still I find nothing either in this earth or in heaven, which is able to yield full satisfaction to my mind.

29. I have reigned for a long time over a realm, and enjoyed the company of the courtezans in my court, I have vanquished the forces of my enemies in battle, but I know not great gain I have gained thereby. (All is vanity of vanities only).

30. Those (demons) that were invulnerable in warfare, and usurped to the dominion of the three worlds, even those invincible giants, have been reduced to ashes in a short time.

31. I think that to be the best gain, which being once gained by us, there remains nothing else to be desired or gained herein; I must now therefore, remain in quest of that precious gain, however it may be attended with pain.

32. What difference is there between those, who have enjoyed the most delightful pleasures, and others that have never enjoyed them at all; nobody has ever seen the heads of the former kind crowned with kalpa laurels, nor the latter with diminished heads.

33. I have been long led by my organs of sense, to the enjoyment of beautiful objects in the wilderness of the world, and have been quite deceived by them like a child by a cheat. (All enticements are deceitful at the end).

34. I have come too late and to-day only to know, that the objects of my senses are my greatest enemies; and this I have known after being repeatedly deceived by my organs of sense.

35. I see the deceitful organs of sense like so many sly huntsmen, have laid their snares about the wild forest of this world, only to entrap all unwary people in them, as they do the silly stags or beasts of prey by enticements.

36. There are but very few men in this world, who are not found to be envenomed by the deadly poison of their serpent-like organs of sense.

37. The forest of the world is full with the furious elephants of enjoyments, and surrounded by the snare of our desire, wherein our greediness is roving rampant with sword in hand, and our passions are stirring like keen spearmen, and rending our hearts and souls every moments.

38. Our bodies are become as a field of battle, where the commanding charioteer of our egoism hath spread the net of duplicity, by employing our efforts as horsemen, and setting our desires as boisterous rioters.

39. The organs of sense are set as flag-bearers, at the extremities of the battle-field of our bodies; and they are reckoned as the best soldiers, who are able by their prowess to overtake these staff-bearers in the field.

40. It may be possible for us, to pierce the frontal bone even of the furious Airāvata elephant of Indra in war; but it is too hard for any body, to repress the aberrant senses within their proper bounds.

41. It is reckoned as the greatest victory, that may be won by the valour, magnanimity, and fortitude of great men, if they can but conquer the unconquerable organs of sense, which makes the utmost glory of the great (or which redounds with the greatest to the great).

42. So long as a man is not flung and carried about as a light and trifling straw, by the irresistible force of his sensual appetites, he is said to have attained to the perfection and excellence of the deities of heaven.

43. I account men of well governed senses and those of great fortitude, to be truly men in their sense, or else all other men of ungoverned minds, are mere moving machines of the flesh and bones that compose their bodies.

44. O Sage! I think I can overcome all things, if I can but reduce the force of the five external organs of sense, which form the battalion under the command of the mind (and is led against the province of the soul).

45. Unless you can heal your sensual appetites, which forms the great malady of the mind, by the prescriptions of your reason, you cannot get rid of them by any medicine or mantra, or by holy pilgrimage or any other remedy. (The subjection of the senses, is the first step to holiness).

46. I am led to great distress by the joint force of my senses, as a lonely traveller is waylaid in his journey by a gang of robbers. (It may be possible to withstand any particular appetite but not all at once).

47. The organs of sense are as dirty canals of the body, with their stagnate and foul watery matter, they are filled with noxious and hairy moss, and emit a malarious stink.

48. The senses seem to me as so many deep and dark forests, covered with impervious snows, and full of terrors that render them impassable to travellers.

49. The organs of the outward senses resemble the stalks of lotuses, growing upon the dirt of the body with holes in them, but without any

visible thread therein. They are knotty on the outside, and without any sensibility of their own; (except what is supplied to them by the soul).

50. Our sensualities are as so many seas with their briny waters, and huge billows dashing on every side; they abound with various gems and pearls, but are full of horrible whales and sharks at the same time.

51. Sensual pleasure brings on the untimely death of the sensualist, and causes the grief and sadness of his friends therein; it makes others to take pity on his state, and mourn at his fate, which conducts him to repeated transmigrations only.

52. The senses are as vast and unlimited wilderness to men, which prove friendly to the wise, and inimical to the unwise.

53. The sphere of the senses is as dark as that of the clouded sky, where the black clouds of distress are continually growling, and the lightnings of joy are incessantly flashing with their transient glare.

54. The organs of sense are as subterranean cells or mounds of mud upon earth; these are resorted to by inferior animals, but shunned by superior and intelligent beings.

55. They are like hidden caves on earth overspread with thorns and brambles, and inbred with venomous snakes, in which the unwary fall to be smitten and bitten to death.

56. All sensualities are as savage Rākshasas or cannibals, that rove and revel about in their venturous excursions in the darkness of night; and glut themselves with human victims.

57. Our organs of sense are as dry sticks, all hollow and pithless in the inside; they are crooked and full of joints all along, and fit only as fuel for fire.

58. The bodily organs are the instruments of vice, and are as pits and thickets on our way; they are fitted with dirt within, like the nodes of canes and reeds that are full of useless stuff.

59. The organic limbs and members are the implements of action, and the apparatus for producing an infinite variety of works. They are like

the potter's wheels, turning and whirling with their mud, in order to produce the fragile pottery of clay.

60. Thus Sir, I am plunged in the dangerous sea of my sensual appetites, and you alone are able to raise me out of it by your kindness to me; because they say, that holy saints only are victorious over their senses in this world, and it is their society only that removes the griefs of mankind, and saves them from the perilous sea of sensuality.

CHAPTER VII.

DESCRIPTION OF THE SEED OF THE ARBOUR OF THE WORLD.

Argument:—The arbour of the world as growing from the seed of Ignorance in the soil of Ignorance.

Bhusunda replied:—Having heard the aforesaid holy speech of the Vidyādhara, I answered to what he asked in plain words as follows.

2. Well said, O chief of the Vidyādharas, and it proves thee to be awakened to thy good sense by thy good fortune for thy edification, that thou dost after so long desire to be raised, out of the dark pit and dungeon of the world.

3. Thy holy intentions shine as bright as the blazing clouds in the midday light; and as pure liquid gold melted down by the fire of right reasoning.

4. Thy clear mind will be able to grasp the meaning, of my admonition to you with ease; as the clean mirror is capable of receiving the reflexion of every object set before it. (The clear mind like a clear mirror reflects every thing in it).

5. You must give your assent to what I say, by uttering the syllable Om—yes to the same; as you can have no doubt to take for certain truth, what I have come to know by my long research.

6. Know well and by giving up your ignorance, that what thou feelest within thee (*i.e.* thy egoism), is not thy very self; and it is hard to have it (your soul or self), notwithstanding your long search after the same.

7. Know it for certain that there is no egoism or tuism (*i.e.* subjective or objective knowledge), nor even this phenomenal world, that may be called the real entity; but all this is the blissful God, who is no cause of either thy happiness or misery (but reigns absolutely supreme in himself).

8. Whether this world is a creation of our ignorance, or whether it is ignorance itself, is what we cannot ascertain by our reasoning; because there being but one simple entity alone, there is no possibility of the co-existence of the duality (of subjective and objective).

9. The world appears as the water in the mirage; it is unsubstantial and though appearing as something real, it is in reality nothing at all. The phenomenon that appears to view, is himself and nothing otherwise.

10. The world being as the water in the mirage (a mere nullity); there is neither its existence nor its inexistence neither, there can be no reflexion of it either (because a void has no shadow); and therefore it must be but God himself.

11. The seed of the world is the *Ego* or the subjective self, and the *Tu* or the objective world, is to be known as derived from the subjective self or egoism. Such being the case, the visible world with all its lands and seas, its mountains and rivers and gods also, is the huge tree growing out of the same seminal source of egoism.

12. The great arbour of the worlds, grows out of the particle of egoism; the organs of sense are the succulent roots of this tree; and the far overspreading orbs of the sky, are the many divergent branches of the main arbour of the mundane world.

13. The starry frame in the sky, is the netted canopy over this arbour on high; and the groups of constellations, are bunches of blossoms of this tree; the desires of men are as the long fibres and lengthening filaments of the tree, and the lightsome moons are the ripe fruits thereof.

14. The many spheres of heaven, are the hollows of this large and great tree; and the Meru, Mandara and other mountains, are its protuberant boughs and branches.

15. The seven oceans are the ditches of water, dug at the foot and root of this tree; and the infernal region is the deep pit underlying the root of this tree; the yugas and cycles of periods are its knots and joints, and the rotation of time over it, is as the circle of worms sucking up its juice for evermore.

16. Our ignorance is the ground of its growth, and all peoples are as flights of birds hovering upon it; its false apprehension forms its great trunk, which is burnt down by the conflagration of *nirvāna* or our knowledge of the utter extinction of all things.

17. The sights of things, the thoughts of the mind, and the various pleasures of the world, are all as false as a grove or forest in the sky; or as silver in the face of the hoary clouds, or in the coating of conch and pearl shells.

18. The seasons are its branches (in which they grow and wither away); and the ten sides of the air are its smaller boughs; because they spread themselves in all directions; self-consciousness is the pith and marrow of this tree (and of all sensible creatures), and the wind of the air is the breath of life, that fluctuates in every part of this tree of the world.

19. The sun-shine and moon-beams, are the two flowers of this tree; their rising and setting represent the opening and closing of blossoms; and the daylight and darkness of night, are as butterflies and bumblebees fluttering over them.

20. Know at last, that one all pervading ignorance, extends all over this tree of the world; stretching from its root in the Tartarus, on all sides of the compass and its top in the heavens above. It is all an unreality appearing as real existence, and egoism which is the seed of this fallacy, being burnt up by the fire un-egoism, it will no more vegetate in the form of this arbour of the world; nor put forth itself in future births and continuous transmigrations in this visionary world.

CHAPTER VIII.

DESCRIPTION OF THE TEMPLE OF ILLUSION.

Argument:—Destruction of the arbour of the world by the fire of reason, and description of the fabric of the world as the mansion of Delusion—Māyā-mandapa.

Bhusunda continued and said:—Now Vidyādhara! You have heard, how the mundane arbour comprises the earth with her mountains and cavern abodes, and stretches to all sides and touches the skies, bearing all living being continually moving and living upon it (*i.e.* its produce).

2. Such is the mundane tree, growing out of the seed of egoism; but this seed being roasted by the fire of reason, ceases to sprout forth any more (*i.e.* into new life in future births).

3. The visibles are not existent, nor is I or thou (*i.e.* the subjective or objective) ever a positive reality, and this fallacy of their positivity is wholly burnt away by the knowledge of *tajjnana* or their identity with God (*i.e.* in the extinction of all distinctive knowledge in the entity of the sole unity).

4. As it is the thought of I and thou that begets the idea of egoism and tuism, which becomes the seed of the world; so it is the thought of *non-ego et tu*, that removes the idea of egoism and tuism, and this is the true and best knowledge of God.

5. Think of the inexistence of the world before its creations, and say where was then this knowledge of egoism and tuism, or this delusion of the unity or duality.

6. Those who strive diligently to get rid of their desires altogether, according to the instructions of their preceptors (as given before); verily they become successful in obtaining the supreme state (of the knowledge and presence of God).

7. As the confectioner becomes skilful in his profession, by his learning and practice of the art of confectionary; so the inquirer after truth becomes successful by constant application to it and by no other means. (So also doth the yogi thrive in his yoga, by and under the direction of his spiritual guide).
8. Know the world to be the wonderful phenomenon of the intellect, and it does not exist in the outer space as it appears to the naked eye, but in the inner mind (which bears the prototype of the world).
9. As a picture is the fac-simile of the pattern, which is inscribed in the painter's mind; so it is the twinkling of our thought only, that unfolds or obscures the world unto us by its opening and closing.
10. This thought or fancy of the mind, portrays to sight a large edifice supported upon big and huge columns, and studded with gems and pearls; and gilt over with gildings of bright gold.
11. It is surrounded by a thousand pillars of precious stones, rising high like the pinnacles of Sumeru; and emitting the various of the rainbows, and glittering with the brightness of the evening sun on the clouds.
12. It is furnished with many a fountain (of the seas and rivers), for the sport of men, women, and children living under it; and amidst the decorations of all kinds of animals in it.
13. It is full of elements, with its enemy of darkness that is light, darkness and light are its alternate result, hence it has derived its name—chitra picture.
14. There were lakes of lotuses with kalpa trees, beside them for the sport of women, who plucked their flowers for their decorations of them, and which scattered about their fragrance as plentifully; as the clouds sprinkle their rain-waters all around.
15. Here the great *kulāchalas* or boundary mountains, were as light as toys in the hands of boys; and they were tossed and whirled about as play things, by the breath of little lads. (*i.e.* Mountains are minute things with respect to the great fabric of the universe).

16. Here the bright evening clouds were as the glittering earrings of the ladies, and the light and fleet autumn clouds like flying fans and flappers; the heavy clouds of the rainy season, moved as slow as the waving fans of palm leaves; and the orb of the earth moved about as a dice on the chessboard, under the canopy of the starry heavens.

17. Here all living creatures and the sun and moon, are moving about as the dice and king and queen on the chessboard; and the appearance and disappearance of the world in the arena of vacuum, are as the gain or loss in the chess play of the gods (Brahmā and others).

18. As a thought that is long dwelt upon and brooded over in the mind, comes to appear as really present before the sight of its entertainer (*i.e.* as the imagination assumes the shape of an apparition to sight).

19. So is this formal world a visible representation of the thoughts or workings of the mind, it is as an exquisite performance of the mind of the artist, from the prototype ingrafted in the soul.

20. It is the apparition of an unreality, and is present in appearance but absent in substance; it is verily the appearance of an unreality, by whatever cause it may have come to appear. (The Cause is said to be the original ignorance or delusion (*ādi-avidyā or māyā*)).

21. It is as the sight of the forms of ornaments, in the same substance of gold; and the vault of the world, is as full of ever changing wonders, as the changeful and wondrous thoughts of the mind. Wherefore it is the cessation of thought, that causes the extinction of the world. (Nothing exists to us whereof we have no thought).

22. Hence it lies entirely in your power, to have or leave the world as you may like; either disregard your temporal enjoyments, if you have your final liberation; or continue in your acts and rites, in order to continue in your repeated transmigrations through endless births and deaths.

23. I understand you have attained your state of rationality; and have purified your soul in this your second or third stage of Yoga; I believe you will not fall back or come down to a lower order, therefore hold your silence and rely in the purity of the soul and shut out invisibles from your sight.

CHAPTER IX.

ON THE DEVELOPMENT OF INTELLECT.

Argument:—Description of the Intellect, as cause of the appearance and disappearance of the World.

Bhusunda said:—The unintelligible objects of thought are phenomena of the intellect; they lie as calmly in the great mass or inert body of the intellect, as the sunbeams shine in the bosom of a clear basin of water (where they retain their light without their heat).

2. The unintelligent world subsists in the intelligent intellect, by its power of intellection; and remains alike with the unlike (*i.e.* matter with the mind), as the submarine fire resides in the water, and the latent heat with cold.

3. The intelligent and the unintelligent (*i.e.* the subjective I and the objective—these) have both their source in the intellection of the intellect, which produces and reduces them from and into itself, as it is the same force of the wind, which kindles as well as extinguishes the fire.

4. Do you rest in the intellect, which remains after negation of your egoism (which is the cause of both the subjective and the objective): and remain in that calm and quiet state of the soul, which results from your thinking in this manner. (*i.e.* By forgetting yourself, you forget everything else besides the wakeful intellect).

5. Thou art settled in thy form of the intellect, both within and without every thing; as the sweet water remains in and out of a raining cloud. (The gloss explains it saying that, after you are freed from all thoughts, you see the sole Brahma only).

6. There is nothing as I or thou, but all are forms of one intellect, and connected with the same which is Brahma itself; there is none

else besides which is endued with intelligence, but the whole is one stupendous intelligence, with which nothing can be compared.

7. It is itself the earth, heaven and nether world, with their inhabitants of men, gods and demigods; and exhibits in itself the various states of their being and actions (as upon its stage).

8. As the world is seen to remain quietly, in its representation map; so doth the universe appear from its portraiture in the vacuum or ample space of the divine mind.

9. Hence we see the various appearances, as the divine mind unfolds from itself and exhibits to view; as it depends on your option, either to view them as animated or inanimated beings; (as you may choose to do the figures of animals, drawn in a picture).

10. These are the wondrous phenomena of the intellect, which appear as so many worlds in the open sky; they are as the mirage spread over by the sunbeams for delusion of the ignorant; while they appear as empty air to the learned, who view them in their true light.

11. As the blinded eye, beholds spectres and spectrums in the clear sky; so doth the world appear as a phantom and phantasmagoria, before the purblind sight of the unspiritual and ignorant people in general.

12. Thus the knowledge of the objective world, and that of the subjective *ego*, are mere reflexions of the ideas in the mind, which appear and disappear by turns; just as a city is gilded or shaded by the falling and failing of the sunbeams thereon; but in this case city houses are realities, but the apparitions of the mind, are as baseless as garden in the empty sky.

CHAPTER X.

DESCRIPTION OF CREATION AS AN EMANATION FROM BRAHMA.

Argument:—Brahma existing without attributes and functions, and the inexistence of the world at any time or any where beside

him.

Bhusunda continued:—Know O Vidyādhara! the world as an evolution of Divine intelligence, and not as an inert mass and distinct from that intelligence as it appears to be. And as the reflexion of fire (or fiery sunbeams) in water, is nothing different from the nature of the cold water; so the reflexion of the world in the Divine intelligence, is not at all distinct from the substance of that Intelligence itself.

2. Therefore remain at rest without making any distinction, between your knowledge of the world or its absence (because the refutation of the existence of gross matter altogether, refutes the existence of the gross world also); and because a picture drawn only on the tablet of the painter's mind, and not painted on an outward plate, is as false as the knowledge of the fairy land in the empty air or vacuum.

3. The omnipotence of Brahma, contains also the insensible (or gross) matter in his intelligence; as the calm and clear water of the sea, contains the matter of the future froth and foam within itself.

4. As the froth is not produced in the water, without some cause or other; so the creation never proceeds from the essence of Brahma, without its particular cause also. (This cause is said to be Māyā).

5. But the uncaused and causeless Brahma, can have no cause whatever for his creation of the world; nor is any thing at this world or other, ever born or destroyed in himself. (No material substance is ever born or lost in the spiritual essence of God).

6. The entire want of a cause (either material or formal), makes the growth and formation of the world an utter impossibility, it is as impossible as the growth of a forest or the sight of a sea in the mirage of a desert as it appears to be.

7. The nature of Brahma is being the same as infinity and eternity, it is tranquil and immutable at all times; and is not therefore liable to entertain a thought or will of the creation at any time. Thus there being no temporary cause for such, the world itself must be identic with Brahma himself.

8. Therefore the nature of Brahma is both as empty as the hollow vacuity of air, as also as dense as the density of a rock; so it is the solidity of Brahma that represents the solid cosmos, as his tenuity displays the inane atmosphere.

9. Whether you can understand anything or nothing, regarding the mysterious nature of the Deity, remain quite unconcerned about it; and rest your soul in that Supreme spirit, wherein all intelligence and its absence are both alike. (To him no great or small but are all alike).

10. The everlasting bliss of the uncreated God, has no cause for his creation of the world, which cannot augment his bliss; therefore know all that is and exists to the increate God himself, from the improbability of his making a creation to no purpose whatsoever.

11. Of what use is it to reason with the ignorant, concerning the production and destruction of creation (*i.e.* about the existence or inexistence of the objective world); when they have not the Divine Intellect in their view (as all in all or as both the subjective and objective in itself).

12. Wherever there is the Supreme being, there is the same accompanied with the worlds also (as it is impossible to have the idea of God, without the association of the world); because the meaning of the word world, conveys the sense of their variety.

13. The supreme Brahma is present in everything in all places, such as in the woods and grass, in the habitable earth and in the waters likewise. So the creatures of God teem in every part of creation together with the all-creative power.

14. It is improper to ask, what is the nature and constitution of Brahma; because there is no possibility of ascertaining the essence and absence of the properties of that infinite and transcendental entity.

15. All want—*abhāva* being wanting in him, who is full—*purna* in himself; and any particular nature—*bhāva* being inapplicable to the infinite One, who comprehends all nature in him; all words significant of his nature are mere paralogism.

16. Inexistence and non-entity being altogether impossible, of the

everlasting and self-existent being; who is always existent in his own essence, any word descriptive of his nature, is but a misrepresentation of his true nature and quality.

17. He is neither I nor thou (the subjective or the objective); who is unknowable to the understanding, and invisible to the people in all the worlds; and yet He is represented as such and such, as false phantoms of the brain which presents themselves as ghosts to boys.

18. That which is free from or beyond the sense of I and thou—the subject and object, is known as the truly Supreme; but what is seen under the sense of I and thou, proves to be null and void.

19. The distinction of the world from the essence of Brahma, is entirely lost in the sight of them, that have unity of Brahma only before their view. The subjective and objective are of equal import to them, who believe all sensible objects as mere productions of fancy from the very substance of Brahma, as the various ornaments are but transformations of the same material of gold &c.

CHAPTER XI.

ON TRUTH AND RIGHT KNOWLEDGE.

Argument:—Subjection of the senses followed by the government of the Mind; and Indifference to visible objects.

Bhusunda continued:—He is said to be situated in the seat of the Supreme, who has his mind unmoved at the stroke of a weapon of his bare body, as also at the touch of a form with his naked person. (One must practice his self-control until he attains to this state of insensibility of both his body and mind).

2. One must strive by exercise of his manly powers and patience, to practice his rigid hebetude or Stoicism, as long as he attains to his somnolence or hypnotism over all visible appearances. (Hypnotism is asleep over the phenomenal, but wakeful to the spiritual).

3. The wise man who is acquainted with the truths of nature, is not to be thwarted back by the severest tribulation and persecution; as the heaving waves of the lake, cannot submerge the lotus that stands firm amidst its water.

4. He who is impassive as the empty air, to the strokes of weapons on his person, and unaffected by the embraces of beauties; is the only person who sees inwardly what is worth seeing: (though he is outwardly as insensible as a block of stone).

5. As poison breeds the rust in itself, which is not different from the nature of poison.

6. So the infinity of souls which are produced in the Supreme spirit, retain the nature of their original; and which they are capable of knowing.

7. As the insect that is born in the poison, does not die by the same; so the human soul which is produced by the eternal soul, is not subject to death, nor does it forsake its own nature, though it takes a grosser form like the vile figure of the poisonous insects.

8. Things born in or produced by Brahma, are of the same nature with itself, though different from it in appearance; such is the rust and mustiness of meat, which adheres to the food and appears as otherwise. So the world subsisting in Brahma, seems as something without it. (The fruit is like its tree, though unlike to it in its shape and size).

9. No worm is born in poison, that does not retain the nature of poison; it never dies in it without being revived in the same. (All things that are seen to die in nature, have only to be regenerated in another form, or as it is said "we die but to be born again").

10. It is owing to the indestructible property of self-consciousness, that all beings pass over the great gulph of death, as they leap over a gap in the ground hidden by the foot mark of a bull (goshpad).

11. Why is it, that men neglect to lay hold on that blessed state, which is beyond and above all other states in life, and which when had, infuses a cool calmness in the soul?

12. What a great stain it is to the pure soul, to neglect the meditation of the glorious God, before which our mind, egoism and understanding, do all vanish into nothing or insignificance.

13. As you look upon a pot and a piece of cloth as mere trifles, so should you consider your body as brittle as glass, and your mind, understanding and egoism also as empty nothing.

14. Therefore it is for the wise and learned, to divert their attention from all worldly things, as also from their internal powers of the mind and understanding; and to remain steadfast in their consciousness of the soul.

15. The wise man takes no notice of the faults or merits of others; nor does he take heed of the happiness or misery of himself or any body; knowing well that no one is the doer or sufferer of anything whatever.

CHAPTER XII.

ON THE IDENTITY OF THE WILL AND ITS WORK OF THE DESIRE AND ITS PRODUCTION.

Argument:—The falsity of egoism, and the futility of the expansion of the intellect in creation. Ignorance as the cause of this fallacy and the manner of its removal.

Bhusunda continued:—As the supposition of one vacuity (as that subsisting in a pot or any spot), to be a part or derived from the universal vacuum is false and wrong; so the conception of the visionary *ego* (as produced from the unknown vacuum Brahma), is altogether an error. (*i e.* The error of conceiving a subtile or gross spirit called the *ego*, proceeds from ignorance of the True Spirit).

2. The erroneous conception of limited vacuities, being produced from the unlimited vacuum, has given rise to the mistaken belief of unreal and individual souls, as proceeding from the one universal and undivided

soul of God.

3. The divine intellect exists in the form of air in air, which it takes for its body; it is manifest throughout the aerial sphere and therefore I am neither the *ego* nor the *non-ego* either. (Man is the *ego* in his intellectual part, and the *non-ego* in his material frame).

4. The unity of the subtile intellect is of such a nature, that it contains the gravity of the immense world in it (*i.e.* in its thought); in the same manner as a ponderous mountain is contained in an atom (or as it is composed of atomic particles). The conscious intellect is of the form of air (empty and all pervading in its nature). (This is another instance of the vacuous essence of God, according to the vacuistic theory of Vasishtha).

5. The intellect which is rarer than subtile air, thinks in itself the gross nature of unintellectual matter; which exhibits itself in the form of the world. (The dull external world, is a counterpart of the internal conception of the mind).

6. It is well known to the spiritualist, that the egoism of ourselves and the materialism of the world, are but dilations of the intellect; as the currents and curlings of streams in eddies are but dilations of water. (This process of the Divine spirit is called its *vivarta rupa*).

7. When this process of the intellect is at a stop, the whole course of nature is at a stand still, like the liquid water of the lake without its undulation; or like the quiet sphere of the sky, without the stir or agitation of winds in it. (It means to say that, as the motion of the spirit causes the action of the world, so its cessation *nivarta-rupa*, put an end to the course of nature).

8. Thus there is no other cause of any physical action, in anything in any part or period of the world; except what is derived from the agitation of the Intellect, without which this whole is a shapeless void and *nil*.

9. It is the action of the intellect, that makes the world to appear to us at all times and places; whether in the sky, water or land, as also when we wake, sleep or dream (and this action of the mind being put to a stop in death deep sleep, the world ceases to exist both in the mind and

to our external senses also).

10. The action and inaction of the intellect, is imperceptible to our understanding, owing to the extreme tenuity of the mind, which is more transparent than the clear sky.

11. The knowing soul that is unified or settled as one with the Supreme spirit, is unconscious of its pleasure or pain and the sense of its egoism; and being melted down into the divine essence, it resides as the fluidity of the psychic fluid.

12. The sapient mind is regardless of all external intelligence, fortune, fame, or prosperity; and having no desire or hope to rise or fear or shame to fall, he sees none of these things before him, as one sees no object of broad daylight in the gloom of night. (The holy man has lost sight of all worldly things).

13. The moonlight of the intellect which issues forth from the moon like disk of the glory of God, fills the universe with its ambrosial flood; and there is no other created world, nor its receptacles of time and space, except the essence of Brahma, which fills the whole.

14. Thus the whole universe being full with the glorious essence of God, it is the mind which revolves with the spheres of the worlds on itself, like the curling circles on the surface of waters.

15. The revolving world, is evanescently rolling on like a running stream to its decay, with its ever rising and sinking waves, and its gurgling and whirling eddies and whirlpools.

16. As the moving sands appear as water (in the mirage of the desert), and as the distant smoke seems as a gathering clouds to the deluded; so doth this world appear to them as a gross object of creation, and a third thing beside the Divine spirit and Mind.

17. As the wood pared by the saw appear as separate blocks, and as the water divided by the winds has the appearance of detached waves; so doth this creation in the Supreme spirit, seem to be something without and different from it.

18. The world is as unsolid and unsubstantial, as the stem of a plantain

tree, and as false and frail as the leaves of the arbour of our desire; it is plastic in its nature, but as hard as stone in the substance. (Being like the shadow of something in the hard crystal of the Divine Mind).

19. It is personified in the form of Viraj, with his thousand heads and feet, and as many arms, faces and eyes; and his body filling all sides, with all the mountains, rivers and countries situated in it.

20. It is empty within and any pith in it, it is painted in many colours and having no colour of itself.

21. It is studded all over with bodies of gods and demigods, gandharvas, vidyādhara and great serpents; it is inert (dull matter of itself), and is moved by the all moving air of *sutrātma*—the all connecting spirit of God; and is animated by the all enlivening *anima* of the Supreme soul.

22. As the scene of a great city appears brilliant to sight, in a painting which is well drawn on a canvas, so does the picture of the world, which is displayed by imagination in the retina of the mind, appear charming to them, who do not deign to consider (to examine) it in its true light.

23. The reflexion of the unreal and imaginary world, which falls on the mirror of the fickle and fluctuating mind; appears to swim upon its surface, as a drop of oil floats over the face of water.

24. This world is overspread with the network of the feelings imprinted in the heart, and interspersed with winding eddies of mistake and misery; it runs with the flood of our affections, and with silent murmurs of sorrow.

25. The understanding is apt to attribute optionally, the predicates I, thou and so forth to the original and prime Intellect; but none of these is apart from the Supreme one, as the fluid is no other than the water itself. (Jīva—the living soul and Brahma—the universal being synonymous terms there is no distinction whatever between them).

26. The luminous Intellect itself is styled the creation, (after it has assumed to itself the title of ego (or its personality); or else there

is no other creation or any creator thereof (beside the everlasting intellect, which is represented as the personal God-Ego and personified as the creation itself).

27. As the power of impulsion is inherent in every moving substance, like the blowing of winds and flowing of water; so the intellectual soul, being of a vacuous form, knows all things in their vacuous or ideal states only.

28. As seas and oceans are becoming the seeming cause of separate name of countries, by separating the connection from one land to another, though the vacuum remains ever the same; so delusion is the cause of different ideas and dreams of material objects, but spirit remains unchangeable forever.

29. Know the words mind, egoism, understanding and such other terms, which are significant of the idea of knowledge; to proceed from ignorance alone, and are soon removed by proper investigation into them.

30. It is by means of conversation with the wise, that it is possible for us to remove one half of this ignorance, and it is by investigation into the s̄astras, that we are enabled to remove a quarter of it, while our belief of and reliance in the Supreme spirit, serves to put down the remaining fourth part of it altogether.

31. Having thus divided yourself into the said fourfold duties, and destroyed by degree the four parts of ignorance by each of them; you will find at last a nameless something which is the true reality itself.

32. Rāma said:—I can understand sir, how a moiety of our ignorance is removed by conversation with the wise, as also how a fourth part of it driven by the study of s̄astras, but tell me sir, how the remainder of it is removed by our belief and reliance in the spirit.

33. Tell me sir, what you mean by the simultaneous and gradual removal of ignorance, and what am I to understand by what you call the nameless one and the true reality, as distinguished from the unreal.

34. Vasishtha replied:—It is proper for all good and virtuous people who are dispassionate and dissatisfied with the world, to have recourse to wise and holy men, and argue with them regarding the course of

nature, in order to get over the ocean of this miserable world.

35. It is proper also for intelligent persons, to be in diligent search after the passionless and unselfish men wherever they may be found; and particularly to find out and reverence such of them, as are possessed with the knowledge of the soul, and are kindly disposed to impart their spiritual knowledge to others.

36. The acquisition of such a holy sage, takes away one half of one's temporal and spiritual ignorance; by setting him on the first and best step of divine knowledge. (The subsequent stages of yoga, are based upon the initiatory step or stage).

37. Thus half of one's spiritual gloom being dispelled by association with the holy; the remaining two fourths are removed, by religious learning and one's own faith and devotion.

38. Whenever any desire of any enjoyment whatever, is carefully suppressed in one's self by his own endeavour; it is called his self-exertion, which destroys one fourth of spiritual ignorance.

39. So it is the society of the holy, the study of Sāstras and one's own exertion, which tend to take away one's sins, and it is done by each of these singly or all of these conjointly, either by degrees or at once and at the same time.

40. Whatever there remains either as something or nothing at all, upon the total extinction of ignorance, the same is said to be the transcendent and nameless or unspeakable something or nothing (owing to its being beyond all conception).

41. This is verily the real Brahma, the undestroyed, infinite and eternal one; and which being but a manifestation of the unsubstantial will, is understood as an inexistent blank likewise. By knowing the measureless, immeasurable and unerring being, do you rely in your own nihilism of nirvāna, and be free from all fear and sorrow. (He who thinks himself as nothing, has no care or fear for anything).

CHAPTER XIII.

ANECDOTE OF INDRA, AND AN ACCOUNT OF THE ATOMIC WORLD.

Argument:—The acts of Delusion, and Deception of senses, and Indra's Vision of the World in an Atom.

Bhusunda Said:—The universe which contains the totality of existence, and appears as a wide extended sphere; is not in need of any pre-existent place or time as recipients of its substance just as the ethereal light (of the twilight), requires no prop or pillar in the heavens for its support. (The simultaneity of the seeming containers—time and space, and their apparent contents—the wide world and the broad light, disproves the priority of the receptacles with regard to their occupants, as it is commonly understood to be. So the verse:—Here there is no container or contained, nothing first or last; But all is one that fills and contains this all. Gloss).

2. The fabrication of this triple world (containing the celestial, terrestrial and infernal regions), is the mere thought or working of the mind; and all this is more quiet and calm, more minute and light, and much more translucent than the odor residing in the air.

3. The world is a wondrous phenomenon of the intellect, which though it is as minute as a particle of fragrance borne by the wind; appears yet as big as a mountain to the sensation of the outward organs of sense. (This is the effect of the deception of the senses).

4. Every one (animal being) views and thinks the world, in the same form and light as it presents unto him; just as the operations of the mind and visions in a dream, appear as they occur to their recipients and to no other besides. (The deceptive senses and dreams, depict objects in different aspects to different persons).

5. Here I will instance an old legend, of what happened to Indra—the lord of Gods, when he was confined in a minute particle in times of yore.

6. It came to pass once upon a time, that this world grew up as a small fig fruit on a branch of the Yuga tree, in the great arbour of a kalpa age. (The periods of a Yuga and kalpa are represented as a tree and

forest by metaphor).

7. The mundane fruit was composed of the three compartments of the earth, sky and infernal regions, containing the gods and demigods of heaven, the hills and living creatures on earth, the marshy lands below, with troops of gnats and flies (fluttering about the fig tree of the world, and representing the diseases and dangers that hover over it).

8. It is a wondrous production of the intellect (which is its architect); and is as high as handsome full-blown buds with the juice of desire (*i.e.* it is full of all delights, that the heart can desire). It is odorous with all kinds of flavourous fragrances, that we can feel and tempting to the mind by the variety of its savours that are sweet to taste. (Does it allude to the forbidden fruit which was enticing to sight and sweet to taste, and meant the world itself that was to be avoided?).

9. This tree grew upon the Brahma tree (otherwise called the udumvara or fig tree), which was over hung by millions of creepers and orchids; egoism is the stalk of the fruit, which appeared beautiful to sight.

10. It is encompassed around with oceans, seas and arteries, and whose face-light is the principal door. It is salivating the starry heaven above and the moist earth below.

11. It is ripened at the end of the Kalpa age, when it becomes the food of black crows and cuckoos (messengers of darksome death); or if it falls below there is an end of it, by its absorption in the indifferent Brahma.

12. There lived at one time the lord of Gods—the great Indra in that fruit, just as a big mosquito resides in an empty pot in company with the small gnats as their great leader.

13. But this great lord was weakened in his strength and valour by his study of and the lectures of his preceptor on spiritualism; which made him a spiritualist, and seer in all past and future matters.

14. It happened once on a time, when the valiant god Nārāyana and his heavenly host, had been reposing in their rest; and their leader Indra was so debilitated in his arms; that the demigods rose in open rebellion

against God.

15. Then Indra rose with his flashing arms and fire, and fought with the fighting Asuras for a long time; but being at last defeated by the superior strength, he fled away in haste from the field.

16. He ran in all the ten directions, and was pursued by the enemy wherever he fled; he could get no place of rest, as a sinner has no resting place in the next world (but continues to rove about in never ending transmigrations of his soul).

17. Then as the enemy lost sight of him for a moment, he availed to himself of that opportunity; he compressed the thought of his big body in his mind, and became of a minute form on the out-side of himself. (It is the inner thought that moulds the outer body, according to the inner type).

18. He then entered into the womb of an atom, which was glittering amidst the expanse of solar rays; as a bee enters into the cup or seed vessel of a lotus bud, by means of the consciousness of his personal minuteness.

19. He had his instant rest in that state, and then his hope of final bliss in the next; by utter forgetfulness of the warfare, and attainment of the ultimate beatitude of the *nirvāna* torpitude in the end. (All action is warfare, and cessation from it gives peace and rest).

20. He instantly conceived in his imagination, his royal palace in that lotus, and he sat upon his lotiform seat (*padmāsana*) within it, as if he was resting on his own bed.

21. Then Indra otherwise called Hari, being seated in that mansion, saw an imaginary city in it, containing a grand edifice in the midst; with its walls studded with gems, pearls and corals.

22. Hari (the Indra) beheld from within the city, a large country extending about it, and containing many hills and villages, pasture grounds for kine, forests and human habitations.

23. Indra then felt the desire of enjoying that country, with all the lands and hills, the seas to their utmost boundaries, as he had formed

in his imagination.

24. Shakra (Indra) afterwards conceived the desire, of possessing the three worlds to himself, together with all the earth and ocean, sky and the infernal regions, the heavens, planetary spheres above and the ranges of mountains below.

25. Thus did Indra remain there as the lord of gods, and in possession of all abundance for his enjoyments; and there was born to him afterwards, a son named Kunda of great strength and valour.

26. Then at the end of his life time, this Indra of unblemished reputation, forsook his mortal frame, and became extinct in his *nirvāna* dissolution, as when a lamp is extinguished for want of oil.

27. Kunda reigned over the three worlds (of and like his father), and then having given birth to a boy he departed to his ultimate state of bliss, after expiration of the term of his life.

28. That son also reigned in his time (like the sire), and then departed at the end of his life time, to the holy state of supreme felicity, by leaving a son after him.

29. In this manner a thousand generations of the grandsons of the first Indra, have reigned and passed away in their time; and there is still a prince by name of Ansaka, reigning over the state of the lord of gods.

30. Thus the generations of the lord of immortals, still hold their sovereignty over the imaginary world of Indra; in that sacred particle of sunbeam in empty air, although that atomic particle is continually going to decay and waste in this long course of time (yet the imagination of its existence has laid a firm hold on the minds of their posterity for ever).

CHAPTER XIV.

STORY OF INDRANI; AND ESTABLISHMENT OF THE IDENTITY OF THE ACTS OF

CREATION AND IMAGINATION.

Argument:—Origin of Sakra race and of the World like the fibres of Lotus-stalks and its spiritual sense.

Bhusunda continued:—There was one prince born of the race of that Indra; who had also become the lord of gods; He was endowed with prosperity and all good qualities, and devoted to divine knowledge.

2. This prince of Indra's race, received his divine knowledge from the oral instruction of Brihaspati (the preceptor of the gods).

3. He knowing the knowable one, persisted in the course of knowledge as he was taught and being the sovereign lord of gods, he reigned over all the three worlds.

4. He fought against the demigods, and conquered all his foes; he made a hundred sacrifices, and got over the darkness of ignorance by his enlightened mind.

5. He remained long in meditation, having his mind fixed in his cerebral artery, resembling the thread of a tubular stalk of the lotus, and continued to reflect on hundreds of many others matters. (*i.e.* On the imaginary world and its kingdom and conquests together with many other things).

6. He had once the desire of knowing by the power of his understanding, how he could see the essence of Brahma in his meditation (or how he could have a sight of the nature of God, manifest before him. Gloss).

7. He sat in his solitary retirement, and saw in this silent meditation of his tranquil mind, the disappearance of the concatenation of causes all about and inside himself.

8. He beheld the omnipotent Brahma, as extended in and about all things; and presenting all times and places and existing as all in all, and pervading all things in all places.

9. His hands stretch to all sides, and his feet reach to the ends of the worlds; his face and eyes are on all sides, and his head pierces the

spheres; his ears are set in all places, and he endures by encompassing all things every where.

10. He is devoid of all the organs of sense, and yet possess of the powers of all senses in himself; he is the support of all, and being destitute of qualities, is the source and receptacle of all quality. (The qualities of finite bodies are of a finite nature, but the infinite are infinite, eternal and immutable).

11. Unmoved and unmoving by himself, he is moving in and out of all things, as well as moveth them all both internally and externally (that is to say, He is the moving force of dull matter). He is unknowable owing to his minuteness, and appears to be at a distance, though he is so near us.

12. He is as the one sun and moon in the whole universe, and the same land in all the earth; He is the one universal ocean on the globe, and one Meru Mountain (of the sun's path) all about.

13. He is the pith and gravity of all objects, and he is the one vacuum every where; he is the wide world and the great cosmos, that is common to all.

14. He is the liberated soul of all, and the primary intellect in every place; he is every object everywhere, and beside all things in all places.

15. He is in all pots and huts, in all trees and their coatings; he moves the carts and carriages, and enlivens alike all men and other animals likewise.

16. He is in all the various customs and manners of men, and in all the many modes of their thinking; he resides equally in the parts of an atom, as also in the stupendous frame of the triple world.

17. He resides as pungency in the heart of pepper, as vacuity in the sky; and in his intellectual soul the three worlds, whether they are real entities or mere unrealities.

18. Indra beheld the lord in this manner, and then being liberated from his animal state by the help of his pure understanding; he remained all

along in the same state of his meditation as before.

19. The magnanimous god sees in his reverie, all things united in his meditative mind; and beheld this creation in the same light as it appears to us (as a real entity).

20. He then wandered in his mind all over this creation, and believing himself as the lord of all he saw in it, became the very god Indra; and reigned over the three worlds and their manifold pageantries.

21. Know, O chief of the race of vidyādharas, that the same Indra who was descended of the family of Indras, has been still holding his reign as the lord of gods to this day.

22. He then perceived in his mind, by virtue of his former habit of thinking, the seed of his remembrance sprouting forth with the lotus stalk, wherein he thought to have lain before.

23. As I have related to you of the reign of the former Indra, in the bosom of an atom in the sunbeam; and of the residence of his last generation—the latter Indra, in the hollow fibre of the lotus stalk.

24. So have thousands of other Indras gone by, and are going on still in their fancied realm in the empty sky, in the same manner and mode as observed by their predecessors.

25. So runs the course of nature in ceaseless succession, like the current of a river running onward to the sea; and so do men whether acquainted or not with the divine knowledge, flow on as streams to the abyss of eternity (which is *tatpada* or state of the Deity).

26. Such is lengthening delusion of the world appearing as true; but vanishing to nothing at the appearance of the light of truth (which is the sight of God in everything).

27. From whatever cause, and in whatever place or time, and in whatever manner this delusion is seen to have sprung, it is made to disappear by knowledge of the same.

28. It is egoism alone, which produces the wonderful appearance of delusion; as the cloud in the sky causes the rain; it spreads itself as

a mist, but disappears immediately at the sight of light.

29. He who has got rid of his belief of the looking and sight of the world (*i.e.* Of both the subjective and objective, as well as of his action and passion); and has attained the knowledge of self-reflecting soul; and who has placed his belief in one vacuous form of empty air; which is devoid of all properties and beyond all categories, is freed from all option and settled in the only One.

CHAPTER XV.

THE FINAL EXTINCTION OF THE VIDYÁDHARA.

Argument.—Description of Egoism as the productive seed of the world, and its extinction as the cause of emancipation from it.

Bhusunda resumed and said:—Wherever there is the thought of egoism of any one, the idea of the world will be found to be inherent in it; as it appeared to Indra within the bosom of the atomic particle.

2. The error of the world (the false conception of its reality), which covers the mind, as the green verdure of grass overspreads the face of the ground; has for its origin the idea of one's egoism, which takes its root in the human soul.

3. This minute seed of egoism, being moistened with the water of desire, produces the arbour of the three worlds, on the height of Brahma in the great forest of vacuum.

4. The stars are the flowers of this tree, hang on high on the branches of the mountain crags; the rivers resemble its veins and fibres, flowing with the juicy pith of their waters, and the objects of desire are the fruits of this tree. (The objects of desire are the enjoyments and fruition of life).

5. The revolving worlds, are the fluctuating waves of the water of egoism; and the profluent current of desire, continually supplies with

varieties of exquisite symposiums, sweet to the taste of the intellect. (*i.e.* The pleasures of desire are sweet to the mind, and afford intellectual delight).

6. The sky is the boundless ocean full of etherial waters, and teeming with showering drops of star light in it; plenty and poverty are the two whirlpools in the ocean of the earth, and all our woes are the mountainous waves on its surface. (*i.e.* The heaven and earth are the two oceans above and below; the one shining with starry light, and the other gliding with waves of woe. So says the Bible:—And God made the firmament, to divide the waters above from the waters below. Genesis I).

7. The three worlds are presented as a picture of the ocean, with the upper lights as its froths and foams swimming upon it; the spheres are floating as bubbles upon it, and their belts are as the thick valves of their doors.

8. The surface of the earth is as a hard and solid rock, and the intellect moves as a black crow upon it; and the hurry and bustle of its people, are conformable with the incessant rotation of the globe.

9. The infirmities and errors, old age and death, are as billows gliding on the surface of the sea; and the rising and falling of bodies in it, are as the swelling and dissolving of bubbles in water.

10. Know the world to be a gust of the breath of your egoism, and know it also as a sweet scent proceeding from the lotus like flower of egoism.

11. Know the knowledge of your egoism and that of the objective world, are not two different things; but they are the one and same thing; as the wind and its breath, the water and its fluidity, and the fire and its heat.

12. The world is included under the sense of ego, and the ego is contained in the heart of the world; and these being productive of one another, are reciprocally the container and contained of each other.

13. He who effaces the seed of his egoism from his understanding, by means of his ignoring it altogether; has verily washed off the picture of the world from his mind, by the water of ignorance of it.

14. Know Vidyādhara, there is no such thing as is implied by *ego*; it is a causeless nothing as the horn of a hare.

15. There is no egoism in the all pervading and infinite Brahma, who is devoid of all desire; and therefore there being no cause nor ground of it, it is never anything in reality.

16. Whatever is nothing in reality, could not possibly have any cause in the beginning of creation; therefore egoism is a nihility, as the son of a barren woman is a nullity in nature.

17. The want of egoism on the one hand, proves the privation of the world also on the other; thus there remains the Intellect or the one mind alone, in which everything is extinct.

18. From the proof of the absence of *ego* and the world, the operations of the mind and the sight of visibles, all come to an end, and there remains nothing for thee to care for or fear.

19. Whatever is not is a naught altogether, and the rest are as calm and quiet as nil in existence; knowing this as certain be enlightened, and fall no more to the false error which has no root in nature.

20. Being purged from the stain of fancy, you become as purified and sanctified as the holy lord Siva for ever, and then the sky will seem to thee as a huge mountain, and the vast world will dwindle to an atom. (This is done by two powers of *adhyāropa* and *vyapadesa* or expansion or contraction in yoga).

CHAPTER XVI.

EXTINCTION OF VIDYĀDHARA (CONTINUED).

Argument:—Entrancement of the Vidyādhara at the end of the Discourse in favour of Non-egoism.

Bhusunda continued:—As I was lecturing in this manner, the chief of

the vidyādhara became dull in the consciousness (*i.e.* unconscious of himself), and fell into the trance of *samādhi—anaesthesia*).

2. And notwithstanding my repeated attempts, to awaken him from that state (of insensibility); he did not open his eyes to the sight lying before him, but was wholly absorbed in his nirvāna-extinction.

3. He attained the supreme and ultimate state, and became enlightened in his soul (by what I had instructed him); and made no other further attempt to know what he sought. (The attempts to know God, besides *śravaṇa* or attending to the lectures of the guru, are reflection, meditation *etc.*).

4. (Here Vasishtha said to Rāma:) It is therefore, Rāma, that I related this narrative to exemplify the effect of instruction in pure hearts, where it floats like a drop of oil on the surface of water (*i.e.* where it does not sink down nor is lost).

5. This instruction consists in forgetting the existence of the *ego* in the Supreme spirit, this is the best advice and there is no other like this; and this is calculated to give peace and comfort to your soul.

6. But when this advice falls in the soil of evil minds, it is choked up and lost in the end; as the purest pearl falls from the surface of a smooth mirror (or piece of glass).

7. But good advice sticks fast in the calm minds of the virtuous, and it enters into their reasoning souls; as the sunlight enters and shines in the sunstone.

8. Egoism is verily the seed of all worldly misery, as the seed of the thorny *simul* tree grows only prickles on earth; so is meity or the thought that this is mine, the out stretching branch of this tree.

9. First the seed *ego*, and then its branch of meity or mineness, produce the endless leaves of our desires; and their sense of selfishness, is productive of the burthensome fruits of our woe and misery.

10. Then the vidyādhara said; I understand, O chief of sages, that it is in this manner, that dull people also become long living in this world;

and it is this true knowledge, which is the cause of the great longevity of yours and other sages.

11. Those who are pure in their hearts and minds, soon attain to their highest state of fearlessness, after they are once admonished in with the knowledge of truth.

12. Vasishtha said:—The chief of the birds of air, spoke to me in this manner on the summit of the Sumeru Mountain; and then held his silence like the mute clouds on the top of Rishyasringa chain. (It is said that the clouds never roar when they rove over this hill).

13. Having taken leave of the sagely bird, I repaired to the abode of the Vidyādhara (in order to learn the truth of the story); and then returned to my place, which was graced by the assemblage of sages.

14. I have thus related to you, O Rāma, the narration of the veteran bird, and the sedateness which was attained by the Vidyādhara with little pain and knowledge. It is now the lapse of the long period of eleven great Yugas, since my said interview with Bhusunda—the veteran chief of the feathered tribe.

CHAPTER XVII.

LECTURE ON THE ANNIHILATION OF EGOISM.

Argument:—The Yoga or mode of consuming egoism by the fire of Non-egoism.

Vasishtha said:—It is by means of the knowledge of one's want of egoism, that the arbour of his desire, which is productive of the fruit of worldliness, and which is fraught with the taste of all kinds of sweet and bitterness; may be checked in its growth.

2. It is by one's habit of thinking his unegoism, that he comes to view both gold and stone, as well as all sorts of rubbish in the same light; and by being calm and quiet at all events, has never any cause of sorrow

at any thing whatsoever.

3. When the cannon-ball of egoism, is let to fly out from the gun of the mind by force of divine knowledge; we are at a loss to know, where the stone of egoism takes its flight.

4. The stone of egoism being flung from the balustrade of the body, by the gigantic force of spiritual knowledge; we know not where this ponderous egoism is driven and lost.

5. After the stone of egoism is flung away, by the great force of the knowledge of Brahma only; we cannot say where this engine of the body (with its boast of egoism in it), is lost forever. (Here are three comparisons of egoism, viz, 1 of a gunshot; 2 of a balustrade stone; 3 of a pebble in a fling).

6. The meaning of *ego* is frost in the heart of man, and melts away under the sunshine of unegoism; it then flies off in vapour, and then disappears into nothing we know not where.

7. The *ego* is the juice of the inner part of the body, and the unego is the solar heat without; the former is sucked up by the latter, and forsakes the dried body like a withered leaf, and then flies off where we know not.

8. The moisture of egoism, being sucked up from the leafy body of the living, flies by the process of its suction by the solar heat, to the unknown region of endless vacuum.

9. Whether a man sleeps in his bed or sits on the ground, whether he remains at home or roves on rocks, whether he wanders over the land or water, wherever he sits or sleeps or is awake or not:—

10. This formless egoism abides in it, either as gross matter or the subtile spirit, or in some state or other; which though it is afar from it, seems to be united with it. (The true *ego* of the far distant Divine spirit, seems to be incorporated with the material body).

11. Egoism is seated as the minute seed, in the heart of the fig tree of the body; where it sprouts forth and stretches its branches, composing the different parts of the world (*i.e.* the seed of egoism develops

itself in the form of the creation, which is a creature of its own).

12. Again the big tree of the body, is contained within the minute seed of egoism; which bursts out in the branches forming the several parts of the universe.

13. As the small seed is seen by every one, to contain within it a large tree, which develops itself into a hundred branches, bearing all their leaves, flowers and abundance of fruits; so doth the big body reside with the atomic seed of egoism, with all its endless parts of corporeal organs and mental faculties, which are discernible to the sight of the intelligent.

14. Egoism is not to be had in the body by reasoning, which points out the mind of everybody, to seek it in the sphere of the vacuous Intellect; the seed of egoism does not spring from the bosom of unreality, and the blunder of the reality of the world, is destroyed by the fire proceeding from the spirituality of the wise.

CHAPTER XVIII.

DESCRIPTION OF THE UNIVERSAL SPHERE.

Argument:—How material world is framed by intellect, its formation and destruction, one by reminiscence and the other by forgetfulness.

Vasishtha related:—There is never and nowhere an absolute death or total dissolution of the body together with the mind, soul and egoism; but it is the cessation of the inward imagery of the mind, that is called its *quietus*.

2. Look at these sights of the Meru and Mandara Mountains, which are born before thy presence; they are not carried to and fro to every body, but are reflected in the minds of all like the flying clouds of autumn in the water of a river.

3. These creations are placed over and above and below and under one another, like the coatings of a plantain tree; and they are either in contact with or detached from one another like clouds in the sky.

4. Rāma said:—Sir, I do not fully comprehend the sound sense of what you say by the words "Look at these flying sights" and therefore I beg to you to explain this clearly unto me.

5. Vasishtha replied:—Know Rāma, that the life contains the mind, and the mind is the container of the worlds within it; as there are various kinds of trees and their several parts, contained in the bosom of a small berry. (And this is meant by one thing being contained within another).

6. After a man is dead, his vital airs fly to and unite with the etherial air; as the liquid water of streams flows to and mixes with the main ocean. (This is by attraction of things of the same kind).

7. The winds of heaven then disperse on all sides, his vital airs together with the imaginary worlds of his life time, which subsisted in the particles of his vital breath.

8. I see the winds of heaven, bearing away the vital airs, together with their contents of the imaginary worlds; and filling the whole space of air with vital breath on all sides.

9. I see the Meru and Mandara Mountains, wafted with the imaginary worlds before me; and you also will observe the same, before the sight of your understanding. (The whole vacuum teeming with life).

10. The etherial airs are full with the vital airs of the dead, which contain the minute particles of mind in them; and these minds again contain the types of the worlds in them, just as the sesame seeds contain the oil in them.

11. As the etherial airs bear the vital airs, which are of the same kind with them (both being airy substances); so are the vital breaths accompanied with particles of the mind (which is equally an airy substance also), these again bear the pictures of the worlds in them, as if they are ingrafted upon them.

12. The same vacuum contains the whole creation and the three worlds with the earth and ocean, all which are borne in it, as the different odors are borne by the winds.

13. All these are seen in the sight of the understanding, and not by the vision of the visual organs; they are the portraiture of our imagination, like the fairy lands we see in our dreams before us.

14. There are many other things, more subtile than the visible atmosphere, and which owing to their existence in our desire or fancy only, are not borne upon the wings of the winds as the former ones. (Though it is said in ordinary speech, that our desires and fancies are borne by our internal humour of *vāyu* or wind).

15. But there are some certain truths, which are derived from the intellect, and are called intellectual principles, which have the power to cause our pleasure and pain, and lead us to heaven or hell (Such as virtue and vice). (These are the immutable principles of right and wrong, abiding in and proceeding from the intellect).

16. Again our desires are as the shadows of cities, floating on the stream of life; and though the current of life is continually gliding away, yet the shadowy desires whether successful or not, ever remain the same. (Lit. are never carried away by the current).

17. The vital breath carries its burden of the world, along with its course to the stillness of endless vacuity; as the breezes bear away the fragrance of flowers, to the dreary desert where they are lost for ever.

18. Though the mind is ever fickle, changeable and forgetful in its nature; yet it never loses the false idea of the world which is inherent in it, as a pot removed to any place and placed in any state, never gets rid of its inner vacuity. (The idea of the world is carried by reminiscence, in every state and stage of the changeful mind).

19. So when the fallacy of the false world has taken possession of the deluded mind, it is alike impossible either to realize or set it at naught, like the form of the formless Brahma.

20. Or if this world is a revolving body, carried about by the force of the winds; yet we have no knowledge of its motion, as when sitting quiet

in a boat, though carried afar to the distance of miles by the tide and winds.

21. As men sitting in a boat, have no knowledge of the force which carries the boat forward; so we earthly beings have no idea of the power that is attached to it in its rotatory motion.

22. As a wide extending city, is represented in miniature in a painting at the foot of a column; so is this world contained in the bosom of the minute atom of the mind.

23. A thing however little or insignificant, is taken to be too much and of great importance, by the low and mean; as a handful of paddy is of great value to the little mouse than gems, and a particle of mud to the contemptible frog, than the pearls under the water. (So a particle of the mind is enough for the whole world).

24. Again a trifle is taken as too much, by those who are ignorant of its insignificance; as the learned in the error of their judgement, mistake this visionary world as preparatory to their future happiness or misery. (The world being nothing in reality, cannot lead to anything, to real good or evil).

25. The inward belief of something as real good, and of another as positive evil, is a mistake common to the majority of mankind, and to which the learned also are liable, in their conduct in this world. (The wise man is indifferent to every thing, and neither likes or takes the one, nor hates or rejects the other).

26. As the intelligent and embodied soul, is conscious of every part of the body in which it is confined; so the enlightened living soul—jīva, beholds all the three worlds displayed within itself (as in the God Virāt).

27. The unborn and ever lasting God, who is of the form of conscious soul, extending over the infinity of space, has all these worlds, as parts of his all pervading vacuous body.

28. The intelligent and ever living soul (of God) sees the uncreated worlds deeply impressed in itself; as a rod of iron (were it endowed with intelligence), would see the future knives and needles in itself.

29. As a clod of earth, whether endowed with intelligence or not knows the seed which is hidden in it, and which it grows to vegetation afterwards; so doth the ever living soul know the world which is contained in it.

30. As the sensitive or insensitive seed, knows the germ, plant and tree, which it contains within its bosom; so doth the spirit of God, perceive the great arbour of the world conceived in its profoundest womb.

31. As the man having his sight, sees the image of something reflected in a mirror, which the blind man does not; so the wise man sees the world in Brahma, which the ignorant does not perceive (but think the world as distinct from him).

32. The world is nothing except the union of the four categories of time, space, action and substance; and egoism being no way distinct from the predicates of the world, subsists in God who contains the whole in Himself. (God is not predicable by any particular predicate; but is the congeries of all the predicates taken collectively in his nature).

33. Whatever lesson is inculcated to any body by means of a parable, *i.e.* whatever thing is signified to some one by a comparison, know that the simile relates to some particular property of the compared object and not in all respects. (So the similitude of iron rod given to god in the sruti and this book, regards only its material causality, and not its insensibility with the sensible spirit of God).

34. Whatever is seen to be moving or unmoving here in this world; is the *vivarta* or expanded body of the living soul, without any alteration in its atomic minuteness. (Nature is the body, and God the soul. Pope).

35. Leaving the intelligence aside (which is wanting in created objects); and taking the force only (which actuates all nature); we find no difference of this physical force from the giver of the force.

36. Again whatever alteration, is produced in the motion or option of any thing or person, at any time or place or in any manner; is all the act of that Divine Intellect.

37. It is the intellect which infuses in the mind the power of its

option, volition, imagination and the like; because none of these can spring as a sprout in the mind, which is without intelligence and without an intelligent cause of it.

38. Whatever desires and fancies, rise in the minds of the unenlightened; are not of the nature of the positive will or decree of the Divine Mind, owing to the endless variety and mutuality of human wishes.

39. The desires rising in the minds of the enlightened, are as they were no desires and never had their rise; because.—

40. All thoughts and desires being groundless, they are as false as the idle wishes of boys; for who has ever obtained the objects of his dream? (or that he has beheld in his dream?).

41. Sankalpa with its triple sense of thought, desire and imagination, is impressed by the intellect on the living soul (which is the image of God) from its past reminiscence; and though we have a notion of this ideal soul, yet it is as untrue and unsubstantial as a shadow; but not so the original Intellect, which is both real and substantial.

42. He who is freed from the error of taking the unreal world for real, becomes as free as the god Siva himself; and having got rid of the corporeal body, becomes manifest in his spiritual form.

43. The imagination of the ignorant, whirls about the worlds, as the wind hurls the flying cotton in the air; but they appear to be as unmoved as stones to the wise, who are not led away by their imagination.

44. So there are multitudes of worlds, amidst many other things in the vast womb of vacuum which nobody can count; some of which are united with one another in groups, and others that have no connection with another.

45. The supreme intellect being all in all, manifests itself in endless forms and actions, filling the vast space of infinity, some of which are as transient as rain drops or bubbles in air and water, which quickly burst out and disappear; and others appearing as the great cities (of gods &c.), situated in the heart of the Infinite one.

46. Some of these are as durable as rocks, and others are continually breaking and wearing out; some appearing as bright as with their open eyes, and others as dark as with their closed eyelids; some of these are luminous to sight and others obscured under impenetrable darkness; thus the bosom of the intellect resembling the vast expanse of the ocean, is rolling on with the waves of creation to all eternity.

47. Some though set apart are continually tending towards another; as the waters of distant rivers are running to mix with those of seas and ocean; and as the luminous bodies of heaven, appearing together to brighten its sphere.

CHAPTER XIX.

DESCRIPTION OF THE FORM OF VIRÁT OR THE ALL COMPREHENDING DEITY.

Argument:—The Essence of the Living soul, and of the undivided and Individual bodies; and Distinction of things with regard to their distinct natures and actions.

Rāma said:—Tell me sir, regarding the nature of the living soul, and the manner of its assuming its different forms; and tell me also its original form, and those which it takes at different times and places.

2. Vasishtha replied:—The infinite intelligence of God, which fills all space and vacuum; takes of its own will a subtile and minute form, which is intelligible under the name of Intellect; and it is this which is expressed by the term living soul—*jīva* or *zoa*.

3. Its original form is neither that of a minute atom, nor a bulky mass; not an empty vacuity, nor anything having its solidity. It is the pure intellect with consciousness of itself, it is omnipresent and is called the living soul. (It is neither the empty space, nor anything contained therein).

4. It is the minutest of the minute, and the hugest of the huge; it is

nothing at all, and yet the all, which the learned designate as the living soul. (The preceding one is a negative proposition, and this an affirmative one).

5. Know it as identic with the nature, property and quality, of any object whatever that exists any where; It is the light and soul of all existence, and selfsame with all, by its engrossing the knowledge of everything in itself. (Because nothing is existent in reality but in its idea, and the soul having all ideas in itself, is identic with all of them).

6. Whatever this soul thinks in any manner, of anything at any place or time, it immediately becomes the same by its notion thereof (*i.e.* Being full with the idea of a thing, it is said to be identified with the same). The collective soul becomes all whatever it thinks or wills, as the soul of God; but the individual soul thinks as it becomes at any place or time—as the soul of man or any particular being. Gloss).

7. The soul possesses the power of thinking, as the air has its force in the winds; but its thoughts are directed by the knowledge of things (that it derives by means of the senses); and not by the guidance of anyone, as the *appearance of ghosts to boys*.

8. As the existent air appears to be inexistent, without the motion of the wind; so the living soul desisting from its function of thinking, is said to be extinct in the Supreme Deity.

9. The living soul is misled to think of its individuality as the *ego*, by the density or dullness of its intellect; and supposes itself to be confined within a limited space of place and time, and with limited powers of action and understanding. (Thus the infinite soul mistakes itself for a finite being, by the dulness of its understanding).

10. Being thus circumscribed by time and space, and endowed with substance and properties of action &c., it assumes to itself an unreal form or body, with the belief of its being or sober reality. (Thus the incorporeal soul, is incorporated in a corporeal frame).

11. It then thinks itself to be enclosed in an ideal atom; as one sees himself in his dream to be involved in his unreal death.

12. And as one finds in its mind his features and the members of his body, to another form in his dream; so the soul forgets her intellectual entity in her state of ignorance, and becomes of the same nature and form, as she constantly thinks upon. (It forgets its pure spiritual form, and becomes a dull material body of some kind).

13. Thinking itself to be thus transformed to a gross and material form, as that of Virāt the macrocosm (who combines the whole material universe in himself); it views itself as bright and spotted, as the disk of the moon with the black spot upon it.

14. It then finds in its person resembling the lunar disk, the sudden union of the five senses of perception, appearing in him of themselves.

15. These five senses are then found to have the five organs of sensation for their inlets, by which the soul perceives the sensation of their respective objects.

16. Then the *Purusha* or first male power known as Virāt, manifests himself in five other forms said to be the members of his person; and these are the sun, the sides, water, air, and the land, which are the objects of five senses said before. He then becomes of endless forms according to the infinity of objects of his knowledge (*i.e.* the thoughts in this mind). He is thus manifested in his objective forms, but is quite unknown to us in his subjective or causal form, which is unchangeable and undecaying.

17. He sprang up at first from the supreme being, as its mental energy or the mind; and was manifest in the form of the calm and clear firmament, with the splendour of eternal delight.

18. He was not of the five elemental forms, but was the soul of the five element, he is called the *Virāt Purusha*—the macrocosm of the world, and the supreme lord of all. (He was the collective body of all individual ones).

19. He rises spontaneously by himself, and then subsides in himself; he expands his own essence all over the universe, and at last contracts the whole in himself.

20. He rose in a moment with his power of volition, and with all his

desires in himself; he rises of his own will at first, and after lasting long in himself, dissolves again in himself.

21. He is the selfsame one with the mind of God, and he is the great body of the material world; and his body is called the *puryashtaka* or container of the eight elementary principles, as also the *ātivāhika* or of the spiritual-form.

22. He is as the subtile and gross air, manifest as the sky, but invisible as the subtile ether; he is both within and as well as without everything, and is yet nothing in himself.

23. His body consists of eight members, *viz*—the five senses, the mind, the living principle and egoism, together with the different states of their being and not being, *i.e.*, of their visible and invisible form (such as outward and inward organs of perception &c.).

24. He (in the form of Brahmā), sang at first the four vedas with his four mouths; he determined the significations of words, and it was he who established the rules of conduct, which are in vogue to this time.

25. The high and boundless heaven, is the crown of his head; and the lower earth is the footstool of his feet; the unbounded sky is his capacious belly, and the whole universe is the temple over his body.

26. The multitudes of worlds all about, are the members of his body on all sides; the waters of seas are the blood of the scars upon his body; the mountains are his muscles, and the rivers and streams are the veins and arteries of his body.

27. The seas are his blood vessels, and the islands are the ligatures round his persons; his arms are the sides of the sky, and the stars are the hairs on his body.

28. The forty-nine winds are its vital airs, the orb of the sun is its eye-ball, while its heat is the fiery bile inside its belly.

29. The lunar orb is the sheath of his life, and its cooling beams are the humid humours of his body; his mind is the receptacle of his desires, and the pith of his soul is the ambrosia of his immortality.

30. He is the root of the tree of the body, and the seed of the forest of actions; he is the source of all existence, and he is as the cooling moonlight diffusing delight to all beings by the heating beams of that balmy planet *oshadhīsa*.

31. The orb of the moon, is said in the sruti as the lord of life, the cause of the body and thoughts and actions of all living beings (by growing the vegetable food for their subsistence and sustenance of their lives).

32. It is from this moon-like Virāt, that contains all vitality in himself, that all other living beings in the universe take their rise; hence the moon is the container of life, mind, action and the sweet ambrosia of all living beings.

33. It is the will or desire of Virāt, that produced the gods Brahmā, Vishnu and Siva from himself; and all the celestial deities and demons, are the miraculous creation of his mind.

34. It is the wonderful nature of the intelligent Intellect, that whatever it thinks upon in its form of an infinitesimal atom, the same appears immediately before it in its gigantic form and size.

35. Know Rāma, the whole universe to be the seat of the soul of Virāt (*i.e.* the whole universe to be teeming with life), and the five elements to compose the five component parts of his body. (Whose body is all nature and whose soul is God).

36. Virāt that shines as the collective or universal soul of the world, in the bright orb of the moon, diffuses light and life to all individuals by spreading the moonbeams which produces the vegetable food for the supportance and sustenance of living beings.

37. The vegetable substances, which supply the animal bodies with their sustenance; and thereby produce the life of living beings; produce also the mind which becomes the cause of the actions and future births of persons by its efforts towards the same.

38. In this manner a thousand virāts and hundreds of Mahākalpa periods have passed away; and, there many such still existing and yet to appear, with varieties of customs and manners of peoples in different ages and

climes.

39. The first and best and supremely blest Virāt—the male Deity, resides in this manner of our conception of him, and indistinct in his essence from the state of transcendent divinity; with his huge body extending beyond the limits of space and time. (This Virāt or Brahmā is the Demiurgus of platonic philosophy).

CHAPTER XX.

LECTURE ON THE EXTINCTION OF THE LIVING SOUL.

Argument:—Extinction of individual souls in the universal, by their abandonment of desires.

Vasishtha continued:—This primary Purusha or the Male agent—Virāt, is a volitive principle; and whatever he wills to do at anytime, the same appears instantly before him in its material form of the five elements.

2. It is this will, O Rāma! that the sages say to have become the world; because by its being intent upon producing the same, it became expanded in the same form. (The will of the Deity is the deed itself).

3. Virāt is the cause of all things in the world, which came to be produced in the same form as their material cause. (Because the product is alike its producing cause, being a fac-simile of the same).

4 As the great Virāt is collectively the aggregate of all souls, so is he distributed likewise into the individual soul of every body. (Hence every soul knowing itself to be a particle of the Divine, cannot think itself as otherwise).

5. The same Virāt is manifest in the meanest insect as also in the highest Rudra, in a small atom as in the huge hill, and expands itself as the seed vessel to a very large tree (all which are mistaken as parts of the illusive world).

6. The great Virāt is himself the soul of every individual, from the creeping insect to the mighty Rudra of air; and his infinite soul extends even to atoms, that are sensible and not insensible of themselves.

7. In proportion as Virāt expands and extends his soul to infinity, so he fills the bodies of even the atomic animalcules with particles of his own essence.

8. There is nothing as great or small in reality in the world, but everything appears to be in proportion as it is filled and expanded by the Divine spirit.

9. The mind is derived from the moon, again the moon has sprung from the mind; so doth life spring from life and the fluid water flows from the congealed snow and ice and *vice versa*. (So there is nothing as greater or less or as the source and its outlet).

10. Life is but a drop of the seminal fluid, distilled as a particle by the amorous union of parents. (This life being transmitted from generation to generation, there is no one greater or less than another).

11. This life then reflects in itself, and derives the properties of the soul, and likens it in the fulness of its perfections. (Hence the soul and life are identified to one and the same principle by many).

12. The living soul has then the consciousness of itself, and of its existence as one pure and independent soul; but there is no cause whatever, as to how it comes to think itself a material being composed of the five elements.

13. It is through opposition of nature that leads one into error, but in fact nature ever remains the same; as wrong interpretation of language imbues bad ideas whereas character remains the same.

14. The living soul is conscious of its self-existence, by its knowledge of living by itself; it is the instinct of the perception of things by the mind, and not merely as the breath of life or external air, which is devoid of consciousness.

15. But being beset by the frost of ignorance, and confined to the

objects of sense, the living soul is blinded of its consciousness and is converted to the breathing soul or vital life, and so loses the sight of its proper course.

16. Being thus deluded by the illusion of the world, the soul sees the duality instead of its unity, and being converted to the breathing of vital life, it is lost to the sight of the soul which is hidden under it.

17. We remain confined to this world of ignorance, as long as we enjoy the idea of ego; but as soon as we give up the idea of ego, we become a free man.

18. Therefore O Rāma! When you will be able to know that there is no salvation and confinement in this world, as well as no sat and asat, then and there you will be a true free man.

CHAPTER XXI.

WHAT CONSTITUTES TRUE KNOWLEDGE.

Argument:—Amateurs of learning of two kinds, the real and the affected or Description of the two kinds of the lovers of knowledge, viz, the real and the Fictitious.

Vasishtha continued:—The wise man must always conduct himself wisely, and not with mere show or affectation of wisdom; because the ignorant even are preferable to the affected and pretended lovers of learning. (According to the maxim which says that, if the show of anything be good for anything, surely the Reality must be better).

2. Rāma rejoined:—Tell me sir, what is meant by true wisdom, and by the show or affectation of it; and what is the good or bad result of either. (*i.e.* What kind of men they are, their signs and their respective ends).

3. Vasishtha replied:—He who reads the sāstras, and practices his learning as a practitioner for earning his livelihood, without

endeavouring to investigate into the principles of his knowledge, is called a friend to learning.

4. Whose learning is seen to be employed in busy life only, without showing its true effect in the improvement of the understanding; such learning being but an art or means of getting a livelihood, its possessor is called a fellow of learning; (and no doctor in it).

5. He who is satisfied with his food and dress only, as the best gain of his learning; is known as an amateur and novice in the art of explaining the s̄astra (or as mere teachers and pedagogues).

6. He who persists in the performance of his righteous and ceremonial acts, as ordained by law (Srutā s̄astra) with an object of fruition, is termed a probationer in learning, and is near about to be crowned with knowledge.

7. The knowledge of the soul (spiritual knowledge), is reckoned as the true knowledge; all other knowledge is merely a semblance of it, being void of the essential knowledge (necessary for mankind).

8. Those who without receiving the spiritual knowledge, are content with bits of their secular learning; all their labour is in vain in this world, and they are styled as mere noviciates in learning.

9. Rāma, you must not rest here with your heart's content, unless you can rest in the peace of your mind, with your full knowledge of the knowable one; you must not remain like a novice in learning, in order to enjoy the fruitions of this deleterious world. (Here all pleasure is palpable pain).

10. Let men work honestly on earth to earn their bread, and let them take their food for sustenance of their lives; let them live for the inquiry after truth, and let them learn that truth, which is calculated to prevent their return to this miserable world.

CHAPTER XXII.

THE YOGA CONDUCTIVE TO HAPPINESS OR THE WAY TO HAPPINESS.

Argument:—The signs and characters of wise men and of their wisdom; together with a disquisition into the nature of the world, soul and the Supreme spirit or Brahma.

Vasishtha resumed:—The man who by his knowledge of the knowable one, hath placed his reliance in him; who hath set his mind to its pristine purity, by purging it from its worldly propensities, and has no faith in the merit of acts; is one who is called the truly wise. (This chapter is in answer to Rāma's question about who is a wise man &c.).

2. The learned who knowing all kinds of learning, and being employed in acts, yet observe their indifference in every thing, are called to be truly wise. (It is wisdom to act, and not expect).

3. He whose heart is observed by the wise, to retain its coldness in all his acts and efforts; and whose mind is unaffectedly calm and quiet at all times; is said to be the truly wise man.

4. The sense of one's liberation from the doom of birth and death, is the true meaning of the word knowledge; or else the art of procuring simple food and raiment, is the practice of artificers only.

5. He is styled a wise man, who having fallen in the current of his transactions, remains without any desire or expectation, and continues with as vacant a heart as the empty air.

6. The accidents of life come to pass, without any direct cause and to no purpose; and what was neither present nor expected, comes to take place of its own accord. (All accidents are caused by an unknown and unforeseen fate or chance).

7. The appearance or disappearance of an event or accident proceeds from causes quite unknown to us, and these afterwards become causes of the effects produced by them.

8. Who can tell what is the cause of the absence of horn in hares, and the appearance of water in the mirage, which cannot be found out or seen at the sight of those objects.

9. Those who explore in the causality of the want of horns in hares, may well expect to embrace the necks of the sons and grandsons of a barren woman.

10. The cause of the appearance of the unreal phenomena of the world to our sight, is no other than our want of right sight (*i.e.* our ignorance), which presents these phantoms to our view; and which disappear at a glance of our acute vision (of reason).

11. The living (or human) soul appears as the Supreme spirit, when it is viewed upon by the sight of our blended intellect; but no sooner does the light of Divine intellect dawn in our minds, than the living or animal soul dwindles into nothing.

12. The insensible and unconscious Supreme soul, becomes awakened to the state of the living soul; just as the potential mango of winter, becomes the positive mango fruit in the genial spring.

13. The intellect being awakened, becomes the living soul; which in its long course of its living, becomes worn out with age and toil, and passes into many births in many kinds of beings (animal, vegetable as well as insensible objects).

14. Wise men that are possessed of their intellectual sight, look internally within themselves in the recesses of their hearts and minds; without looking at the lookables without, or thinking of anything or many efforts whatever; but move on with the even course of their destiny, as the water flows on its course to the ocean of eternity.

15. They who have come to the light of their transcendent vision, fix their sight to brighter views beyond the sphere of visibles; and discern the invisible exposed to their view.

16. They who have come to the vision of transcendent light (the glory of God), have their slow and silent motion like that of a hidden water course; owing to their heedlessness of everything in this world.

17. They who are regardless of the visibles and thoughtless of the affairs of the world, are like those that disentangled from their snares; and they are truly wise, who meddle with their business as

freely, as the free airs of heaven gently play with and move the leaves of trees.

18. They who have come to sight of the transcendent light, athwart the dizzy scenes of mortal life; are not constrained to the course of this world, as seafarers are not to be pent up in shallow and narrow pools and streams. (Sailors are glad to be in the wide ocean, than to ply in the waters of inland creeks).

19. They that are slaves of their desire (of enjoyment in this and next life), are bound to the thralldom of works ordained by law and sruti; and thus pass their lives in utter ignorance of truth. (Hence knowledge and practice are opposed to one another, the one being a state of bondage for some frail good and gain, and the other of freedom and lasting bliss).

20. The bodily senses fall upon carnal pleasures, as vultures pounce upon putrid carrion; curb and retract them therefore with diligence, and fix thy mind to meditate on the state of Brahma and the soul.

21. Know that Brahma is not without the creation, as no gold is without its form and reflection; but keep yourself clear from thoughts of creation and reflexion, and confine your mind to the meditation of Brahma, which is replete with perfect bliss.

22. Know the nature of Brahma to be as inscrutable, as the face of the universe is indiscernible, in the darkness of the chaotic state at the end of a Yuga age; when there was no appearance of anything, nor distinction of conduct and manners. (See Manu's institutes I. 2).

23. And the elements of production existing in the consciousness of divine nature, were in their quiescent agitation in the divine spirit; as the movements of flimsy vapours amidst the darkness of an immovable and wide spreading cloud. (So are the fickle thoughts of the firm mind, and the moving engines of the fixed machine).

24. And as the particles of water are in motion, in a still pond and in the standing pool; so are the changing thoughts of the changeless soul, and so the motions of the element bodies in unchanging essence and nature of God.

25. As the universal and undivided sky and space, take the names of the different sides of heaven (without having any name or side of its own); so the undivided and partless Brahma, being one and same with the creation, is understood as distinct and different from it.

26. The world contains the egoism, as the *ego* contains the world in it; they contain the one within the other, as the coats of the plantain tree contain and are contained under one another.

27. The living soul or *jīva* being possessed of its egoism, sees its internal world (which lies in its egoism), through the pores of the organs of sense, as lying without it; in the same manner, as the mountains look upon the lakes issuing out of its caverns, as if they outward things altogether. (So the mental and internal world appears as a visibly external phenomenon).

28. So when the living soul sees itself by mistake, to any thing in the world (*i.e.* in the light of an object); it is the same as one takes a ball or bar of gold, for an ornament which was or is to be made of it. (So the soul residing in any body at any time, is not that body itself but the indwelling power thereof).

29. Hence they that are acquainted with the soul, and are liberated in their life time (or become *jīvanmukta*); never think themselves to be born or living or dying at any time (though they are thought and looked upon as such by others. The soul being eternal and unchangeable).

30. Those that are awakened to the sight of the soul, are employed in the actions of life without looking at them; (without taking heed of them in their hearts); just as a householder discharges his domestic duties, while his mind is fixed at the milk pot in the cowstall.

31. As the God Virāt is situated with his moon like appearance, in the heart of the universal frame, so does the living soul reside in the heart of every individual body like a little or large dew drop, according to the smallness or bigness of the corporeal body.

32. This false and frail body believed to be a solid reality, on account of its tripartite figure; and is mistaken for the *ego* and soul, owing to the intelligence that is displayed and dwells in it.

33. The living soul is confined like a silkworm, in the cell of its own making *Karma-Kosha*, by acts of its past life, and resides with its egoism in the seed of its parents, as the floral fragrance dwells in the honey cups of flowers.

34. The egoism residing in the seminal seed, spreads its intelligence throughout the body from head to foot; as the moon-beams are scattered throughout the circumference of the whole universe.

35. The soul stretches out the fluid of its intelligence, through the openings of its organs of sense; and this being carried to the sides through the medium of air, extends all over the three worlds, as the vapour and smoke fill and cover the face of the sky.

36. The body is full of sensibility, both in its inner as well as outer parts; but it is in the viscera of the heart, where our desires (*vāsana*) and egoism (*abhimāna*) are deeply seated.

37. The living soul is composed of its desires only, and consists of and subsists under its hearty wishes alone, the same soon come out of themselves from within the heart, and appear on the outside in the outward conduct of the person. (Whatever is in the heart, the same appears also in action).

38. The error of egoism is never to be suppressed, by any other means whatsoever; save by one's unmindfulness (*nis-chitta*) of himself, and fulness of divine presence (*Brahmai karasya*) in his calm and quiet soul.

39. Though dwelling on your present thoughts, yet you must rely in your reflection of the vacuous *Brahma*; by suppression of your egoism by degrees and your self-controul betimes.

40. They who have known the soul, manage themselves here without fostering their earthly thoughts any more; and remain as silent images of wood, without looking at or thinking of any thing at all.

41. He who has less of earthly thoughts in him, is said to be liberated in the world; and though living in it, he is as clear and free in his mind as the open air (no earthly affections, tie down his rising soul).

42. The egoism which is bred in the pith, grows into intelligence

extending from head to foot; and circulates throughout the whole body, as the sun beams pervade all over the sphere of heaven.

43. It becomes the sight of the eyes, the taste of the tongue and hearing in the ears; then the five senses being fastened to the desires in the heart, plunge the *ego* into the sea of sensuality.

44. Thus the omnipresent intellect, becomes the mind after losing its purity; and is employed with one or other of the senses, as the common moisture of the earth, grows the sprout to in the vernal season.

45. He who thinks on the various objects of the senses, without knowing their unreality and the reality of the only one; and does not endeavour for his liberation here, has no end of his troubles in life. (Because sensible objects, afford no intellectual or spiritual happiness).

46. That man reigns as an emperor, who is content with any kind of food and raiment; and with any sort of bedstead at any place. (And is not confined to any particular mode of life).

47. Who with all his desires of the heart, is indifferent to all the outward objects of desire; who with his vacant mind is full with his soul, and being as empty vacuum is filled with the breath of life.

48. Who whether he is sitting or sleeping, or going anywhere or remaining unmoved, continues as quiet as in his sleeping state; and though stirred by any one, he is not awakened from his slumber of *nirvāna*, in which his mind and its thoughts, are all drowned and have become extinct. (This is the state of the sixth stage of Yoga meditation).

49. Consciousness though common to all, resides yet in each breast, like fragrance in flowers and flavour in fruits.

50. It is self-consciousness only, that makes an individual person, and its extinction is said to form the wide world all about; but being confined to the soul or one's self, it vanishes the sight of the world from view. (*i.e.* The subjective consciousness is the soul or self, and its objectivity makes the world; and this is the abstract of this doctrine).

51. Be unconscious of the objects on earth; and remain insensible of all your prosperity and affluence: make your heart as hard as impenetrable as stone, if you will be happy forever.

52. O righteous Rāma! convert the feeling of your heart to unfeelingness, and make your body and mind as insensible as the hardest stone (upala or opal).

53. Of all the positive and negative acts, of the wise and unwise sets of men, there is nothing that makes such a marked difference between them, as those proceeding from the desire of the one, and those from want of the desire of the other.

54. The result of the desired actions of the unwise, is their stretching out of the world before them; while that of the acts done without desire by the wise, serves to put an end to the world before them. (The acts of desire produce repeated births in the world, while the other puts an end to the future transmigrations of the soul).

55. All visibles are destructible, and those that are destroyed come to be renewed to life; but that which is neither destroyed nor resuscitated, is thyself—thy very soul.

56. The knowledge of existence (of the world), is without its foundation; and though it is thought to be existent, it is not found to be so in reality; it is as the water in the mirage, which does not grow the germ of the world.

57. The right knowledge of things, removes the thought of egoism from the mind; and though it may be thought if in the mind, yet it takes no deep root in the heart, as the burnt seed or grain does not sprout forth in the ground.

58. The man that does his duties or not, but remains passionless and thoughtless and free from frailty; has his rest in the soul, and his *nirvāna* is always attendant upon him.

59. Those who are saintly calm and quiet by the controul of their mind, and by suppression of the bonds (appetites) for enjoyments; but not having weakened (governed) their natures, have in their hearts a mine of evils.

60. The wise soul is full of light like the cloudless sky, and is distinguished from others by its brightness; but the same soul which is alike in all, appears as dim as the evening twilight in the ignorant.

61. As a man seated in this place, sees the light of heaven (heavenly bodies), as coming to him from a great distance, and filling the intermediate space; so the light of the Supreme soul fills and reaches to all.

62. The infinite and invisible intellect, which is as wondrous as the clear vacuum of the sky; conceives and displays this wonderful world, within the infinitude of its own vacuity.

63. The world appears to the learned and unerring, and those who have got rid of the error of the world, and rest in their everlasting tranquillity, as a consumed and extinguished lamp; while it seems to all common people, to be placed in the air, by the will of God and for the enjoyment of all. (The two opposite views of the world with the learned and ignorant).

CHAPTER XXIII.

STORY OF A PIOUS BRAHMAN AND HIS NIRVÁNA EXTINCTION.

Argument:—Account of Vasishtha's meeting a hermit named Manki in a desert land; and their mutual conversation with regard to self-resignation and liberation.

Vasishtha said:—(I have delivered to you my lectures) on dispassionateness, inappetence and resignation of worldly desires; rise therefore and go beyond the material world after the example of one Manki (as related herein—below).

2. There lived once on a time before a Brahman named Manki, who was applauded for his devotion and steadfastness to holy vows.

3. It happened at one time, that I was coming down from the vault of heaven, upon an invitation from your grandfather Aja on some particular occasion.

4. As I then came to wander on the surface of the earth, in order to reach at the realm of your grandsire; I happened to meet before me a vast desert, with the burning sunshine over it.

5. It was a dreary waste without its boundary on any side, filled with burning sands and obscured by grey and flying dust over it; and marked by a few scattered hamlets here and there.

6. The extended waste appeared as the boundless and spotless immensity of Brahma, by its unrestricted vacuity, howling winds, burning heat and light, its seeming water in the sand, and untrodden ground resting in peace.

7. It seemed as delusive as the appearance of avidyā or illusion itself; by the deceptive waters of mirage upon the sand, by its dulness and empty space and the mist overhanging on all sides of it.

8. As I was wandering along this hollow and sandy wilderness, I saw a wayfarer sauntering before me and muttering to himself in the travail of his wearisome journey.

9. The Traveller said:—O the powerful sun! That afflicts me with his blazing beams, as much as the company of evil-minded men is for our annoyance.

10. The sunbeams seen to pour down fire on earth, and melt down the pith and marrow of my body and bones; as they have been drying up the leaves and igniting the forest trees (for a conflagration).

11. Therefore it behoves me to repair to yonder hamlet, to allay the weariness of my journey, and recover my strength and spirits for travelling onward. (So it is said:—the shady bower invites the dry, and drives out the cooled).

12. So saying, he was about to proceed towards the village, which was an habitation of the low caste Kirātas. (The kerrhoids of Ptolemy, and the present Kerāntes of the Himalayas). When I interrupted him by saying:—

13. Vasishtha said:—I hail thee, O thou passenger of the sandy desert, and may all be well with thee, that art my fellow traveller on the way, and art so good looking and passionless:—

14. O traveller of the lower earth! who have long lived in the habitations of men, and have not found your rest, how is it now that you expect to have it, in this solitary abode of this mean people?

15. You can have no rest at the abode of the vile people in yonder village, which is mostly peopled by the Pamara villains; thirst is not appeased, but increased by a beverage of briny water. (So it is said:—The unquenchable appetite of the greedy, is never quenched by nourishment, but it nourishes it the more, as the fuel and butter serve to kindle and feed the fire).

16. These huts and hamlets shelter the cowardly cow-herds (Pallava Gopas) under them, and them that are afraid to walk in the paths of men, as the timid deer are averse to rove beyond their own track. (So these solitary swains are as the savage beasts of the forests).

17. They have no stir or agitation of reason, nor any flash of understanding or mental faculties in them; they are not afraid of or averse to base actions, but remain and move on as stone-mills and wheels:—

18. Their manliness consists in the emotions of their passions and affections, and in exhibitions of the signs of their cupidity and aversion, and they delight mostly in actions, that appear pleasant at the time being or present moment. (They are occupied with the present only, being forgetful of the past and careless of the future).

19. As there is no appearance of a body of rainy clouds, over the dry and parched lands of the desert, so there is no shadow of pure and cooling knowledge ever stretched out on the minds of these people. (*i.e.* They have never come under the benign influence of civilization).

20. Rather dwell in a dark cave as a snake, or remain as a blind worm in the bosom of a stone; or limp about as a lame stag in the barren desert, than mix in company of these village people.

21. These rude rustics resemble the potions of poison, that are mixed with honey; they are sweet to taste for a moment, but prove deadly at last. (Such are the robbers of deserts and woods).

22. Again these villainous villagers are as rude as the rough winds, which are blowing with gusts of dust amidst the shattered huts, built with grassy turfs and tufts of the dried leaves of trees. (The word *trina* means straw also or a straw built hut).

23. Being thus spoken unto by me, the traveller felt himself as glad, as if he was bathed in ambrosial showers.

24. The passenger said:—Who art thou sir, with thy magnanimous soul, that seemest to me to be full and perfect in thyself, and full of Divine spirit in thy soul. Thou lookest at the bustle of the world, as a passer is unconcerned with the commotion of the villages beside his way.

25. Hast thou sir, drunk the ambrosial draught of the gods, that gave thee thy Divine knowledge? and art infused with the spirit of the sovran Virāt, that is quite apart from the plenum it fills, and is quite full with its entire voidness (stretches through all, and unmixed with any).

26. I see thy soul to be as void and yet as full as his, and as still and yet as moving as the Divine spirit; it is all and not all what exists, and something yet nothing itself.

27. It is quiet and comely, shining and yet unseen; it is inert and yet full of force and energy, it is inactive with all its activity and action; and such soul is thine. (These antithetic attributes of the Divine soul, are applied objectively to that of Vasishtha in the second person, as they are subjectively put to one's own self in the first person in many other places. Thus in the Bhagavad Gīta where Krishna assumes to himself the title of Brahma and says "Resort to Me alone" so says the Sufi Mansur "I am the true one" so says Hastamulaka in his celebrated rhapsody. "I am that eternal that is conceived by every one.").

28. Though now journeying on earth, you seem to range far above the skies; you are supportless, though supported on a sound basis (of the body or Brahma). (*i.e.* The spirit and mind range freely every where,

though they appear to be confined within the limits of the body, or to proceed from and rest in the eternal essence of Brahma).

29. Thou art not stretched over the objects, and yet no object subsists without thee; thy pure mind like the beautiful orb of the moon, is full of the nectarious beams of immortality. (The moon is called the lord of medicinal plants, having the virtues of conferring life and health to the body).

30. Thou shinest as the full-moon, without any of her digits or blackish spots in thee; thou art cooling as the moonbeams, and full of ambrosial juice as the disk of that watery planet.

31. I see the existence and non-existence of the world, depend upon thy will, and thy intellect contains in it the revolving world, as the germ of a tree contains within it the would be fruit.

32. Know me sir, as a Brahman sprung from the sage Sandilya's race; my name is Manki, and am bent on visiting places of pilgrimage.

33. I have made very long journeys, and seen many holy places in my peregrinations all about; and have now after long bent my course to revisit my native home. (The toils being over, the traveller returns home, and there to die. Goldsmith).

34. But my mind is so sick of and averse to the world, that I hesitate to return to my home, after having seen the lives of men passing away as flashes of lightening from this world.

35. Deign now sir, to give me a true account of yourself, as the minds of holy men are as deep and clear as limpid lakes.

36. When great men like yourself show their kindness, to one as mean as myself at the first sight of him, his heart is sure to glow with love and gratitude to them, as the lotus buds are blown (by the premature gleams of the rising sun), and are led to be hopeful of their favour towards him.

37. Hence I hope sir, that you will kindly remove the error, which is bred in me by my ignorance of the delusions of this tempting world. (Lit. I believe you are able to do so &c.).

38. Vasishtha replied:—Know me, O wise man, to be Vasishtha—the sage and saint, and an inhabitant of the etherial region; and am bound to this way, on some errand of the sagely king (Aja by name).

39. I tell you sir, not to be disheartened at your ignorance, as you have already come to the path of wisdom, and very nearly got over the ocean of the world, and arrived at the coast of transcendental knowledge.

40. I see you have come to the possession of the invaluable treasure, of your indifference to worldly matters; for this kind of speech and sentiments, and the sedateness of disposition which you have displayed, can never proceed from a worldling, and bespeak your high-mindedness.

41. Know that as a precious stone is polished, by gentle abrasion of its rubbish; so the mind comes to its reasoning, by the rubbing off of the dross of its prejudice.

42. Tell me what you desire to know, and how you want to abandon the world; it is in my opinion done by practice of what one is taught by his preceptor, or by interrogatories of what he does not know or understand.

43. It is said that whoso has a mind, to go across the doom of future birth or transmigration of his soul, should be possessed of good and pure desires in his mind, and an understanding inclined to reasoning under the direction of his spiritual guide. Such a person is verily entitled to attain to the state, which is free from future sorrow and misery.

CHAPTER XXIV.

INDIFFERENCE OR INSOUCIANCE OF MANKI TO WORLDLINESS.

Argument:—Manki's relation of the miseries of his life and of this world, together with the evils attendant on Human body and its senses and understanding.

Vasishtha said:—Being thus accosted by me, Manki fell at my feet (in salutation); and then shedding the tears of joy from both his eyes, spoke to me on our way, with due respect (to my rank).

2. Manki said:—O venerable sir, I have been long travelling in all the ten sides of the earth; but I have never met a holy man like yourself, who could remove the doubts arising in my mind.

3. Sir, I have gained today the knowledge which is the chief good of the body of a Brahman, whose sacred person is more venerable and far more superior in birth and dignity, than the bodies of all other beings in heaven and on earth; but sir am sorry at heart, at seeing the evils of this nether world.

4. Repeated births and deaths, and the continued rotations of pleasure and pain, are all to be accounted as painful, on account of their terminating in pain. (Pain is pain, and pleasure too ends in pain).

5. And because pleasure leads to greater pain (at its want), it is better, O sage, to continue in one's pain (which becomes a pleasure by long habit). The sequence of fleeting pleasure being but lasting pain, it is to be accounted as such even as long as it lasts.

6. O friend! all pleasures are as painful to me, as my pains have become pleasurable at this advanced age of mine; when my teeth and the hairs of my body, are falling off with the decay and wearing out of my internal parts also.

7. My mind is continually aspiring to higher stations in life, and is not persevering in its holy course; and the germ of my salvation, is choked by the thorns and thistles of my evil and worldly desires.

8. My mind is situated amidst its passions and affections, within the covert of my body, as the banyan tree stands amidst its falling leaves in the interior of a rustic village; and the desires are flying like hungry vultures all over its body, in search of their abominable sustenance.

9. My wicked and crooked thoughts are as the brambles of creeping and thorny plants, and my life is a weary and dreary maze, as a dark and dismal night (where and when we are blind-folded to descry our right

way).

10. The world with all its people, being parched and dried up like withered plants, without the moisture of true knowledge, and decaying day by day with incessant cares, is fast advancing towards its dissolution, without being destroyed all at once.

11. All our present acts are drowned in those of our past lives, and like withered trees bear no flower or fruit in our present life; and actions done with desire, terminate with the gain of their transitory objects. (Therefore no action nor meritorious deeds of religion, can ever tend to our salvation. (Which is had by our faith alone)).

12. Our lives are wasted in our attachment to family and dependants, and never employed to lead our souls across the ocean of the world; the desire of earthly enjoyments are decaying day by day, and a dreadful eternity awaits before us.

13. Our prosperity and possessions, whether they are more or less, are as noxious to our souls, as the thorny and poisonous plants growing in the hollow caves of earth; again they are attended with thoughts and cares causing fever heat in the soul, and emaciating the body.

14. Fortune makes the brave and fortunate people, fall sometimes in the hands of foes; as the man ardent with the desire of gems in his mind, is tempted to catch the gemming serpents, lying in dark caves (and lose his life in attempting to seize the treasure).

15. I being entirely inclined or given up to the objects of sense, am abandoned by the wise (who hate to touch the vile); and my mind which is polluted by worldly desires, and is all hollow within, is shunned by them as a dead sea with its troubled and turbid waters.

16. My mind is turning also about false vanities, as the rheumatic pains all about the body;

17. And I am also even with my innumerable deaths hunting after desired vacuity for sorrow, though my mind is purged from the dross of ignorance by reading s̄astra and associating good men; as the moon and stars which with its power of removing darkness, stand good in vacuity.

18. There is no end of the dark night of my ignorance, when the gloomy spectre of my egoism is playing its part; and I have not the knowledge, which like a lion may destroy the furious elephant of my ignorance, and burn down as fire the straws of my actions.

19. The dark night of my earthly desire or cupidity is not yet over, and the sun of my disgust of the world is not risen as yet; I still believe the unreal as real, and mind is roving about as an elephant.

20. My senses have been continually tempting me, and I know not what will be the end of these temptations, which prevent even the wise people, from observing precepts of the s̄astras.

21. This want of sight or disregard of the s̄astras, leads to our blindness by kindling our desires, and by blinding our understanding;—

22. Therefore tell me sir, what am I to do in this difficulty, and what is it that may conduce to my chief good, that I am asking thee to relate.

23. It is said that, the mist of our ignorance flies like the clouds, at the sight of wise men and purification of our desires; now sir, verify the truth of this saying of wise men, by your enlightening my understanding, and giving peace to my mind.

CHAPTER XXV.

VASISHTHA'S ADMONITION TO MANKI.

Argument:—The *avarana sakti* or all-enfolding power of God is called ignorance, his *vikshepa sakti* or delusive power is the cause of error, and the combination of both cause the world.

Vasishtha said:—Consciousness (of the objects of perception), their reflection, the desire of having them and their imagination, are the four roots of evil in this world; and though these words are meaningless, yet considerable sense is attached to them (as categories of some schools of false philosophy); as the four sources of knowledge.

2. Know that knowledge (of externals) is their reflexion also, which is the seat (or root) of all evils; and all our calamities proceed therefrom, as thickly as vegetation springs out of the vernal juice (or breath of spring).

3. Men garbed in the robes of their desires, walk in the dreary paths of this world, with very many varieties of their actions (both temporal and ritual), as there are circles drawn under circles (*i.e.* one circle of duty enclosing many others under it).

4. But these aberrations and wanderings over the earth, are at an end to the wise together with their desires; as the moisture of the ground, is dried up and diminishes at the end of the vernal season.

5. Our various desires, are the growers of the very many thorny plants and brambles in the world; as the vernal moisture is the cause of growing the thick clumps of *kadalī* or plantain trees.

6. The world appears as a dark maze to the mind, that is cloyed in the serum of its lickerish appetites; as the ground is shaded under the bushy trees, by the sap supplied by the vernal season.

7. There is nothing in existence except the clear and vacuous intellect, as there is nothing in the boundless sky, beside the hollow vacuity of the air. (This is another passage of the vacuistic theory of Vasishtha).

8. There is no intelligent soul beside this one, and all else is the everlasting reflexion of this one alone; This it is which is styled ignorance and error, and the world also.

9. He is seen without being seen, and is lost upon being seen (that is, the Lord is seen in the spirit and not by the visual sight). On looking to it an unreal or evil spirit appears to sight instead of the true and holy spirit, like ghosts and goblins appearing before children. (Whoever wishes to the spirit of God, sees the spirit of the devil only).

10. It is by rejecting all visible sights, the understanding views the one essence of all, and all things dwindle into it, as all the rivers on earth, run and fall into one universal ocean. (The one invisible unity

is the essence of multiplicity).

11. As an earthen ware cannot be without its earth; so all intelligent beings, are never devoid of their intelligence or the intellect. (This couplet corroborates the eighth verse, where it is said that, there is nothing except the intellect).

12. Whatever is known by the understanding, is said to be our knowledge; but the understanding has no knowledge of the unknowable, nor want of understanding can have any knowledge, owing to their opposite natures. (Because understanding and knowledge are of the same nature, but understanding and unknowable are contraries, and want of understanding and the knowable are sub-contraries. (The plain meaning is that the understanding knows the knowable and not the unknowable; while want of understanding knows neither the one nor the other).

13. As there is the same relation of knowledge between the looker, his seeing and sight (*i.e.* the subject, act, and object of seeing); so it is omniscience of Brahma which is the only essence. (*Sāraikarasyam*), all else is as null as an aerial flower (*Kha-pushpa*) which never exists.

14. Things of the same kind bear an affinity to one another, and readily unite in one (as water with water &c.); so the world

being alike to its notion, and all notions being alike to the eternal ideas in the mind of God, the world and the divine mind, are certainly the same thing and no other.

15. If there be no knowledge or notion of wood and stone in us, then they would be the same as the non-existent things of which we have no notion:—(such as the horns of a hare or a flower in the air).

16. When the outward and visible features of things, are so exactly similar to the notions and knowledge of them that we have in our minds; therefore they appear to be no other than our notions or knowledge of them. (Because things agreeing in all respects with one another, must be the same and very thing).

17. All visible appearances in the universe, are only the outstretched reflexions of our inner ideas; their fluctuation is as that of the

winds, as their motion is as that of the waters in the ocean.

18. All things are mixed up with the omnipresent spirit, as a log of wood is covered over by lac-dye; both of which appear to be mixed together to the unthinking, but both are taken for the one and same thing by the thinking part of mankind; (who believe the spirit to exhibit itself in all shapes *Ápna jathaika bhuvana*).

19. The idea of reciprocity is unity, and the knowledge of mutuality is union also; such as the interchange of water and milk, and so the correlation of vision and visibles; and not as the union of the wood and lac-dye with one another. (This means unity to consist in the interchangeableness and interdependence of two things as of the spirit and matter, and not as sticking the lac-dye upon wood, but as fire inhering in every particle of the wood, as it is expressed in the aforesaid sruti):—

20. The knowledge of one's egoism is his bondage, and that of his unegoism is his emancipation from it; thus one's imprisonment in and enfranchisement from the confines of his body and the world; being both under his subjection, why is it that he should be slack to sit himself at freedom from his perpetual thralldom?

21. Like our sight of two moons in the sky, and our belief of water in the mirage, we believe in the reality of our egoism, which is altogether an unreality. (Lit. We think it present without its presence).

22. The disbelief in one's self or his egoism, removes his meity (*māmatā*) or selfishness also; and it being possible to everyone to get rid of them, how is it that he should be ignorant of it?

23. Why do you maintain your egoism only, to be confined in the cell of your body, like a plum drowned in a cup of water, or like the air confined in a pot? your relation to God is to be no other but like himself and to be one with him, is to have the reciprocal knowledge of yourself in the likeness of God (*i.e.* to be like the image of God in perfection).

24. It is said that the want of reciprocal knowledge, makes the union of two things into one (*i.e.* the entire commingling of two things together makes them one); but this is wrong in both ways, because

neither doth any dull material thing or any spiritual substance, lose its own form (however mixed up with one or the other).

25. Neither is force converted into inertness (*i.e.* the spirit never becomes matter), from the indestructibility of their nature, and whenever the spiritual is seen or considered as the material, it becomes a duality, and there is no unity in this view of the two. (Hence there is no union or entire assimilation either of the spirituals or materials).

26. Thus men being under the influence of their desires, and beset by their vanities of various kinds (altogether) are going on downward still, as a stone torn from the head of a cliff, falls from precipice to precipice headlong to the ground.

27. Men are as straws carried here and there by the current of their desire, and whirled about in its eddy; they are overtaken by and overwhelmed in an endless series of difficulties which are impossible for me to enumerate. (The Sanskrit *na pārjate* is the Bengali *pārājāyanā*).

28. Men being cast like a ball flung from the palm of fate, are hurried onward by their ardent desires till they are hurled headlong into the depth of hell; where being worried and worn out with hell torments, they take other forms and shapes after lapses of long periods (to undergo fresh toils and troubles on earth).

CHAPTER XXVI.

MANKI'S ATTAINMENT OF FINAL EXTINCTION OR NIRVĀNA.

Argument:—The vanity of Human wishes, and the tranquillity of Rational and spiritual speculation.

Vasishtha said:—Thus the living soul, being let fall in the mazy path of his world, is encompassed by calamities and accidents as countless as the animalcules, which are generated in the rainy season.

2. All these accidents though unconnected with one another, follow yet so fast and closely upon each other, as the detached stone lying scattered and close together in the rocky desert, and linked in a lengthening chain of thought in the mind of man.

3. The mind blinded of its reason, becomes a wilderness overgrown with the arbour of its calamities, and yet appearing to be smiling as a vernal grove before men, by its feigned merriment and good humour. (Mirth and sorrow are both of them the effects of unreasonableness).

4. O how pitiable are all those beings! Who being bound to their subjection to hope, are subjected to divers states of pain and pleasure, in their repeated births in various forms on earth.

5. Alas for those strange and abnormal desires, which subject the minds of men, to the triple error of taking the non-existent to be actually present before them. (The triple error (*Triputi bhrama*) consists in the belief of the visibles, their vision and the viewer of them, that is, in the subject, act and objects of sight, which are all viewed as unreal in the light of vedanta).

6. Those who have known the truth, are delighted in themselves, they are immortal in their mortal life, and are diffusers of pure light all about them. What then is the difference between the sapient sage who is coldhearted in all respects, and the cooling moon (who cools and enlivens and enlightens the world with her ambrosial beams?).

7. And what is the difference between a whimsical boy and a covetous fool, who covets anything whatever at hand without any consideration of the past and future (good or evil which attends upon it).

8. What is the difference between the greedy fool and voracious fish or whale, that devours the alluring bait of pleasure or pain; and will not give up the line until they are sure to give up their lives for the same. (All seeming pleasure is real pain, and pain of both the body and soul of men).

9. All our earthly possessions whether of our bodies or lives, our wives, friends and properties, are as frail as a brittle plate made of sand, which no sooner it is dried and tried than it spurts and breaks to

pieces.

10. O my soul! Thou mayst forever wander, in hundred of bodies of various forms in repeated births; and pass from the heaven of Brahmā to the empyrean of Brahma; yet thou canst never have thy tranquillity, unless thou attainest the even insouciance of thy mind. (The stoic impassivity is the highest felicity).

11. The ties and bondage of the world, are dispersed by mature introspection into the nature of things; as the uneven ruggedness of the road, does not retard the course of the wayfarer walking with his open eyes.

12. The negligent soul becomes a prey to concupiscence and unruly passions, as the heedless passenger is caught in the clutches of demons; but the well-guarded spirit is free from their fright.

13. As the opening of the eyes, presents the visibles to sight; so doth the waking consciousness introduce the ego and phenomenal world into the mind. (*i.e.* Consciousness is the cause of both the subjective and objective).

14. And as the shutting of the eyelids, shuts out the view of the visible objects from sight; so, O destroyer of enemies, the closing of consciousness, puts out the appearance of all sights and thoughts from your eyes and mind (and this unmindfulness of everything besides, prepares the soul for the sight of the most high).

15. The sense of the existence of the external world, together with that of one's ego or self-existence, is all unreal and inane, it is consciousness alone that shows everything in itself and by the fluctuation of its erroneous; as the motion of winds displays the variegated clouds in the empty air. (It is the imaginative faculty of the mind, that creates and presents these phantoms before it).

16. It is the divine consciousness only, which exhibits the unreal phenomenals as real in itself, without creating anything apart or separate from its own essence; in the same manner as earth or any metal produces a pot or a jar out of itself, and which is no wise distinct or separate from its substance.

17. As the sky is only a vacuity, and the wind is a mere fluctuation of air; and as the waves are composed of nothing but water; so the world is no other than a phenomenon of consciousness: (because we have no knowledge of it without our consciousness of it).

18. The world subsists undivided in the bas-relief of consciousness, and without a separate existence of its own apart or disjoined in any part, from its substance or substratum of the conscious soul, which is as calm and clear as the empty air, and the world resembles the shadow of a mountain in the bosom of water, or a surge or wave rising on the surface of the sea.

19. There rises a calm coolness in the souls of wise and inexcitable sages, when the shining worlds appear as the cooling moon beams falling on the internal mirror of their minds.

20. How is it and by what means and in what manner, is this invisible supreme light, produced in the calm and quiet and all pervading auspicious soul, amidst the empty expanse of the universe. (Here is a double question of the production of uncreated light in creation and of the manifestation of divine and spiritual light in the quiet soul).

21. That essence which is expressed by the term Brahma, forms the essential nature and form of everything besides; and the same is permeated throughout all nature, except where it is obstructed by some preventive cause or other,—*bādhā*.

22. Anything which presents a hindrance to this, and whatever is preventive of the pervasion of divine essence, is a nullity in nature like a sky flower—*ākāsa pushpa*, which is nothing at all *in nubibus*.

23. The wise man sits quietly like a stone, without the action of even his inner and mental faculties; because the lord is without the reflection or sensation of anything, and without birth or decay at any time. (Here the mind and its workings, are explained as *vikalpana* or changing thoughts, which are wanting in the eternal mind).

24. He who remains insensible and unconscious of every thing, like the empty state of the open sky; arrives by his constant practice to his state of sound sleep or hypnotism without the disturbance of dreams.

25. But how is it to be known that the world is the mere thought or will of the Divine mind? Whereto it is said: It is the creative power of Brahma (called *Brahmā* or Hiranyagarbha—the demiurgus), thought of forming the wondrous world in his mind (as it were he pictured it in himself), without the aid of any tool or instrument or means or ground for its construction; hence (it is plain), the world is merely ideal and nothing real, nor is there any cause or creator of it whatsoever.

26. As the lord stretches out the world in his thought, he or it instantly becomes the same; and as the lord is without any visible form, so this seeming world has no visible nor material form whatever; nor is there any framer of what is simply ideal.

27. So all men are happy or unhappy, as they think themselves to be one or the other in their minds; they all abide in the same universal soul, which is common to all; and yet believe themselves every one of his own kind in his mind.

28. Therefore it is as vain to view anything, or any intellectual being, in the light of an earthly substance, as it is false to take the visionary hills of one's dream, in the light of their being real rocks situated on earth.

29. By assigning egoism to one's self, he becomes subject to error and change; but the want of egoism, places the soul to its invariable identity and tranquillity. (*i.e.* The sense of one's personality, subjects him to change and misery).

30. As the meaning of the word bracelet, is nothing different from the gold (of which it is made); so the sense of thy false egoism, is no other than that of the tranquil soul. (The soul, self, and ego are all the one and same thing).

31. The anaesthetic sage, that is cold-blooded and sober minded as a silent muni, is no voluntary actor of any act, although he may be physically employed in his active duties; and the quiet saint carries with him an empty and careless mind, although it may be full of learning and wisdom. (Lit. the knower of God is as quiet, as the calm vacuum of heaven).

32. The wise man manages himself as a mechanical figure or puppet,

never moving of its own motion but moving as it is moved, and having no impulse of his desire within him, he sits as quiet as a doll without its mobility.

33. The wise man that knows the soul, is as quiet as a babe sleeping in a swinging cradle, and which is moved without moving itself; or he moves the members of his body like a baby, without having any cause for his doing so.

34. The soul that is intent on the thought of the one (Supreme) only, and is as calm and quiet as the infinite spirit of God; becomes unconscious of itself and all other things, together with all its objects of desire, and expectations of its good and bliss.

35. He that is not the viewer himself, nor has the view before him, and is exempt from the triple condition (*triputi bhāba*) of the subjective, objective and action; can have no object in his view; which is concentrated in the vision of the invisible one.

36. Our view or regard of the world, is our strict bondage, and disregard of it, is our perfect freedom; he who rests therefore in his disregard of (or indifference to) whatever is expressed by words, has nothing to look after or desire.

37. Say, what is it that is ever worth our looking after, or worthy of our regard; when these material bodies of ours, are as evanescent as our dreams, and our self-existence is a mere delusion. (There is nothing therefore worthy of our inquiry beside the divine intellect. gloss).

38. Therefore the wise man rests only in his knowledge of the true one, by subjection of all his efforts and desires, and quelling all his curiosity; and being devoid of all knowledge, save that of the knowable one.

39. Hearing all this, Manki was released from his great error; as a Snake gets loose from its slough by which it has been fast bound.

40. He retired from there to a mountain, on which he remained in his deep meditation for a century of years; and discharged the duties that occurred to him of their own accord, without his retaining any desire of any (or expectation of fruition).

41. He resides there still, unmoved and insensible as a stone, quite callous in all his senses and feelings, and wakeful with his internal sensibility by the light of his yoga contemplation.

42. Now Rāma, enjoy your peace of mind, by relying in your habit of reasoning and discrimination; do not deprave your understanding, under the fits of your passion; nor let your mind turn to its levity like a fleeting cloud, in the unrainy season of autumn.

CHAPTER XXVII.

SERMON ON THE SUPERIOR SORT OF YOGA MEDITATION.

Argument:—Mistake of the action of the Intellect in the action of the mind, as the cause of the phenomenal world; and the removal of this error of the mind, as the cause of the intellectual peace and rest in its real state.

Vasishtha continued:—Be dead to your sensibility, and retain the tranquillity of your soul, by conforming with whatsoever thou gettest or is meted out to thy lot; or else the fair (order of nature and ordinance of God), will appear as foul, as a pure crystal shows itself as black in the shade.

2. All and every thing being contained in the only one, all extended soul, we can not conceive how the conception of variety or multiplicity can rise from the unity. (To Him no high, no low, no great, no small; He fills, he bounds, connects, and equals all. Pope).

3. The category of the intellect is entirely of a vacuous nature, and having neither its beginning nor end; and is neither produced nor destroyed, with the production and destruction of the body. (And though it is diffused all over the body and its various powers and senses, yet there is variation of its own essence. Gloss).

4. All insensible and material bodies, are moved by the miraculous power

of the intellect or mind; which being unmoved of itself gives motion to bodies, as the still waters of the sea gives rise to the waves. (Here the intellect is explained as the mind in the gloss).

5. As it is an error to suppose a sheet of cloth in a cloud, so the supposition of egoism in the body, is altogether erroneous: (since one's personality consists in the soul and not in the person).

6. Do not rely in the unreal body, which is of this world, and grows to perish in it; but depend on the real essence of the endless spirit, for thy everlasting happiness (in both worlds).

7. The vacuous intellect, is the essential property of the immortal soul; this is the transcendent reality in nature, and may this super-excellent entity be thy essence likewise.

8. If you are certain of this truth, you become as glorious as that essence also; because the deep meditator loses himself in the meditated object, in his intense meditation of the same. (This assimilation of the *triputi* or triple condition of the thinker and his act and object of thought in one, is the meaning and main end of the yoga meditation of union).

9. The triple condition of the viewer, view and act of viewing, are the three properties of the one and same intellect; and there is nothing which is any other than (or not the same with) the knowledge thereof, as there is no thought unlike the act of its thinking. (This shows the agreement of the cause, its causation and effect).

10. The soul is ever calm and clear and uniform in its nature, it does not rise and fall like the tides by the lunar influence, nor is it soiled like the sea waters by tempestuous winds. (The soul is ever unruffled at any event).

11. As a passenger in a boat beholds the rocks and trees on the bank to be in motion, and as one thinks a shell or conch to be composed of silver; so the mind mistakes the body for reality, (which in truth is an unreal appearance).

12. As the sight of the material dismisses the view of the intellectual, so doth intellectuality discard the belief of the material; and so the

knowledge of the living soul being resolved in the supreme soul, there remains nothing at last, except the unity of the all pervading spirit.

13. The knowledge that all this (world), is quite calm and quiet (in its nature); and the whole is an evolution of the divine spirit, takes away the belief in everything else, which is naught but the product of error and illusion.

14. As there is no forest in the sky, nor moisture in the sands; and as there is no fire in the disk of the moon, so there is no material body in the sight of the mind. (Mentally considered, there is no matter).

15. Rāma fear not for this world—the mere creation of thy error, and without its real existence whatsoever, know this transcendent truth, O thou best amongst the inquirers of truth, that this world is a nullity and void.

16. Your mistake of the existence of the visible world, and the disbelief which you fostered with regard to the entity of the invisible soul, must have been removed this day by my preaching, say now what other cause there may be of your bondage in this world.

17. As a plate, water-pot and any other earthenware, is no more than the earth (of which it is made); so the outer world is no other than the inner thought of the mind, and it wears away under the power of reasoning.

18. Whether exposed to danger and difficulty, or placed in prosperity or adversity, or betided by affluence or penury; you must preserve, O Rāma, your even disposition amidst the consciousness (or knowledge) of your joy and grief; be gladly free from the knowledge of your egoism, and remain as you are sedate by your nature, and without your subjection in any state.

19. Remain Rāma, as thou art, like the moon in the sphere of thy race, with thy full knowledge of everything in nature; avoid thy joy and grief at every occurrence, and give up thy desire and disgust for anything in the world. Do so or as you may choose for yourself.

CHAPTER XXVIII.

DEMONSTRATED CONCLUSION OF THE DOUBTFUL TRUTH.

Argument:—Act, actor and action are one the same, the word Daiva and its explanation; oscillation of intellect is the cause of creation.

Rāma said:—Please sir, explain to me moreover regarding the acts of men, which become the causes of their repeated births, as seeds are sources of the germs of future trees; and those to which the word daiva or divian is applied, imply the Divine dispensation, destiny or fate.

2. Vasishtha replied:—The meaning of daiva or destiny, is as that of a potter in producing the pottery; it is the act of intelligence (samvid), and not of blind chance, nor of human effort or manliness.

3. How is it possible for any action to be done by manly exertion only, without some effort of the understanding directing human energy to action; it is this intelligent power that makes the world and all what it contains.

4. The prosperity of the world depends on the understanding, exerting itself with a desire to bring about some certain end; and it ceases with the course of the course of the world, upon the exertion of the understanding to no purpose.

5. The insouciance or want of desire in the mind, is called its negative act, and the mind that merely moves on without engaging in any pursuit, is as a current stream without its undulation. (So mere living is no life without its action).

6. There is no difference between a thinking and unthinking soul, unless the mind of one is actuated by its imagination, to the invention of some manly art or work.

7. As there is no essential duality or difference in the water and its waves, and between desire and its result; so there is no distinction betwixt the intellect and its function, nor is there any difference in

the actions from the person of their agent.

8. Know Rāma, the action as the agent, and the actor the same with his action; both these are quite alike as the ice and coldness. (*i.e.* Man is known by his act, and the actions bespoke the man).

9. As the frost is cold and coldness the same with frost, so the deed is the same as its doer, and the doer is alike the deed done by him. (Every one is accountable for his deed, and the deed recurs to the doer of it).

10. The vibration of the Intellect (*i.e.* the divine will), is the same as destiny which is also the agent of action; these are synonymous terms expressing the same thing, and destiny, deed and other words have no distinct meaning.

11. The oscillation of the intellect is the cause of creation, as the seed is the source of the germ of a tree; want of this vibration is productive of nothing, wherefore intellectual activity contains in it the germinating seed of the whole world. (*i.e.* The action of the mind causes all things, and its inaction is the cause of total suspense).

12. The divine mind contains in its infinite expanse all the ample space of time and place; and is of its own nature sometimes in its fluctuation, and at others at a standstill like the vast ocean on earth.

13. The causeless and uncausing seed of the intellect, being moved by desire, becomes cause of the minutiae of material bones, as the seed becomes productive of its germs and sprouts.

14. All vegetable productions as the grass and all sorts of plants and creepers, vegetate from within their particular seeds as their origin; and these seeds originate from the pulsation of the divine mind, which is increate and without any [cause] for it. (The pulsation of the divine mind is its creative will, which is the seed or source of creation).

15. There is no difference between the seed and its sprout, as there is no distinction of the heat from fire; and as you find the identity of the seed and its sprout, so must you know the identity of man with his acts. (*i.e.* Actions make the man, and the man does his actions like himself).

16. The divine Intellect exerts its power in the bosom of the earth, and grows the sprouts of the unmoving vegetable creation as from its seed; and these become great or small, straight or crooked as the waves of the sea as it would have them to be.

17. What other power is there beside that of the intellect, to grow the sturdy oaks and arbours from the soft clay and humid moisture, which compose the bosom of the earth?

18. It is this Intellect that fills the seeds of living beings with the vital fluid, as the sappy juice abiding in the inside of plants, gives growth to the flowers and fruits on the outside.

19. If this all inhering intellect, were not almighty also at the same time, say then what other power is there, that could produce the mighty gods and demigods in air, and the huge mountains on earth.

20. The divine mind contains in it the seeds of all moving and unmoving beings, which have their being from the movement of this intellectual power, and from no other source whatever.

21. As there is no difference in the alternate production of the seed and the germ or fruit from one another, so there is no difference in the commutual causation of man and his acts and the *vice versa*. In this manner also there is no shade of difference, betwixt the swelling waves and the sinking waters of the sea. (Man is but a bubble of its own blowing in the vast ocean of Eternity).

22. Fie to that silly and beastly being, who does not believe in the reciprocity of man and his action or of the agent and the act, by the law of *mutatis mutandis* inculcated in the vedas.

23. The pruriency that is inherent in one's consciousness, is the embryonic seed of his resuscitation to life; in the manner of the germination of plants: it is therefore meet to render this seed abortive by frying it in the fire of inappetency.

24. The doing of a thing with listlessness, and the performance of an act whether good or bad without taking it to the mind, is what is called lukewarmness by the learned.

25. Or it is exemption from desire, that is said to loosen a man from all connection; therefore try by all means in your power, to create in your mind a total unconcern for every one, and indifference to all things whatsoever.

26. In whatever manner you think it possible for you to rid of your lickerish desires, whether by means of your theoretical or practical yoga (the raja and hatha yogas), or by means of your manly exertion; you must root every desire from your heart, in order to secure your best welfare and perfect felicity.

27. But then you must endeavour to the utmost of your manly power, to suppress some portion of your egoism, in order to prevent the rise of selfish passions and desires within your health.

28. There is no other course of fording the unfordable expanse of the world, save by the exercise of our manly virtues; nor is there any other way of extinguishing our ardent desires, except by the extinction of egoism.

29. It is the inherent consciousness of the ever existent soul, which is both the prime seed as well as the first germ of the world; the same is the source both of action as also of its cause and effect of the person of man. It is that which is designated as destiny and the weal and woe of all.

30. In the beginning there was no other seed nor its sprout, nor even any man nor his action; nor was there any such thing as destiny or doom or any other prime cause, but all that existed was the Supreme intellect which is all in all.

31. There is neither any seed nor its germ in reality, nor is there any action or its active agent *de facto*; but there [is] only one Supreme intellect in absolute and positive existence, and it is under the auspices of this hallowed name, that you see O sage! all these gods and demigods, and all men and women, are performing their respective parts as actors on the stage of the world.

32. Knowing this certain truth, and thinking thyself as the imperishable one, be freed from thy thoughts of the agent and action; give up all thy desires and false imagination, and live to reflect with thy body of

self-consciousness alone. (Consider thyself as an intellectual being, and not the dull corporeal body).

33. Remain fearless, O Rāma, and be more graceful with the calm composure of thy mind. Allay all thy desires and lay aside thy fears with them. Rely on thy clear intellect and continue to do thy endless acts (by guidance of the same). Be full in thyself with the Supreme soul, and thus thou shalt have the fulness of thy desires fulfilled in thee.

CHAPTER XXIX.

SERMON ON HOLY MEDITATION.

Argument:—Necessity of discharging our social duties, as they occur unto us at any time: and that of conducting our contemplation in solitude.

Vasishtha continued to say:—Remain always to look inwardly in thyself, by being freed from the feelings of passion and desire, continue in the performance of thy actions every where, but reflect always upon the quiet and spotless intellect within thyself.

2. The mind which is as clear as the open sky, and is full of knowledge and settled in the divine intellect; which is ever even and graceful and replete with joy, is said to be highly favoured of heaven and expanded by Brahma.

3. Whether betaken by pain and grief, or exposed to dangers and difficulties, or attended by pleasure or prosperity, in a greater or less degree.

4. In whatever place and in whatsoever state thou art placed, bear with thy afflictions with an unsorrowful heart; and whether thou weepest or criest, or becomest a play of opposite circumstances, be joyous in both for both are meant for thy good.

5. You are delighted in the company of your consorts, and feel joyous at the approach of festivity and prosperity; and it is because you are tempted like ignorant people, by your fond desire of pleasure.

6. Fools that are allured by their greediness of gain, meet with their fate in hazardous exploits and warfare; and it is fit that they should burn with the fire of their desire, like straws consumed in a conflagration.

7. Earn money by honest means and with the circumspection of a crane, in whatever chance presents itself before thee; and do not run in pursuit of gain, like the ignorant rabble.

8. O thou destroyer of thy foes, drive away by force all thy desires as the greatest enemies, and as winds of heaven drive afar the rainless and empty clouds of the sky.

9. Be tolerant, O Rāma, towards the ignorant people, that are led away by their desires and deserve thy pity; be reverent of high-minded men, and delighted in thyself by observing the taciturnity of thy speech, and without being misled by thy desires like the ignorant mob.

10. Congratulate with joy and sympathise with sorrow, (whether of thyself or others); pity the sorrows of the poor, and be valiant among the brave.

11. Turn your eyes into your heart, and be always joyous by communing with yourself (or soul); and then whatever you do with a liberal mind, you are not to answer for the same as its agent.

12. By remaining fixed in the meditation of your soul, and by having your eyes always turned within yourself; you shall be invulnerable even at the stroke of a thunderbolt (darted by the hand of Indra). So saith the sruti:—The Gods have no power to hurt the holy. *Tasya hana devāscha nā bhutya ishate.*

13. He is said to be master of himself, who is freed from the delusion of desire, and lives retired in the cave of his consciousness; who is attached to his own soul and acts at his own will, and has his delight in his very self. (Because says the sruti—Whoso goes out of himself, loses his very self).

14. No weapon can wound the self-possessed man, nor fire can chafe his soul; no moisture can damp the spirit, nor the hot winds can dry it up. (No elemental influence can prevail on the spiritual soul).

15. Lay hold on the firm pillar of your soul, which is unborn or increate, undecaying and immortal; adhere steadfastly to thy soul, as one clings to the prop or column of his house.

16. The world is an arbour, and all things in it are as the flowers of this tree; our knowledge of all things, is as the fragrance of these flowers; but our self-consciousness is the essence of them all; therefore look internally to this inward essence before you mind the externals.

17. All outward affairs, are brought about by their inward reflection in the mind; but it is as hard to bring about a desire into being, as to raise a stone to life.

18. Get rid of your bodily exertions and lull your mind to sleep; be doing all your duties, as a tortoise with its contracted limbs. (*i.e.* Act with indifference, and without being moved).

19. Manage thine affairs with a half-sleeping and half-awakened mind (like a waking sleeper); and do thy outward functions (without the exertion of your mental faculties).

20. As babes are possessed of their innate knowledge, and dumb creatures are endowed with their instinct, without the feeling of any desire rising in them; so they live and act with their minds unattached to anything, and as vacant as the empty air.

21. Remain untroubled and free from care, with entirely sleepy and comatose mind within thyself; a mind devoid of all its functions and quite absorbed in itself, and slightly acting on the members of the body.

22. You may continue to discharge or dispense with your duties altogether, by impairing your mind with knowledge, and resting quietly in your pure consciousness, after it is purged from the stain of appetite.

23. Go on managing your outward affairs in your waking state, as if your faculties were dormant in sleep; and never hanker to have anything, nor let go aught that presents itself to thee.

24. If you are dormant when waking, by your inattention to all about you; so are you awake when sleeping by your trance in the bosom of the Supreme soul; and when you are in the condition of the union of the two, you attain to the state of perfect consummation.

25. Thus by your gradual practice of this habit of *insouciance*, you reach to that state of unity, which has neither its beginning nor end, and which is beyond all other things.

26. The world is certainly neither a unity nor duality (but is composed of a plurality in its totality, or the one in many *A han Bahushaym*), leaving therefore the inquiry into its endless varieties, resort to your Supreme bliss, with a mind as clear as the translucent sphere of empty air.

27. Rāma rejoined:—If it be so, O great sage! (That there is no ego or tu as you say), then tell me, why are we conscious of ourselves, and how are you sitting here under the name of the sage Vasishtha.

28. Valmīki said:—Being thus interrogated by Rāma, Vasishtha the best of speakers, remained silent for a moment, pondering on the answer he should make.

29. This silence of his created some anxiety in the royal audience, and Rāma too being perplexed in his mind, repeated his question to the sage and said:—

30. Why sir, are you silent like myself? I see there is no such argument in the world, which sages like yourself are unable to solve and expound:—

31. Vasishtha replied:—It is not owing to my inability to speak, nor want of argument on my part that made me hold my tongue; but it is the wide scope of your question that withheld me from giving its answer. (Or from answering to it).

32. Rāma! There are two kinds of querists, namely, the ignorant

inquisitor and the intelligent investigator; and so there are two modes of argumentation also for them respectively: the simple mode for simpletons, and the rational form for intelligent and reasonable men.

33. You had been so long, Rāma, ignorant of superior knowledge, and fit to be taught in ordinary equivocal language.

34. But now you have become a connoisseur of superior truth, and found your rest in the state of supreme felicity; and are no longer to benefit by the ambiguous language of common speech.

35. Whenever a good speaker wishes to deliver an eloquent speech, whether it be a long or short one, or relate to some abstruse or spiritual subject (he must satisfy himself first).

36. The ego being the counterpart or privation of all representation, is inexpressible by representative sounds and words; and being beyond the predicates of number and other categories, is not predicable by any of them or other fiction of fancy. It is the totality of all, as light is composed of innumerable particles of ray.

37. It is not right, O Rāma, that one who has known the truth (the gnostic), should give an imperfect or defective answer to a question (proposed to him). But what can he do, when no language is perfect or free from defect, as you know it well.

38. It is right, O Rāma, that I who know the truth, should declare it as it is to my pupils; and the knower of abstract truth is known to remain as mute as a block of wood, and the soundness of whose mind is hard to sound. (So says the Persian mystic:—He who has known the unknowable, has become unknown to himself and others).

39. It is want of self-cogitation that causes one to speak, (*i.e.* unsoundness of thought sounds in high sounding words); but they hold their silence who know the Supreme excellence; and this is the best answer that is given thy inquiry into this truth.

40. Every man, O Rāma, speaks of himself as he is (or thinks himself to be); but I am only my conscious self, which is unspeakable in its nature, and appertains to the unbespeakable one.

41. How can that thing admit the application of a definite term to give it expression, which is inexpressible by words (and beyond our conception); I cannot therefore express the inexpressible by words. I have already said, all are but fictitious signs: (representative of our certain ideas).

42. Rāma rejoined:—You sir, that disregard every thing that is expressed by words, and regard these as imperfect and defective symbols of their originals; must tell me now, what you mean by your "privation of representation" and what you are your[self].*

* NOTE—The logical term *pratiyogi vyach' heda* is explained as *pratiyogi nirupaka vyavriti*, which means that egoism being an abstract term, does not point out any particular person or thing, and the ego being a discrete word conveys no sense of a concrete noun. Moreover it is indeterminate and signifies no determinate number, nor is it predicated by any of the predicables which is not applicable to it.

43. Vasishtha replied:—It being so (that there no determinate person expressed by the word egoism); hear me to tell you now, O Rāma, that art the best among the enquirers of truth, what thou art and what am I in truth, and what is world in reality.

44. This Ego, my boy, is the empty intellect and imperishable in its nature; it is neither conceivable nor knowable, and is beyond all imagination.

45. I am the clear air of the intellect, and so art thou the empty sky also; the whole world is an entire vacuity, and there is nothing else except an everlasting and infinite vacuum (beom) every where.

46. The soul is identic with pure knowledge, it is free from sensational knowledge, and beyond the conscious knowledge of others. I cannot call it anything otherwise than the self or soul.

47. Yet it is the fashion of disputants in order to maintain their own ground, or for the salvation of their pupils to multiply the egoism of the one soul, and to distribute it into a thousand branches.

48. When a living soul remains calm and quiet notwithstanding the management of its worldly affairs; and is as motionless as a living

carcass, it is said to have attained its perfect state.

49. This state of perfection consists in refraining from external exercise and devotion, and persistence in continual meditation; feeling no sensation of pain or pleasure, and being unconscious of one's self-existence, and the co-existence of all others besides.

50. Freedom from egoism and the consciousness of all other existence, brings on the idea of a total inexistence and emptiness, which is altogether beyond thought and meditation. (For none can think of a nothing). All attempt to grasp a nullity, is as vain as a blind man's desire to see a picture.

51. The posture of sitting unmoved as a stone, at the shocks and turn backs (or drakes and ducks) of fortune; is verily the state of *nirvāna* or deathless coma of a sensible being. (The figures of saints are as unmoved as statues).

52. This state of saintly anaesthesia is not marked by others, nor perceived by the saint himself; because the knowing sage shuns the society of men in disgust, and is enlightened with his spiritual knowledge within himself.

53. In this state of spiritual light, the sage loses sight of his egoism and tuism and all others and beholds the only one unity, in which he is extinct and absorbed in pure and unsullied felicity.

54. It is the intellection of the intellect, that is said to be conversant with the intelligibles (or the operation of the subjective soul on the objective); this is the cause of the creation of the world, which is the cause of our bondage and continual woes (in our repeated births and deaths).

55. It is said to be the dormancy or insensibility of intellection, when it is not employed about the intelligible objects; it is then called the supremely calm and quiet state of liberation (both for thought and action); and is free from decay.

56. The soul being in its state of peaceful tranquillity, its ideas of space and time fly from it like clouds in autumn; and then it has no thought of anything else for want of its power of thinking.

57. When the sight of the soul is turned inwards (*antar mukha*) as in sleep, it sees the world of its desires rising before its consciousness in their aerial forms; but O ye princes, the sight of the soul being directed to the outside (*bahir mukha*), as in its waking state, it views the inward objects of his desire, presented before its sight in the gross forms of the outer world. (This passage shows the contrariety of the spiritual philosophy to the material; the former maintaining the material world to be a shadow of the ideal, and the latter asserting the intellectual as a representation of the visible world).

58. The mind, understanding and the other faculties, depend upon the consciousness of the soul, and are of the same nature as the intellect; but being considered in their intimate relation with external objects *bahir-mukhatā*, they are represented as grossly material. (In the doctrines of materialist—the sāṅkhya and others).

59. The self-same intellect being spread over our consciousness, of all internal and external feelings and perceptions; it is in vain to differentiate this one and undivided power, by the several names (of spiritual, mental, and bodily faculties).

60. There is nothing which is set apart, from the percipience of the conscious intellect; which is as pure and all-pervading as the empty vacuum, and which is said by the learned to be undefinable by words. (So says the *sruti*:—No speech can approach to it).

61. Being seen very acutely, the world appears as hazy in the divine essence, as it were something between a reality and unreality; and so dost thou appear to sight, as something real and unreal at the same time. (All things appear as evanescent shadows in the clear mirror of the Divine Mind).

62. So am I the empty air, if can be free from desire; and so also art thou the pure intellect, if thou canst but restrain thy desires.

63. He who is certain of this truth (that he is the intellect), knows himself in reality; but whoso thinks himself as somebody under a certain appellation, is far from knowing the truth. Again anyone remaining in his unreal body, but relying in his intellectuality, is sure to have his tranquillity and salvation. (So the *sruti*:—Anyone awakened to truth is

sure to be saved, whether he is a God, rishi or sage, or a vile man).

64. Man's exercise of the intellectual faculty, ameliorates the love of union with the original intellect by removing the ignorance; as heat of the fire mixes with the primitive heat, when wind ceases to blow.

65. Living beings who are converted to the state of patient trees and stones, by *insouciance* or insensibility of themselves, are said to have attained their liberation which is free from disturbance, and to be situated in their state of undecayableness.

66. A man having obtained his wisdom by means of his knowledge, is said to have become a *munī* or sage, but growing an ignoramus owing to his ignorance, he becomes a brute creature, or degraded even lower to some vegetable life.

67. The knowledge that "I am Brahma" (because I am a man) and this other is the world (because it is inanimate) is a gross error proceeding from gross ignorance; but all untruth flies away before investigation, as darkness vanishes before the advance of light.

68. He is wise who with the perception and actions of his outward organs, is simply devoid of his inward desires; who does not think or feel about anything in his mind, and remains quite calm and composed in his outward appearance.

69. The *samādhi*-trance of a wise man, is as his sound sleep uninfested by a dream; and wherein the visibles are all buried within himself, and when he sees naught but his self or soul.

70. As the blueness of the sky is a false conception of the brain, so the appearance of the world is a fallacy of the silent soul; they are no more than mists of error, that obscure the clear and vacuous sphere of the soul.

71. He is the true sage who though surrounded by the objects of wish, is still undesirous of any; and knows them all as mere unrealities and false vanities.

72. Know, O intelligent Rāma, that all objects of desire in this world, are as marvellous as those seen in our imagination, dream and in the

magic of jugglers; such also are all the objects of our vision, on which you can place no trust nor reliance.

73. Know also, there is no pain or pleasure, nor any act of merit or demerit (*i.e.* any moral virtue and vice); nor anything which anybody, owing to the impossibility of there being any agent or patient (*i.e.* any active or passive agent).

74. The whole (universe) is a vacuum and without any support at all; it appears as a secondary moon in the sky or a city in one's dream or imagination, none of which has its reality in nature.

75. Abide only by the rules of the community, or observe strictly thy mute taciturnity; and by remaining as a block of wood or stone, be absolved in the Supreme.

76. The tranquillity and intellectuality of the Supreme deity, do not admit of any diversity in his nature; and his incorporeality does not admit of the attribution, of a body or any of its parts unto him.

77. There can be no nature whatever, whereof we have any conception, that can be attributed to the pure spirit (which is free from all stain and foulness); and this Divine spirit being inherent in all bodies, there can be no body for its nature ever imputed to him.

78. The existence of consciousness in the uncreated spirit, or in other words, the existence of a self-conscious eternal Intellect, cannot be denied of God; according to sophistry of Atheists; for though our knowledge of recipient and received (*i.e.* of the container and contained) is very imperfect, yet there is some one at the bottom that [is] ever perfect.

79. O Rāma! do you rely in that increate and indestructible Supreme being, which is ever the same and pure, irrefutable and adored by the wise and good; it is the irrefutable (*i.e.* demonstrable) verity, on which you should quietly depend for your liberation. And though you may eat and drink and play about like all others, yet you must know that all this is nothing.

CHAPTER XXX.

SERMON ON SPIRITUALITY.

Argument:—Removal of the Error of plurality arising from the conviction of Egoism, and inoculation of spiritual knowledge for Reunion of the soul with the Divine Spirit.

Vasishtha continued:—Egoism is the greatest ignorance, and an insuperable barrier in the way of our ultimate extinction; and yet are foolish people seen to pursue fondly after their final felicity [with] their egoistic efforts, which is no better than the attempt of madman.

2. Egoism is the sure indicator of the ignorance of unwise people, and no cool-headed and knowing man is ever known in his egoship or the persuasion of his self-agency. (But this an article of the Christian creed).

3. The wise and knowing man, whether he is embodied or liberated state, renounces the dross of his egotism, and relies in the utter extinction or nullity of himself, which is as pure and clear as the empty vacuity of heaven, and free from trouble and anxiety (which await on self-knowledge and selfish activities in general).

4. The autumnal sky is serene and clear, and so are the waters of the calm and unperturbed sea; the disk of the full moon is fair and bright, but none of these is so cool and calm and full of light, as the face of the wise and knowing sage, (shining with the radiance of truth and holy light).

5. The features of the sage and wise, are ever as sedate and steady, even in the midst of business and trifles; as the figures of warriors in battle array in a painting, even when engaged in the bustle of warfare and fury of fight.

6. All worldly thoughts and desires are nothing to the anaesthetic spirit of the self-extinct sage (in his *nirvāna*); they are as imperceptible as the slender lines in a painting, and as lean as the rippling curls on the surface of the sea, which are not distinct and

disjoined from its waters.

7. As the rolling waves of the sea, are no other than its heaving water, so the visible phenomena in the world, are no other than the spirit of Brahma disporting in itself.

8. Hence the soul that is undisturbed by the wave like perturbations, and is calm and quiet both in the inside and outside of it as the still ocean, and which is raised above temporal matters in its holy devotion, is said to be freed from all worldliness.

9. The ego rises of itself as an uncreated thing, and in the form of consciousness in the all comprehensive intellect of God, just as the waves rise and fall in the waters of the deep, and have no difference in their nature.

10. As the rising smoke exhibits in the sky, the various forms of forts, warcars and elephants; and as none of them, is any other than the self-same smoke; so are all these phenomena and notions, noway different from the nature of their Divine origin (but mere evolutions or *vibartarupas* of the same).

11. By considering the fallacy of your consciousness (of the ego), you will, O ye my royal hearers, get rid of your error; and then you will exult in your knowledge of truth, and be victorious (over yourself). Do not despair, for ye are wise enough to know the truth.

12. As the growing sprout conceives in it, the would be tree with all its future flowers and fruits; so the ignorant man conceives in his vacant mind, the false ideas of himself—his soul, his ego and of everything else according to its fancy.

13. The conceptions of the mind are as false as the sight of things, such as the sight of a rod in a rising flame (and that of a circle in the twirling of a lighted torch). And though the presiding soul is always true, yet these thoughts of the mind are as untrue as its fancy of fairies in the orb of the moon.

14. Now my royal hearers, do you continue to enjoy your peace, by considering at your pleasure, about the rise, end and continuance of the world; and remain [free] from disease in all places and times.

15. Conduct yourselves with calmness, in whatever turns to be favourable or unfavourable to you; for unless you deport yourselves as dead bodies, you cannot perceive the felicity of your final extinction—*nirvāna* or hebetude. (Be as a dead man, in order to taste the bliss of your spiritual deadness).

16. He who lives long in this world, by giving up his egoism and egoistic desires from his mind; and renounces the animality of his life to live and lead an intellectual life, attains verily the state of Supreme felicity.

17. Living the animal life (for the gratification of carnal appetites), leads only to the bearing of woes and misery; and men thus bound by the chain of their animal desires, are as big boats, burdened with loads of their ballast and cargo.

18. They are never blest with liberation, who are strangers to reasoning and addicted to the gross thoughts of ignorance; for how is it possible to obtain in this life, what is attainable only by the deceased in the next world. (This means the disembodied liberation—*Videha mukti*, which is to be had after one's death).

19. Whatever a man fancies in this life, and desires to have in the next (as his hopes of heavenly rewards); he dies with the same and finds them in his future life; but where there is no such fancy, desire or hope, that is truly the state of everlasting bliss.

20. Therefore be fearless with the thought of there being no such thing, as yourself or any one else (that you may believe as a real entity); by knowing this truth, you will find this poisonous world, turn to a paradise to you. (Think of nothing, and you will have no fear for anything).

21. Examine your whole material body, as composed of your outer frame and the inner mind; and say in what part you find your egoism to be situated; if no where, then own the truth of your having no ego any where.

22. Seeing all and every part of it up to the seat of your egoism, and finding it to be seated no where; you see only an open space (which

[is] identic with the soul), and whereof no part is ever lost or destroyed.

23. In this (attainment of liberation) you are required to do no more, than to exert your manliness in relinquishing your enjoyments, cultivating your reasoning powers, and governing yourself by subduing the members of your body and mind. Therefore, ye ignorant men, that are desirous of your liberation, delay no longer to practice the government of yourselves (by shunning everything that relates not to yourselves).

24. The learned explain liberation to consist in the meditation of God, without any desire of the heart or duplicity in the mind; and this they say is not possible to do, without the assistance of spiritual knowledge. But the world being full of error, it is requisite to derive this knowledge from spiritual works *moksha sāstras*, or else it is very likely to be entrapped in the very many snares, which are for ever set all about this earth.

25. Knowing full well the unreality of the world, and the uncertainty of one's self and body, and of his friends, family and wealth and possessions; whoso is distrustful of them and identifies himself with his intelligence and pure vacuity, verily finds his liberation in this, and in no other state whatsoever.

CHAPTER XXXI.

SERMON ON THE MEANS OF ATTAINING THE *Nirvāna* EXTINCTION.

Argument:—Refutation on the falsity of imagination, and the ideal creation of the world; establishing the true God, who is all in all, and who remains ever the same.

Vasishtha said:—He who has devoted his whole soul to the contemplation of the Intellect, and feels the same stirring within himself, and knows in his mind the vanity and unreality of all worldly things (is the person whose soul is said to be extinct in the deity).

2. By habituating himself to this sort of meditation, and seeing the outward objects in his perceptive soul, he views the external world, as an appearance presenting before him in his dream.

3. All this is verily the form of the Intellect, represented in a different garb. The intellect is rarer than the pure air, but collects and condenses itself as the solid world, and recognizes itself as such; wherefore the world is no other than the consolidated intellect, and there is nothing beside this anywhere.

4. It has no dissolution or decay, nor it has its birth or death; it is neither vacuity nor solidity, it is neither extension nor tenuity, but it is all and the Supreme one and nothing in particular.

5. Nothing is lost by the loss of egoism, and of this world also; the loss of an unreality is no loss at all, as the loss of anything in our dream, is attended with loss of nothing.

6. Nothing is lost at the loss of an imaginary city, which is altogether a falsity; so nothing is destroyed by the destruction of our egoism and this unreal world.

7. Whence is our perception of the world, but from a nullity; and if it is granted as such, then there is nothing that can be predicated of it, any more than that of a flower growing in the air (which is a nullity).

8. The conclusion arrived at last after mature thought in respect to this is, that you must remain as you are and as firm as a rock in the state in which you are placed, and in the conduct appertaining to your own station in life.

9. The world is the creation of thy fancy as thou wishest it to be, and there are the peculiar duties attached to thy station in all thy wanderings through life; but all these cease at once at the moment (of your divine meditation), and this is the conclusion arrived at (by the joint verdict of the sāstras). (Every one cuts his own course in life, which ceases no sooner he thinks of its nihility. So it is said:—do thy duties till thy death but the thought of thy living in death, puts a stop to thy course all at once. *sanchintya mrituyncha tamugra dantang, sarvey projutnā shithilā vabanti*).

10. All this is inevitable and unavoidable in life, and is avoided only by divine meditation; in which case the whole creation vanishes into nothing, and there is no more any trace of it left behind. (*i.e.* In a future life or transmigration).

11. The unholy souls that view the creation, appearing before them like the dreams of sleeping men; are called sleeping souls, which behold the world rising before them, like the waving waters in a mirage.

12. Those who consider the unreality (of the world) as a reality, we know not what to speak of them, than with regard to the offspring of barren women. (*i.e.* the impossibility of the existence of either of them).

13. The souls of those that have known the true God, are as full as the ocean with heavenly delight; because they do not look upon the visible objects, nor do the visible ever fall under sight or notice.

14. They remain as calm as the still air, and as sedate as the unshaking flame of a lamp; and they continue to be quite at ease both [as] they are employed or unemployed in action.

15. As a minute atom makes a mountain, so the atomic heart becomes full when it is employed in business; and yet the cold-heartedness of the wise seer, continues the same as ever before. (*i.e.* The mind of the wise man, is not ruffled by the bustle of business).

16. The wish makes the man, though it is not seen by anyone; it is the cause of the world (worldly affairs), though it is not perceived by any body. (The wish being master to the thought—the master of action).

17. What is done by oversight or in ignorance, is undone or foiled by sight or knowledge of it; as for instance the thefts and other wicked acts, which are carried on in the darkness, disappear from sight before the blaze of daylight.

18. All beings composed of the fleshy body and the five elemental substances, are altogether unreal as the gross productions of error only; and so are the understanding, mind, egoism and other mental faculties, of the same nature and not otherwise.

19. Leaving aside both the elemental and mental parts and properties of your body, you attain to the purely intellectual state of your soul, which is called to be your liberation.

20. Attachment to the intellect and adherence to the intellectual thoughts, being once secured there will be end to the view of visibles, and there will be no more any appearance of fancy in the mind, nor any desire or craving rising in the heart.

21. But who has fallen into the error of taking the visibles for true, his sight of the unreal prevents his coming to the view of the true reality; and he finds at the end, that the visible world is but a mirage, and is never faithful to any body at any place.

22. So he finds the falsity of the world, whose soul has risen to its enlightenment within himself; but who ever happens to have the remembrance of the world in him, he comes to fall to the error of its reality again.

23. Therefore avoid your reliance in all worldly objects, and rely only on one who is simply as mere vacuum; and mind that is good [for] you not to remember the world any more, and that your forgetfulness of it altogether is best for you.

24. In your forgetfulness of the world you will find nothing to be seen or enjoyed in it, and nothing of its entity or nullity whatsoever; it is as well as it is all quiet and still as the calm and unruffled ocean for ever.

25. The whole visible world is Brahma himself, and as such, the ocean of it is to be understood as a positive reality; it is a bubble in His eternity, which is all quiet and calm after immersion of bubbles and waves.

26. Meek and tolerant men, are seen to be sedate and dispassionate in their worldly transaction; and to be resigned to the Supreme spirit in their souls. (Blessed are the meek, for they shall inherit the kingdom of heaven).

27. Or the saint whose soul is extinct in his god, has only his meekness

remaining in him; and being devoid of all desire, he is unfit for all worldly concerns. (It is hard to attend equally to one's secular and spiritual concerns).

28. As long as one is not perfect in the extinction of his soul in the deity, he may be employed in the practice of his secular duties, by being devoid of passions, animosity and fear of any one. (This is enjoined for a devotee, till he reaches the seventh stage of his devotion).

29. The saint being freed from his passions and feelings of anger and fear and other affections, and getting the tranquillity of *nirvāna* extinction in his mind, becomes as frigid as snow and remains as a block of stone forever.

30. As the pericarp contains the seed of the future flower in it, so the saint has all his thoughts and desires quite concealed in his inmost soul, and never gives any vent to them on the outside.

31. The mind wanders on the outside by thinking about the outer world, and so is it confined within itself by its meditation on the inner soul; such is the contemplation of the Supreme being, either as he is thought of or seen in spirit in the inner soul, or viewed himself to be displayed in his works of creation in the outer world. (The spiritual and natural adoration of God).

32. The outer world is no other than an external representation of the delusive dream, which is in the inside of ourselves; there is not the slightest difference between them, as there is none in the same milk, contained in two different pots only.

33. The motion or inertness and the fickleness or steadiness of the one or other of them, are no more than the effects of our lengthened delusion; and the state of one being the container of the other, makes no difference in them, as there is none between the containing ocean and the waves it contains.

34. The dreams that we see in sleep, are no other than operations of the mind, though they are supposed in our ignorance to be quite apart from ourselves.

35. He that remains in the manner of the Supreme soul, quite calm and tranquil and free from all fancy and desires, becomes (extinct in) the very soul, by thinking himself as such; but he never becomes so unless he thinks himself to be as so; (Hence the formula of daily meditation *soham*, "I am he", *Atmān bramātvena sambhāvan*).

36. The divine state is that of the perfect stillness of the soul (as in sound sleep), when there is not even a dream stirring in the mind; but what that state is or is not, is incomprehensible in the mind, and inexpressible in words. (It *is*, because we know it in our consciousness and it *is not*, because we know it not by the predicaments of space and time, and those of the container, contained, or any other category whatsoever).

37. Yet is this state made intelligible to us by instructions of our preceptors, and by means of the entire removal of our error as well as by our intense meditation of it; else there is no body to tell us what it really is. (The *sāstras* tell us, what it *is not*; by their dogmas *neti neti* and *tanna tanna*; but never say a word about its real nature as *idamasti*).

38. It is therefore proper for you to remain entirely extinct in the external one and tranquil as the Divine spirit by giving up all your fear and pride, your griefs and sorrows, and your covetousness and all errors besides. You must forsake with these the dullness of your heart and mind, as also of your body and all its members, together with the sense of your egoism and the distinctions of things from the one perfect unity. (Knowing that "all are but parts of the one undivided whole").

CHAPTER XXXII.

SERMON INCULCATING THE KNOWLEDGE OF TRUTH.

Argument:—Liberation depends on self-exertion; and upon good company, study of good books, and the habit of reasoning.

Vasishtha continued:—Soon as intellection commences to act, it is

immediately attended by egoism—the cause of the erroneous conception of the world; and this introduces a train of unrealities, as the stirring of air causes the blowing of winds. (It means to say that being misguided by *avidyā* or ignorance, we are liable to fall into all sorts of error).

2. But when intellection is directed by *vidyā* or reason, its fallacy of the reality of the world, does not affect us in any manner, if we but reflect it as a display of Brahma himself, (that he is all in all); but we are liable to great error, by thinking the phenomenal world as distinct from Him.

3. As the opening of the eyes receives the sight of external appearance, the opening of intellection doth in like manner receive the erroneous notion of the reality of the phenomenal world.

4. What appears on the outside, being quite distinct from the nature of the inner intellect, cannot be a reality as the other; and therefore this unreal show is no more, than the dancing of a barren woman's boy before one's eyes. (Which is nothing).

5. The intellect is perceived by its conception of the notions of things, but when we consider the fallacy of its conceptions, and its notion of the unreal as real, it appears to us as a delusion like the appearance of a ghost to boys.

6. Our egoism also is for our misery, from the knowledge that "I am such an one;" but by ignoring (or the want of) this knowledge of myself, that I am not this or that, loosens me from my bondage to it. Therefore I say, that our bondage and liberation, are both dependant on our own option. (But as the innate consciousness of the self or ego is impossible to ignore, yet it is possible to every body, to ignore his being any particular person whatsoever).

7. Therefore the meditation which is accompanied with self-extinction and forgetfulness of one's self, and the remaining of the moving and quick in the manner of the quiet and dead, is the calm tranquillity of holy saints, which ever the same, unaltered and without decay.

8. Therefore, ye wise men, do not trouble yourself as the unwise with the discrimination of unity and duality, and the propriety or

impropriety of speech, all which is wholly useless and painful frivolity.

9. The covetous man with his thickening desires, meets with a train of ideal troubles, gathering as thickly about him, as the thronging dreams assailing his head at night. These proceeding from his fondness of outward and visible objects, and from the fond desires inwardly cherished within his heart, grow as thickly upon him as the creation of his wild fancy.

10. But the meek man of moderate desire, remains dormant in his waking state (as a waking sleeper); and does not feel the pain or fear the pangs of his real evils, by being freed from his hankering after temporary objects.

11. Hence the desire being moderated and brought under proper bounds, bears resemblance even to our freedom from its bonds; as we get rid of our once intense thought of something, by our neglect of it in course of time and changing events.

12. The entire curtailment of desires, is sure to be attended with liberation; as the total disappearance of frost and clouds from the sky, leaves the empty vacuum to view.

13. The means of abating our desires, is the knowledge of ego as Brahma himself (and particular person or soul); and this knowledge leads to one's liberation, as study of science and association with the wise, serve to convert ignorant men to sapience and knowledge.

14. In my belief there is no other ego but the one Supreme ego, and this belief is enough to bring men to the right understanding of themselves, and make their living souls quite calm and tranquil, and dead to the sense of their personality and self-existence.

15. The world appears as a duality or something distinct from the unity of God, just as the motion of the wind seems to be something else beside the wind itself, or the breathing as another thing than the breath; but this fallacy of dualism will disappear upon reflection of "how I or any thing else could be something of itself" (and unless it proceeded from the One everlasting unity).

16. That I am nothing is what is meant by extinction, and why then

remain ignorant (of this simple truth); go, associate with the wise and argue with them, and you will so come to learn it (*i.e.* this truth).

17. It is in the company of those who are acquainted with truth, that you loosen the bonds of your worldly errors; just as darkness is dispelled by light, and the night recedes from before the advancing of the day.

18. Make it the duty of your whole life, to argue with the learned, concerning such like topics, as "what am I," and what are these visible objects; what is life and what this living soul, and how and whence they come into existence.

19. The world is seen to be full of animal life, and I find my egoism is lost in it; the truth of all this is learnt in a moment in the society of the learned, therefore betake thyself to the company of those luminaries of truth.

20. Resort one by one to all those that are wiser than thee in the knowledge of truth, and by investigation into their different doctrines, the spectre of your controversy (*i.e.* error), will disappear for ever. (Because the maxim says, "as many heads so many minds, and as many mouths so many verdicts", therefore examine them all and glean the truth).

21. As the spectre of controversy rises before the learned, in the manner of an apparition appearing before boys; so the error of egoism rises before them, in their attempt to maintain their respective arguments.

22. Let therefore the diligent inquirer after truth, attend separately to the teaching of every professor of particular doctrines; and then taking them together, let him consider in his own mind, the purport of their several preachings.

23. Let him weigh well in his own mind, the meanings of their several sayings, for the sharpening of his own reasoning, and accept the doctrine which is free from the flights of imagination and all earthly views.

24. Having sharpened your understanding by associating with the wise, do

you cut short the growth of the plant of your ignorance by degrees, and by little and little (lit.—bit by bit).

25. I tell you to do so, because I know it is possible to you to do so; we tell you boys, accordingly as we have well known anything, and never speak what is improper or impracticable to you.

26. As the gathering or dispersion of the clouds in the sky, and the rising and sinking of the breakers in the sea, is no gain or loss to either, so the attainment or bereavement of any good whatever, is of no concern to the unconcerned sage or saint.

27. All this is as false as the appearance of water in the mirage, while our reliance in the everlasting and all pervading One, is as firm, secure and certain (as our supportance on a solid rock). By reasoning rightly in yourself, you will discover your egoism to be nowhere; how and whence then do you beget this false phantom of your imagination.

CHAPTER XXXIII.

SERMON ON THE TRUE SENSE OF TRUTH.

Argument:—Causes of erroneous conceptions and false Imagination, our hankering for the future world and its remedy.

Vasishtha continued:—Rāma, if a man will not gain his wisdom by his own exertion, by his own reasoning and by the development of his understanding in the company of good men, then there is no other way to it.

2. If one will try to remove his mis-apprehensions and the false creations of his imagination, by the prescribed remedies of the sāstras, he will succeed to change and rectify them himself, as they remove or remedy one poison by means of a counter poison.

3. All fancies and desires are checked by unfancying them, and this unfancifulness or undesirousness is the cause of liberation, by

relinquishment [of] worldly enjoyment, which is the first step to it. (So says the sruti:—Renunciation of enjoyments, is the leader to liberation).

4. First consider well the meanings of words, both in your mind and utterance of them; and all the habitual and growing misconceptions will slowly cease and subside of themselves.

5. There is no greater error or ignorance in one's self, except the sense of his egoism; and this error having subsided by one's disregard of its accepted sense, it is not far from him to arrive at his liberation.

6. If you have the least reliance in your body and egoism, you surely lose the infinite joy of your unbounded soul; but by forsaking the feeling of your egoism or personality, you are freed from the bondage of your fondness for anything of this world, and become perfected in divine knowledge and blissfulness.

7. It is from want of understanding, that all these unrealities appear as real to the ignorant; but we venerate and bow down to the sage, who remains unmoved as a stone at all this.

8. Who from want of his sense of external objects, remains as cold as a stone, and being reclined in the Supreme spirit by the meditation of the Divine Mind in his own mind; sees but an empty void both within and all around himself. (This is called perfect liberation of the soul).

9. Whether there be or not be all these visibles, they tend alike to our misery; it is our thoughtlessness of them alone that conduces to our happiness, wherefore it is better to remain insensible of them, by shutting our senses against them. (Our happiness or misery does not depend on the presence or absence of things, but upon our disregard of or concern for them).

10. There are two very serious diseases waiting on mankind, in their cares for this as well as those of the next world; and both of these are attended with intolerable pains to the patients of both their temporal as well as spiritual maladies.

11. In this world the intelligent are seen to try all their best

medicines in vain, to remove their inveterate diseases of hunger and thirst, by means of their remedies of food and drink, during the whole period of their lives; but there is no remedy whatever for to heal their spiritual maladies of sin and vileness, and avert their inevitable fate of death and rebirths in endless succession.

12. The best sort of men are trying to heal their spiritual maladies, and avert their future fate, by means of the ambrosial medicines of dispassionateness, keeping good company and improvement of their understanding.

13. Those who are careful to cure their spiritual complaint, become successful to get their riddance, by means of their desire of getting better, and by virtue of the best medicine of abstinence and refraining from evil. (Gloss. *apathya tyāga &c.*).

14. Whoever does not heal even now his deadly disease of sin, which is his leader to hellfire on future; let him say what remedy is left for him to try, after he has gone to the next world, where there is no balsam to heal the sickly soul.

15. Try all earthly medicines to preserve your life, from being wasted away by earthly diseases; and keep your souls entire for the next world, by the healing balm of spiritual knowledge in this life.

16. This life is but a breath, likens a tremulous dew drop, hanging at the end of a shaking leaf, and ready to fall down; but your future life is long, and enduring under all its variations, therefore heal it for the everlasting futurity.

17. By carefully attending to the treatment of spiritual diseases at present, you will not only be hale and holy in your soul in the next world, but evade all the diseases of this life, which will fly off afar from you.

18. Know thy conscious soul as an animalcule, which evolves itself into the form of this vast world; just as an atom contains a huge mountain in it, which evolves from its bosom in time.

19. As the evolution of your consciousness, presents to your view the forms that you have in your mind (*i.e.* ideals); so doth the phenomenon

of the world appear in the womb of vacuum, and is no more real than a false phantasy.

20. Notwithstanding the repeated deluge and destruction of the visible earth, there is no change nor end of the false phantom of our mind, where its figure is neither destroyed nor resuscitated, owing to its being a phantasy only and no reality whatever. (It is possible to destroy the form of *a*, but not its idea in the mind).

21. Should you like to lift up your soul, from the muddy pit of earthly pleasures and desires, wherein it drowned forever; you must put forth your manly virtues, as the only means to this end, and without which there is no other.

22. The man of ungoverned mind and soul, is a dull-headed fool, and fallen in the miry pit of carnal desires; he becomes the receptacle of all kinds of danger and difficulty, as the bed of the sea is the reservoir of all the waters falling to it.

23. As boyhood is the first stage of the life of a man, and introduces the other ages for perfection of human nature; so the first step to one's self-extinction, is the renunciation of his carnal enjoyments, conducing to the subjection of passions.

24. The stream of the life of a wise man, is ever flowing onward with the undulations of events, without over[flowing] its banks or breaking its bounds; and resembles a river drawn in a picture, which is flowing without the current of its waters.

25. The course of the lives of ignorant people, runs with tremendous noise, like the precipitate current of rivers; it rolls onward with dangerous whirlpools, and flows on with its rising and setting billows (till it mixes with the sea of eternity).

26. Continuous creations and course of events, are transpiring with the succession of our thoughts; and appearing before us like the illusive train of our dreams, and the false appearance of two moons in the sky, and the delusion of mirage and apparitions rising to the sight of children.

27. So the incessant waves raised by the undulating waters of our

consciousness, appears as the endless chain of created objects, rising in reality to our view; but being taken into mature consideration, they will appear to be as false and unreal, as they seem true and real to our erroneous apprehension of them.

28. It is said that [there] are worlds and the cities of Gandharvas and siddhas, contained in the concavity of the firmament, and it is supposed also that, the cavity of the sky is a reservoir of waters; but all these are but creations of the mind, and there [are] no such things in reality.

29. The worlds are as bubbles of water, in the ocean of the conscious mind; they are only the productions of the fanciful mind, and no such things, as they are thought to be; and the idea of ego, is but forms of our varying thoughts.

30. The expansion of consciousness is the course of unfolding the world, and the closing of it conceals the phenomenals from view; therefore these appearances are neither in the inside nor outside of us; and they are neither realities, nor altogether unreal also (but effects of the opening and shutting of our minds only).

31. There is one thing alone of the form of the intellect, which is unborn and unknown (in its true nature), and is the undecaying (*i.e.* everlasting) lord of all; it is devoid of substance and property, and is called Brahma or immensity, and tranquil spirit, which is as quiet and calm as the infinite void, are rarer than even the empty atmosphere.

32. There is no cause whatever, which can be reasonably assigned to the agitation, consciousness and creations of the spirit of Brahma; which being above nature is said to have no nature at all. Its agitation is as that of the air; whose cause is beyond all conception.

33. Brahma has his thoughts rising in him, as waves in the ocean of himself, and as our conscious[ness] of the dreams rising in our soul; and the nature of this creation is in reality, neither as that of his dream, or the wave produced from his essence. (It is hard to say, whether this is a thought of himself as a dream, or a part of him like a wave).

34. This much therefore can only be said of him that, there is only an unknowable unity, which is ever the same and never as quick as thought,

nor even as dull as matter; it is not a reality or unreality, nor any thing this positive or negative. (In a word, it is nothing that [is] conceivable by the human mind).

35. The Yogi that remains in this *insouciant* state of Brahma, and insensible of his own consciousness (*i.e.* who is inexcitable both in his body and mind), such a person is said to be the best of sages and saints.

36. Who becomes inactive and inert as a clod of earth, even while he is alive; who becomes unconscious of himself and the outer world, and thinks of nothing (except the Supreme soul); he is said as the best of sages and saints.

37. As we lose sight of wished for objects, by ceasing to wish for them (such as the sights of fairy lands &c.); so we get rid of our knowledge of ourselves and the world, by our ceasing to think about them (by confining our thoughts in God alone).

38. All things expressed, in words have certain causes assigned to them; but the cause of their nature remains inexplicable, (whence nature—*swabhāva* is said to be *avidyā* or hidden ignorance). It is the cause of this prime nature (*i.e.* God), whose knowledge alone conduces to our liberations (from ignorance).

39. Nothing whatever has its particular nature of itself, unless it were implanted in it by the intelligence of God, as it were by infusion of the moisture of divine intelligence.

40. All our thoughts, are agitated by inspiration of the breath of the great intellect; know them therefore as proceeding from the vacuum of the entity of the supreme Brahma.

41. There is no difference whatever, in the different nature of the creator and creation; except it be as that of the air and its agitation, which are the one and same thing and of the same nature. The thought of their difference is as erroneous, as the sight of one's death in his dream.

42. An error continues so long, as the blunder does not become evident by the light of reasoning; when the error being cleared of its falsity,

flies to and vanishes into the light and truth of Brahma.

43. Error being the false representation of something, flies away before a critical insight into it; and all things being but productions of our error, like our conception of the horns of hare, they all vanish before the light of true knowledge, which leaves the entity of Brahma only at the end.

44. Therefore give up all your errors and delusions, and thereby get rid of the burden of your diseases and decay; and meditate only on the One, that has no beginning, middle, or end, is always clear and the same, and full of bliss and felicity, and assimilate yourself to the nature of the clear firmament: (which according to Vasishtha is the nature and form of God).

CHAPTER XXXIV.

SERMON ON THE PRACTICE OF SPIRITUAL YOGA OR INTELLECTUAL MEDITATION.

Argument:—Elucidation of the doctrine that, the best [way] of avoiding worldly affairs, is to refrain from mixing with them.

Vasishtha continued:—The man who is lost in the pleasure or under the pains, which fall to his share in this life, is lost for ever for the future; but he who is not thus lost (by keeping his soul aloof from the vicissitudes of life), is pronounced to be imperishable by the verdict of the s̄āstras.

2. He who has his desires always rising in his mind, is ever subject to the changes of his fortune; therefore it is proper to give up desire at first, in order to prevent the alternation of pain and pleasure.

3. The error that this is I and that the world, does not attach to immortal soul; which is tranquil and unsupported, quite dispassionate and undecaying in itself.

4. That this is I, that is Brahma, and the other is the world, are verbal distinctions that breed error in the mind; by attributing different appellations, to one uniform and invariable void that is ever calm and quiet (This is the eternal vacuum of Vasishtha, beside which there is nothing else in existence).

5. Here there is no ego nor world, nor the fictitious names of Brahma and others; the all pervading One being quite calm and all in all, there is no active or passive agent at all in this place (or vacuity).

6. The multiplicity of doctrines and the plurality of epithets, which are used to explain the true spirit and inexplicable One, are null and refutable, and among them the word ego in particular, is altogether false and futile.

7. The man absorbed in meditation does not see the visibles, as the thoughtless person has no perception of the ghost standing in his presence; and as one sleeping man does not perceive the dreams, occurring to another sleeping by his side, nor hear the loud roar of clouds, in the insensible state of his sound sleep.

8. In this manner the courses of the spirits are imperceptible to us, though they be continually moving all about us; because it is our nature to perceive what you know of, and never know anything, which is without or beyond our knowledge.

9. Knowledge also being as our soul, shows all things like itself (*i.e.* as we have their ideas or representations of them in our mind); therefore our knowledge of the ego and the world beside, is not separate from the soul and the Supreme soul also.

10. So our knowledge (idea or notion), manifests itself in the form of the world before us; in like manner as our dreams and desires (or imaginations), represent the same as true to us. These various manifestations of the inward soul, are no way different from it, as the waves and bubbles are no other than the water, whence they take their rise.

11. Notwithstanding the identity of the soul, and its manifestations of knowledge, notion, idea and others; they are considered as distinct things by ignorant thinkers, but the learned make no distinction

whatever, between the manifestation and its manifesting principle.

12. As the integral soul becomes a component body, by its assuming to itself all its members and limbs; so the eternally undivided spirit of God, appears to be multiplied in all parts of the world, and various works of creation.

13. So the intellect contains numberless thoughts in itself, as a tray holds a great many golden cups in it; and whenever this intellect is awake, it sees innumerable worlds appearing before it.

14. It is Brahma himself that shines in his brightness, in the form of this fair creation; by being dissolved throughout the whole, in his liquified form of the Intellect, as the sea shows itself in the changing forms of its waves.

15. Whatever is thought of in the mind, the same (thought or idea) appears in the form of the world &c., and the formless thought takes a definite form; but what is not in the mind, never appears to view.

16. The word intellection and want of thought, are both applied to the Supreme Intellect, from its almighty power to assume either of them to itself; this sort of expression is for the instruction of others, or else there are no such states, appertaining to the ever intelligent soul in reality.

17. The world is neither a reality nor unreality, but exhibits itself as such by intellection of the intellect; but as it does not appear in absence of intellection, the same is inculcated in this lecture. (*i.e.* Never think of the world or anything at all, and it will vanish of itself withal).

18. Intellection and its absence, are as the agitation and stillness of the soul; and both of these being under your subjection, it is quite easy and never difficult for you to restrain yourself, by remaining as still as a piece of stone.

19. An appearance which has neither its essence or substance, and any assignable cause for its existence, is the very nature of this egoism of ours, which we know not whence it has appeared as an apparition before us.

20. It is very strange that this apparition of your ego, which has no entity in reality; should take such possession of your mind, as to make you insensible of yourself.

21. It is by accident that one happens to observe (or resolve) the ego, in the person of the impersonal Brahma; just as a man by deception of his eye sight, comes to descry an arbour in the sky.

22. If my ego and the world are really the same with Brahma, then how and whence is it that [they have] come to have their production and dissolution, and what is the cause of our joy or sorrow in either of these cases.

23. It is by the almighty power of God, that this world of thought (or the ideal world), comes to be visible to sight; but as the absence of thought of it, prevents its appearance into us; there be thoughtless of it in order to avoid its (repeated) sight (in repeated births).

24. It is by mere accident that the vacuous (empty) mind of Brahma, exhibits the ideal world in itself; just as any man dreams a fairy city, or sees the objects of his desire and fancy in his mind. How then is it possible to separate the contained from the containing mind?

25. The creation abides in the divine mind, in the same manner, as the waves appertain to the sea and statue inheres in the wood; and as the relation of pots and other things is with the earth, so do all things pertain to the nature of Brahma.

26. As all things appear in their formless (immaterial) state, in the unsubstantial and transparent vacuity of the mind; so doth the ego and this world also appear in the divine mind: (in the same manner as the shapeless clouds appear in the clear and empty sky, and exhibit afterwards their various shapes).

27. As the air by its natural inflation, breathes out in various sorts of breezes, so One whose nature is unknown, evolves himself in every form of the ego of each individual and of the world. (The breezes are said to be forty-nine in number. The nature of God is called *avidyā*—ignorance or what we know not). The meaning is that, as the formless and vacuous air produces all sorts of winds. So doth God who is

nihśabhāva without and beyond *śabhāva* nature produce all natures.

28. As the formless smoke or vapour, presents the forms of elephants, horses, &c., in the empty clouds; so doth the unsubstantial spirit of God, represent the formless ego, tu and all things beside in itself.

29. The creation is a component part, of the unknown body of Brahma, as the leaves and branches are those of the tree; and it contains both its cause and effect of the other.

30. Knowing the impossibility of the existence of the world, beside the self ever existent soul; remain at peace and without trouble within thyself. Be free from attributes and errors, and remain as free and detached as the free, open and void space.

31. Know that neither you nor ourselves, nor the worlds nor the open air and space, are ever in existence; and that Brahma alone is ever existent, in his eternal tranquillity, calmness and fulness.

32. Seeing the endless particulars in the universe, do thou remain free from all particularities as I, myself, thou, thyself &c., and think thyself in the sole and Supreme One, if thou shalt have thy liberation.

33. Know the knowledge of the particulars, is for thy bondage alone to them, and thy ignorance of them lends only to thy liberation (from all these trammels). Sit as thou art and doing thy business, in thy state of tranquillity and total nescience of everything.

34. Let not the visibles attract thy sight, nor allow their thoughts engross thy mind; thus the world disappearing with thy thoughtlessness of it, say what else have you to think about.

35. The absence of the states of the visible and its looker *i.e.* of the subjective and objective, resembling the state of the waking sleeper, will make remain as void of thoughts, as the vault of the autumnal sky is devoid of clouds.

36. The Knowledge of the action of the divine Intellect, as distinct from the invariable of Brahma, is the cause of our making a distinction of the creation from its creator; just as our knowledge of the difference of the wind from air, causes us to think of their duality.

It is therefore our want of this distinction, and the knowledge of the unity of Brahma, that leads us to our liberation.

37. The knowledge of the inflation of the divine spirit, is verily the cause of our knowledge of the world; whereas the absence of this knowledge, and want of our own intellection, is what is called our *nirvāna* or utter extinction in God.

38. As the seed is conscious of the sprout growing out of it to be of its own kind, so the divine Intellect knows the the world that is produced from it, to be self-same with itself.

39. As the seed becomes the plant from its conception of the same in itself, so the divine Intellect becomes the creation itself from its concept of the same.

40. As the thoughts are but the various modifications of the mind, so the creation is a modality of the divine Intellect; and in this case all kinds of seeds serve as instances, of having their products of the same nature.

41. The world is the changeless form of the unchanging essence of One, and know to be as unchangeable and undecaying as One, himself, who is without beginning and end.

42. The divine soul is replete with its innate will, whereby it produces and destroys the world out of and into itself; this form of unity and duality, is as the appearance and disappearance of an imaginary city.

43. As you have no distinct idea of the things, expressed by the words sky and vacuum; so must you know the words Brahma and creation to bear no distinction in the divine spirit. (Creation being but the breathing or inflation of the spirit and inseparable from it).

44. The great Intellect or omniscience, which is the sempiternal form of divine essence, has the knowledge of the ego coeternal with itself, which men by ignorance assume to themselves.

45. There is nothing that ever grows or perishes in the mundane form of Brahma, but everything rises and falls in it like the undulation of the sea, to rise and fall in all way and never to be lost in any way.

46. All things being of the form of Brahma, remain in the selfsame Brahma; as all spaces remain in the infinite space and all waves and billows rise and fall in the same sea.

47. Wherever you are placed and whenever you have time, attend but for a moment to the (subjective) nature of the soul in your consciousness (without minding any of the objects), and you will perceive the true ego.

48. The sages, O Rāma, have said of two states of our consciousness, namely its sensible and insensible states; now therefore be inclined to that which thou thinkest to be attended with thy best good, and never be forgetful of it. (*i.e.* Attach thyself to the subjective side of it, in disregard of the objective).

CHAPTER XXXV.

DESCRIPTION OF THE SUPREME BRAHMA.

Argument:—The One undivided Brahma with and without his attributes and his real and unreal forms.

Vasishtha continued:—The state of the soul is as placid, as that of the untroubled mind in the interval of one's journey from one place to another, when it is free from the cares of both places (of trouble).

2. Be therefore quite unconcerned in your mind in all states of your life, whether when you sit or walk or hear or see anything, for the purpose of securing your unalterable composure.

3. Being thus devoid of your desires, and undistinguished in society, continue as steadfast as a rock, in the particular conduct of your station in life.

4. Being placed in this manner beyond the reach of ignorance, one is blest with the light of knowledge in his mind.

5. After disappearance of ignorance from the mind, there can be no trace of any thought left in it; nor can the mind think of anything, when tranquillity has got her ascendancy in it.

6. Brahma is verily one with the world, and the selfsame one appearing as many to our ignorance; which represents the plenitude of Brahma as a multitude, and his pure spirit as extended matter.

7. The plenum (of creation) appears as vacuum (of annihilation), and vacuity appearing as substantiality; brightness deemed by darkness, and what is obscure is brought to light.

8. The unchangeable is seen as changing and the steady appearing as moving; the real appears as unreal, and the unreality as reality; so that seeming as otherwise, and so the vice versa also.

9. The indivisible appears as divided, and energy appearing as inertia; the unthinkable seems as the object of thought, and the unparted whole seeming to shine in innumerable parts.

10. The unego appears as the very ego, and the imperishable One appearing as perishable; the unstained seem as tainted, and the unknowable known as the knowable all of the known world.

11. The luminous One appearing as deep darkness of chaos, and the oldest in time manifested as the new born creation; and the One minuter than an atom, bearing the boundless universe in its bosom.

12. He the soul of all, is yet unseen or dimly seen in all these his works; and though boundless and endless in Himself, he appears as bounded in the multitudinous works of his creation.

13. Being beyond illusion, He binds the world in delusion; and being ineffable light, he centres his brightness in the dazzling sun. Know then, O best of inquirers, that Brahma resembles the endless expanse of the vast ocean.

14. This immense treasure of the universe, so enormous in its bulk, appears yet as light as a feather, when put into balance with the immensity of Brahma; and the rays of his illusion, eluding the moon-beams in their transparency, are as invisible as the glare of the

mirage.

15. Brahma is boundless and unfordable (as the ocean), and is situated in no time nor place nor in the sky, where he has set the forests of the clusters of the stars, and the huge mountains of the orbs of planets.

16. He is minutest of the minute (by his inhering in the bodies of the smallest minutiae); and the bulkiest of the bulky. He is the greatest among the great, and the chiefest of the chief.

17. He is neither the doer, deed nor instrument of doing anything; and neither is the cause of another, nor has he any cause for himself. (In Vedanta, all causality is denied of the all pervading Brahma). And being all empty within, Brahma is full in Himself.

18. The world which is the great casket of its contents, is as void as a vast desert; and notwithstanding its containing the countless massy and stony mountains in it, it is as ductile as the plastic ether and as subtile as the rarefied air.

19. All things however time worn appear anew every day; the light becomes dark by night, and darkness is changed to light again.

20. Things present become invisible to sight, and objects at a distance present themselves to view, the intellectual changes to the material, and the material vanishes to the superphysical (thought or spirit).

21. The ego becomes the non-ego, and the non-ego changes to the ego; one becomes the ego of another, and that other and the ego, become as something other and different than the ego.

22. The full ocean of the bosom of Brahma, gives rise to the innumerable waves of world; and these waves like worlds evolve from and dissolve into the ocean of Brahma's breast, by their liquid like and plastic nature.

23. The vacuous body of Brahma bears a snow white brightness over all its parts, whence the whole creation is full of a light as fair as snow and frost. (Light is the first appearance or work of God, and envelopes the whole universe that was formed in and after it).

24. This God being beyond the space of all time and place, and without all forms, figures, and shapes whatever; stretches out in space and all times of day and night, the unreal figures in the world like the unstable waves of the sea.

25. In this light there shines the bright filament of the worlds, in the ample space of the sky; appearing as so many ancient arbours standing in a long and large forest, and bearing the five elements as their pentapetalous leaves.

26. The great God has spread out this light, as a clear mirror before his sight; in order as he wished to see the shadow of his own face, represented in the pellucid twilight (which proceeded at first from him).

27. The unbounded intellect of God, produced of its own free will the spacious firmament, wherein the lord planted the tree of his creation, which brought forth the luminous orbs as its fruits in different parts of it.

28. The lord created a great many varieties of things, both in the inside as well as outside of himself; which appear as internal thoughts in his intellect, and as all entities and non-entities in his outer or physical world.

29. In this manner, the divine mind exhibits the different forms of things, in itself and of its own will, as the tongue displays the varieties of speech within the cavity of the mouth.

30. It is the flowing of the fluid of divine will, which forms the worlds; and it is the conception of pleasant sensations in the mind, that causes these torrents and whirlpools in the ocean of the world. (*i.e.* The will is the cause of creation, and the feelings and passions are as whirlwinds and whirlpools in the mind).

31. It is from the divine mind that all things proceed, as the light issues from fire; as it is the lulling of the creative mind to rest, that the glow of all visible objects are extinguished and put out of sight.

32. All the worlds appertain to the divine intellect, as the property of whiteness adheres to the substance of snow; and all things proceeded

from it, as the cooling moon-beams issue out of the lunar orb.

33. It is from flush of the hue of this bodiless intellect, that the picture of the world derives its variegated colouring; and it is this intellect alone which is to be known, as an infinite extension without its privation or variation at any time.

34. This stupendous Intellect, like the gigantic fig-tree (*ficus religiosa*) of the forest, stretches out its huge branches on the empty air of heaven, bearing the enormous bodies of orbs of worlds, like clusters of its fruits and flowers.

35. Again this colossal intellect appears as a huge mountain, firmly fixed in the air, and letting down many a gushing and running stream, flowing with numberless flowers, falling from the mountain trees.

36. In this spacious theatre of vacuum, the old actress of destiny, acts her part of the representation of worlds in their repeated rotations and succession.

37. In this stage the player boy—time is also seen to play his part, of producing and destroying by turns an infinity of worlds, in the continued course of Kalpa and Mahākālpā ages, and in the rotation of the parts of time.

38. This playful time remains firm in his post, notwithstanding the repeated entrances and exits of worlds in the theatre of the universe; just as a fixed mirror ever remains the same, though shadows and appearance in it, are continually shifting and gliding through it.

39. The Lord God is the causal seed of the worlds, whether existing at present or to come into existence in future; just in the same manner as the five elemental principles are causes of the present creation. (Here Brahma is represented, as in all other passages, as the material cause of the world).

40. The twinklings of his eye cause the appearance and disappearance of the world, with all its beauty and brightness; but the Supreme soul having no outward eye or its twinkling, is confined in his spirit only. (The physical actions which are attributed to God, are always taken in their figurative sense).

41. The very many great, and very great creations and dissolutions of worlds, and the incessant births and deaths of livings, which are continually going on in the course of the nature; are all the various forms of the One unvaried spirit, whose breath, like the inflation of air, produces and reduces all from and into itself. Know this and be quiet and still.

CHAPTER XXXVI.

SERMON ON THE SEED OR SOURCE OF THE WORLD.

Argument:—Description of Avarice as the great Bondage of life and harmlessness of the common blessing of life obtained without avarice. *i.e.* Prohibition of avariciousness and not of ordinary enjoyments.

Vasishtha continued:—The false varieties of the world take us by surprise, as the eddies attract to them the passing vessels; but they are all found to be of the same nature, as the various waves of the sea. (As all the waves are but water, so all worldly appearances are mere enticing delusions).

2. The nature of the whole world, is as unknowably known to us; as that of the universal vacuum which rests in God alone, is imperceptibly perceptible to our eyes. (All we see of the sky, is but a blank which is nothing).

3. As I find nothing in the fancied cities of boys in the air, (which they think to abound with ghosts etc.); so doth this really ideal world, appear to be in real existence to boys alone. (But the wise know it as unreal).

4. The sight and thought of visible appearances, are as the visions and remembrances of objects in dream; and so is this world but an appearance to the sight, and a phantom and phantasy in the mind.

5. The phenomenal and the fancy, have no pith nor place except in the intellect; beside which there is nothing to be had save an unbounded vacuity only. Where then is the substantiality of the world?

6. The error of the world consists in the knower's knowledge of it, and it is the ignorance (of the existence) of the world, that is free from this error; and the knowing or ignoring of it is dependant to thee, as the thinking or unthinking of a thing, is entirely in thy power. (Every one is master of his thoughts).

7. The vacuous intellect being of the form of the transcendent sky, is of the state of an extended space, to which it is impossible to impute any particular nature or quality whatsoever. (The gloss explains it by saying that, the intellect is neither any extended matter, nor entirely an empty vacuity, since it is the source of all intellectual powers and mental faculties).

8. The world also being of the form of the intellect (*i.e.* a formal representation of it); has no particular character or variable property assignable to it. It is seen to be existent, but having no particular feature of its own, it is not subject to any variation in its nature (*i.e.* Being a formless thing, it can have *no vikāra* or change of form at all).

9. All this being a representation of the vacuous intellect, has no substantiality whatever in it; it is the substance and not the knowledge of a thing, that is subject to any change in its form, because knowledge appertains to the intellect, which is always unchangeable.

10. I see all quiet and calm, and the pure spirit of God; I am without the error of ego, tu &c., and see nothing about me, in the same manner as we can never see a forest growing in the air.

11. Know this my voice to be the empty air as my conscious thought, and know also these words of mine to proceed from my empty consciousness, which resides in the empty spirit likewise. (*i.e.* Sound proceeds from the empty spirit and not from the material body) (as some would have it).

12. That which they designate the transcendent essence, is the eternal and involuntary state of rest of the Divine soul, and not what it assumes to itself of its own volition (as that of the creative energy

of Brahma—the Demiurge). That state resembles that of a slab of stone, with the figures naturally marked upon, or as the pictures drawn in a plate or chart.

13. The silent man (*muni* or *mouni*) whose mind is calm and quiet in the management of his ordinary business, remains unmoved as a wooden statue, and without the disturbance of any desire or anxiety.

14. The living wise and listless man sees all along his lifetime, the world resembling a hollow reed, all empty within and without it, and having no pith or juice in the inside of it. (The wise well know the vanity of the world).

15. He who is not delighted with the outer world, reaps the pleasure of his inner meditations; but he who is indifferent to both in his mind, is said to have gone over the ocean of the world (and set free from all his cares).

16. Give out the words from your lungs, like a sounding reed from its hollow pipe; and clear your mind from its thoughts, by keeping your body intact from busy affairs, and employing no other member of it after them (except your tongue).

17. Touch the tangibles as they come to thee without thy desiring them; and remain in thy solitary cell without thy wishing for or minding about them, or grieving at their want.

18. You may relish the various flavours, which are offered to you; and take them to your mouth in the manner of a spoon without wishing for or taking a delight in their sweet taste.

19. You may see all sights, that appear before you; without your desiring for or delighting in them.

20. You can smell the sweet perfumes and flowers, that fall in your way without your seeking them, take the scents only to breathe them out, as the odoriferous winds scatter the flowers all around.

21. In this manner if you go on to enjoy the objects of sense with utter indifference to them, and neither longing after or indulging yourself in any; you shall in that case have nothing to disturb your peace and

content at any time.

22. But whoso finds a zest for the poisonous pleasures of life, increasing in himself day by day; casts his body and mind to be consumed in their burning flame, and loses his endless felicity.

23. Want of desire in the heart, is said to constitute the obtuse insensibility of the soul, called *samadhāna* by dispassionate sages; and there is no other better lesson to secure the peace of mind, than the precept of contentment (lit. absence of desire).

24. The increasing desire is as painful, as one's habitation in hell fire; while the subsidence of desires in the mind, is as delightful as his residence in heaven.

25. It is desire alone, which constitutes the feelings of the heart and mind; and it is this, which actuates mankind to the practice of their austerities and penances, according to the *sāstras*.

26. Whenever a man allows his desire, to rise in any manner in his heart; even then he scatters a handful of the seeds of affliction, to sprout forth in the fair ground of his mind. (The more desire the more pain).

27. As much as the craving of one is lessened by the dictates of this reason, so much do the pain of his avaricious thoughts cease to molest them. (Nothing to desire nothing to fear).

28. The more doth a man cherish his fond desire in his mind, the more does it boil and rage and wave in his breast.

29. If you do not heal the malady of your desire, by the medicine of your own efforts; then I think you will never find a more powerful balsam to remedy this your inveterate disease.

30. Should you be unable to put a check to your desire altogether, you must still try to do it by degrees, as a passenger never fails to get his goal even by slow paces in time.

31. He who does not try to diminish his desires day by day, is reckoned as the meanest of men, and is destined to dive in misery every day.

32. Our cupidity is the causal seed of the crop of our misery in this world; and this seed being fried in the fire of our best reason, will no more vegetate in the ground of our breast.

33. The world is the field of our desires and the baneful sources of misery only, it is the extinction of them which is called *nirvāna*; therefore never be tempted by the delusion of desire for your utter destruction.

34. Of what avail are the dictates of the *sāstras*, and the precepts of our preceptors; if we fail to understand that, our *samādhi* or final rest consists in the extinction of our temporary desires.

35. He who finds the difficulty of checking his desires in his mind, it is hopeless for him to derive any good from the instructions of his preceptors, or the teachings of the *sāstras* whatever.

36. It is the poison of avarice which proves the bane of human life, as the native forests of stags prove destructive to them, by being infested by huntsmen. (Hearts infested by avarice, are as detrimental to men; as forests infested by hunters are baneful to stags).

37. If one would not deal frivolously, with the acquisition of his self-knowledge (spirituality); he may but learn to extenuate his cravings, and he will thereby be led insensibly, to the acquirement of his spiritual knowledge.

38. Extinction of wish is the extirpation of anguish, and this is the sense of the *nirvāna* bliss; therefore try to curtail your desires, and thereby to cut off your bondage, which will not be difficult for you to do, if you will but try to do so.

39. The evils of death and decrepitude, and the weeds of continued woes, are the produce of secret seed of desire, which [is] to be burnt betimes by the fires of equanimity and *insouciance*.

40. Wherever there is inappetency, the liberation from bondage is found to be even there also; therefore suppress always your rising desires, as you repress your fleeting breath (in the practice of *ajapā* or suppression of breathings).

41. Wherever there is appetite, even there is our bondage in this world; and all our acts of merit or demerit and all our distresses and diseases, are the invariable companions of our worldly wishes.
42. The dominant desire being deprived of its province, and the indifferent saint being freed from its bondage; it is made to weep and wail, as when a man is robbed by a robber.
43. As much as a man's desire is decreased in his breast, so much so does his prosperity increase, leading him onward towards his liberation.
44. A foolish man that is ignorant of himself (*i.e.* of his soul and spirit), and fosters his fond desire for anything; is as if he were watering at the root of the poisonous arbour of this world, only to bring his death by its baneful fruits.
45. There is the tree of desire growing in the human heart and yielding the two seeds (fruits) of happiness and misery (*i.e.* of good and evil); but the latter being fanned by the breeze of sin, bursts out in a flame which burns down the other, and together with it its possessor also. (The evil desire supercedes the good one).

CHAPTER XXXVII.

A LECTURE ON THE VISIBLES AND VISIBLE WORLD.

Arguments:—Arguments to show that the world is no production of Divine will or volition, but a reproduction of Brahma himself.

Vasishtha continued:—Hear me explain to you more fully, O Rāma! what I have already told you in brief, regarding the treatment of the malady of desire, which forms also an article of the practice of yoga asceticism.

2. Tell me if the will is anything, beside the soul in which it subsists; and if it is nothing apart from the soul, how do you wish to attribute an agency to it, other than that of the soul?

3. The divine intellect being a thing; more subtle in its nature than the rarity of open air, is consequently without any part, and indivisible into parts. It is of itself an integrant whole, and one with myself, thyself and the whole world itself.
4. This intellect is of the nature of vacuum, and the infinite vacuum itself; it is the knower and the known or the subjective and objective world likewise. What then is that other you call the will?
5. There is no relation of the container and contained, or of the subject or object between it and ourselves; nor do we know those saintly men, who know it as any object of their knowledge.
6. We are at a loss to determine the relation, of the subjectivity and objectivity of our (as when I say, I am conscious of myself, here "I am" is the subject of myself—the object). It is just as impossible to find out my egoism and meity, as it is to expect to see a potential black moon in the sky. (Here is a long note on the subjective and objective of my knowledge of myself).
7. Such is the case with all the triple conditions of the subject, object and predicate (as the beholder, beholden and beholding); which having no existence of their own in the nature of things, I know not how they may subsist elsewhere except in the essence of the very soul.
8. In the nature of things, all unrealities are referred to the reality of the soul, as our egoism and tuism, the subjective, objective &c.; and so all things liable to destruction are said to become extinct in the self-existent and everlasting soul.
9. In extinction there is no presence of anything, nor anything present is said to become extinct; the idea of the simultaneous presence and absence of a thing, is as absurd as the sight of light and darkness together in the same place at the same time.
10. Neither can these abide together, on account of the repugnance of their nature; nor can they both be extinct at the same [time], as we see the presence of the one and the absence of the other before our eyes. So there is no *nirvāna* in the living, because the one is a state of rest, and the other of pain and misery.

11. The phenomenals are fallacies, and afford no real happiness; think them as unreal, and rely solely in the increate lord, by thy nirvāna or extinction in him (through the medium of thy devout meditation).

12. The pearl-shell looks like a silver, which is not likely to be realized from it; it is of no use or value, why then do you deceive yourself, with such like baubles of the world?

13. Therefore their presence or possession is full of misery, as their want or absence is fraught with felicity; want being had with the knowledge of the term, proves a substantive good in thy thought *nididhyāsana* of it. (Want importing the absence both of good and evil, is a certain blessing. It may mean also want (of riches) with the gain of knowledge, is a certain good in the province of thought).

14. Why then the vile do not come to perceive their bondage in riches? and why is it that they slight to lay hold on the treasure of their eternal welfare, which is even now offered before them?

15. Knowing the causes, effects, and states of things, to be full of the presence of the One only; why do they fail to feel his immediate presence in their consciousness, which spreads alike through all?

16. Mistaken men like the stray deer, are seeking Brahma in the causes and states of things; not knowing that the all pervading spirit, spreads undivided and unspent throughout the whole vacuum of space (or throughout the infinite vacuity of space).

17. But what is [the] end of the doctrine of causation, unless it [is] to establish the cause as the primary source of all; but how can force which is the cause of ventilation, and fluidity the causal principle of liquid bodies, be accounted as the creator of wind and water? (In this case every cause becomes a separate Deity which is absurd).

18. It is absurdity to say that, vacuity is the cause of vacuum, and the creative power is the cause of creation, when One alone, is the cause, effect, state and all of every thing himself. (One-God is the primary, formal and final cause of all).

19. It is therefore absurd to attribute the terms, importing causality

and creativeness of creations to Brahma, who is identic with all nature, is unchangeable in his nature, and derives neither pleasure nor pain from his act of the creation of worlds. (What changed through all yet in all the same &c., and without the feelings of pleasure or pain).

20. Brahma being no other than the intellect (or omniscience), can have no will or volition stirring in his nature; as a doll soldier or painted army, are no other than the mud or plate and without any motion or movement of them.

21. Rāma said:—If there is no reality of the world, and our ego and tu are all unreal, and the phenomenal is no other than the noumenal Brahma; then it is the same thing, whether there be any will stirring in the Divine mind or not, since God is always all in all.

22. Again if the rising will (to create) be identic with the nature of God, as the rising wave is the same as the sea water; then what mean the precepts of controlling the will (such as the enforcing a good and restraining a bad desire)?

23. Vasishtha replied:—It is true, O Rāma, as you have understood it, that the divine will is no other than the divinity itself, in the knowledge of those, who are awakened to the light of truth. But hear me tell you further on this subject.

24. Whenever a wish rises in the breast of the ignorant, it subsides of itself from their knowledge of the nature of the wished for object; just as the gloom of night, departs before the advance of sun-light.

25. But the rising wish sets of itself in the heart of the wise man, as the doubt of duality vanishes from the minds of learned, upon the rise of the light of their understanding.

26. No one can wish for any thing, whose desires of all things are already dead within himself; and who is freed from his ignorance, and is set in the pure light of his liberation.

27. The wise man is neither fond of, nor averse to the sight of the phenomenals; he views the beauties of nature (lit. of the visibles), as they appear before him, without relishing (or delighting) in them of his own nature.

28. If any thing offer itself to him, by some or by means or causality of others; and if he find it right for him to take the same, he may then have the option, either to accept or refuse it, as he may like.

29. Verily the will or desire and the unwillingness of the wise, are actuated by and proceed from Brahma himself; they have no uncontrollable or inordinate desire, but pursue their own course, and have nothing new or inordinary to wish for. (Pleased with their simple living, they have nothing anew to wish for or accept).

30. As wisdom rises on one side, so the wish sets down on the other (side); nor can they combine to dwell together, as there is no chance of their uniting in the mind of any body, as there is no possibility of light and darkness meeting at the same place.

31. The wise man, is not in need of any exhortation or prohibition in any act; because his heart being quite cool in itself in all his desires, there is no body to tell him anything to any purpose.

32. This is the character of the wise man, that his desires are imperceptible in his heart, and while he is full of joy in himself, he is complacent to all others about him.

33. There is also a shade of heavenly melancholy settled in the outward countenance, and a distaste or indifference to every thing in his mind; it is then that the current of desires ceases to flow in his heart, and his mind is elevated with the sense of his liberation.

34. Whose soul is serene, and his intellect unclouded by the doubts of unity and duality; his desires turned to indifference and all his thoughts concentrated in the Lord.

35. Whose knowledge of duality, has entirely subsided in his intellect; and whose belief of unity is without the alloy of the union of any other thing (in the sole and perfectly pure One); who is quite at ease and without any uneasiness, and resides calmly in the tranquillity of the Supreme soul.

36. He has no object to gain by his acts, nor anything to lose by their omission; he has no concern whatever with any person or thing either for

aught of his good or otherwise.

37. He is indifferent both to his desire as well as to his coolness, nor has he any care for the reality or unreality of things; he is not concerned about himself or others, nor is he in love with his life nor [has he any] fear of death.

38. The self-extinguished soul of the enlightened, never feels any desire stirring in itself; and if ever any wish is felt to rise in his breast, it is only an agitation of Brahma in it.

39. To him there is no pleasure or pain, nor grief or joy; but he views the world as the quiet and increate soul of the Divinity manifest by itself; the man that goes on in this manner, like the course of a subterranean stream, is truly called the enlightened and awakened.

40. He who makes a pleasure of his pain in his thought, is as one who takes the bitter poison for his sweet nectar; the man who thus converts the evil to good, and thinks himself happy in his mind is said by the wise, to be awakened to his right sense (to wit that all partial evil is universal good).

41. Thinking one's self as vacuity, with the vacuum of Brahma; and as quiet as the tranquillity of the Divine spirit; and the thought of every thing resting in the spacious mind of God, is tantamount to the belief of the world as one with Brahma himself. (This is the doctrine of pantheism of vedanta and all mysticism).

42. In this manner all consciousness is lost in unconsciousness, and the knowledge of the world, is lost in the infinity of empty air. The error of our egoism is likewise drowned in the depth of the even and vast expanse of the Divine unity.

43. All that is seen here in the forms of the moving and fixed bodies of the world (the roving and fixed stars &c.); are all as quiet as quiescent empty sky which contains them, or as a visionary utopia of imagination.

44. As there is a free intercourse of the thoughts, of one person with those of another, and there is no interposition in their passage from one mind to another; in the same manner there is the same reflection of

this shadowy world in the minds of all at once.

45. The earth, heaven and sea, with the hills and all other things, appear before our empty minds, exactly as the false sights of water &c., appear in a mirage to our eyes.

46. The phantasmagoria of the world, appearing visibly before us, is as false as a vision in our dream, and as delusive as a spectre appearing in the imaginations of little boys.

47. Our egoism or consciousness of ourselves, which seems as a reality unto us, is no other than a delirium of our brain, and an erroneous conception of the mind.

48. The world is neither an entity nor non-entity either, nor a substantiality and unsubstantiality both together; it is not to be ascertained by the sense nor explained by speech, and yet it exhibits itself as the fairy land or air drawn castle in empty air. (Its nihility is the doctrine of vacuists and its substantiality is supported by materialists; that it is neither is tenet of sceptics, and therefore it is but an empty dream).

49. Here our wish and effort as well as our want of both, are all alike in the opinion of the learned (who maintain the doctrine of irrevocable fate); but in my opinion it is better to remain in cool indifference (owing to the vanity of human wishes).

50. The knowledge of "I and the world" (*i.e.* of the subjective and objective), is as that of air in the endless vacuity; it is the vibration of the intelligent soul, like the breath of air in vacuum, that causes this knowledge in us, beside which there is no other cause (of the subjective self or the objective world).

51. The aptitude of the intellect or the intelligent soul, to its thoughts or longing after external objects, makes it what we call the mind, which is the seat of same with what is called the world; but the soul getting released from this leaning, is said to have its liberation. Follow this precept and keep yourself quiet.

52. You may have your desire or not, and see the world or its dissolution; and come to learn that neither of these is either any gain

or loss to thee, since there is nothing here in reality, and every thing is at best but the shadowy and fleeting form of a dream. (So likewise the production and annihilation of the world, which are the products of divine will, is of any consequence to the unconnected deity).

53. The *nolens & volens* or the will and no will, the *ens & non ens* or the entity and non-entity, the presence or absence of any thing, and the feeling of pain and pleasure at the loss or gain of something, are all but ideal and mere aerial phantasies of the mind.

54. He whose desires are decreased day by day, becomes as happy as the enlightened wise man, and has like him his share in the liberation of his soul.

55. When the sharp knife of keen desire pierces the heart, it produces the sorely painful sores of sorrow and grief, which defy the remedies of mantras, minerals and all sorts of medicament.

56. Whenever I look back into the vast multitude of my past actions, I find them all to be full of mistakes, and not one which was not done in error, or appears to be without a fault or blunder.

57. When we meet only with the erroneousness of our past conduct, and find them all to have been done for nothing; how then is it possible for us to discern the hearts of others, which are as inaccessible hills unto us. (How can we discern another's mind, when we to our own are so grossly blind).

58. Our dealing with the unreal world (as with untruthful men), is lost in the glancing or twinkling of an eye; for who can expect to hold the horns of a hare in his fingers.

59. The belief of our egoism or personality consisting in our gross bodies, serves to convert the aerial intellect to a gross substance in a moment; and make our mind as a part of the solid body, just as the rain drop is congealed to the hailstone.

60. It is owing to our intellect, that we have the conception of the reality of our unreal bodies; just as the undying principle of the intellect, happens to see its own death in our sleep.

61. As the unreal and unsubstantial vacuum, is said to be the blue or azure sky by its appearance; so is this creation attributed to Brahma by supposition, which is neither real nor quite unreal.

62. As vacuity is the inseparable property of vacuum, and fluctuation is that of air; so is creation an inseparable attribute of God, and is one and same with the essence of Brahma himself.

63. There is nothing produced here as the world &c., nor is anything lost or annihilated in it; all this is as a dream to a sleeping man, which is a mere appearance and nothing in reality.

64. So the inexistent earth and others, are apparent in their appearance only; then why need you care or fear about the being or not being of this world, which is no more than a production and subversion of it in the region of the Intellect.

65. The apparent body, is no reality by the causality of the elements as the earth &c.; it is only a formation of the Divine intellect, and situated in the divine spirit. (The body is neither formed out of the dust of the earth, nor by a combination of the five elements; but is a shadow of its form in the Divine mind).

66. The instrumentality of the mind &c. in the causation of the world, is also untrue and absurd, owing to the union of two causes in one (*i.e.* the combination of the primary and instrumental causes together). (The unity of God consists in his being the original and material cause, and not as a formal or instrumental one).

67. All things are uncaused and unconsecutive in the divine mind, where they are eternally present at one and the same time; as the whole series of the actions of a man from his birth to death, appear in an instant of his dreaming states. (All is ever present before the omnipresent and omniscient).

68. All things are contained in and as inane as the vacant Intellect, where this spacious earth with her high hills of solid bases, and all her peoples with their actions and motions, are ever existent in their aerial forms in the knowledge of the aeriform intellect of God.

69. The world is a picture painted on the airy surface of the divine

mind, with the various colours derived from the intellect of God; it never rises nor sets, nor does it ever become faint, nor does it fade nor vanishes away.

70. The world is a huge wave of fluidity in the water of the Intellect, why is it so and how produced, and how and when it is subside, is what nobody can say. (The world is once compared to breath of air and here to a liquid, to mean its having no solidity in it).

71. When the great vacuity of the intellect is calm and quiet, then the world remains in its form of an empty void also; just as the soul being quite thoughtless in itself; there can be no rise or fall of any object before it. (Hence the alternate action and rest of the divine spirit, is said to cause the appearance and disappearance of the world by turns. Manu I).

72. As we imagine the mountains to touch the skies, and the sky to present the figures of mountains in it; it is in the like manner that we suppose the presence of Brahma in all things of creation. (But all this supposititious knowledge proceeds from error).

73. It is by the application of a jot of their intelligence, that yogis convert the world to empty air, as also fill the hollow air with the three worlds up and down. (*i.e.* They are practised to produce everything as also to reduce it to nothing in their thought).

74. As we imagine thousands of the elysian cities (or seats) of the siddha deities, to be situated in the different regions of heaven; so are the numberless worlds scattered apart from one another in the infinite space of divine intellect.

75. As the eddies in the ocean whirl apart from one another, and seem to make so many seas of themselves; though they are composed of the same water.

76. So the numerous worlds, revolving separately in the vacuity of the Divine Intellect, are all of the same nature (with their intellectual reservoir), and not otherwise.

77. The awakened (or enlightened) yogi, views worlds above worlds in his clairvoyance; and to pass to the ethereal regions of the perfected

siddhas, as it is related by sages (in the story of Līlā narrated before).

78. There are numberless imperishable beings and immortal spirits, which are contained in the Supreme spirit; as the endless worlds are situated in the hollow sphere of heaven.

79. It is the intrinsic pleasure of the divine soul, to scatter the wandering worlds about it, as the odorous flower diffuses its immanent fragrance, and spreads its flying farina all around; they are not extrinsic or adventitious, but are born within itself like the lines and marks in a diamond or crystal.

80. The fragrance of flowers though mixed up together in the air, are yet separate from one another; so are all the created bodies existing together in the air, all distinct in their natures: (such is the union of the different elements in one body, and as every flower has a vassal breeze to bear its own perfume).

81. Our fancies though of the form of air, assume different shapes in the minds of men; such as those of gross natures have them in their gross material forms, while the holy saints view them in their pure forms in the mind. (This means the two views of things in their concrete and abstract forms).

82. Neither are the gross materialists nor pure spiritualists, right in their conceptions of things; but every one has to feel according to his particular view and belief of a thing. (*i.e.* The materialist is subject to material pain and pleasure, from which the idealist is entirely free).

83. By thinking the world to be contained in the thought of the Intellect, it will be found to be no way different from it, than the water is from its liquidity. (The mind and its thought, being the one and same thing).

84. Know chronos—the time, and cosmos—the universe, with all the worlds contained in it together with the *ego* and *tu* or myself and thyself and all others, to be the One and very unity; which is the calm and quiet vacuum of the great Intellect, which is same with the very self of the unborn and undecaying soul of God. Be not therefore subject

to passions and affections, which do not appertain to the nature of the self-same Deity.

CHAPTER XXXVIII.

DISQUISITION OF NIRVĀNA—QUIETISM.

Argument:—Exposition of the Error of the Duality of the Intellect and Intelligibles, and establishment of the unity of the world with the Intellect by legitimate Reasoning.

Vasishtha continued:—The Intellect perceives the world raised before it, by the fallacy of its understanding; as a man beholds mountains in the sky, by the delusion of his eye sight.

2. The doctrines that the world is the creation of Brahma or of the mind, are both alike in substance; in as much as they regard it in an immaterial and not physical sense.

3. The world subsisting in our knowledge or consciousness of it, is same with its internal knowledge, and not as existing externally or out of our consciousness; and although it appears to be situated out of it, like the features of a picture appearing as prominent above their base, it is on a level with its plane. The original figure being contained in the substratum of our inner knowledge, the outward appearance is to be likewise known as the same also.

4. In our opinion there is no difference, between the two systems of the interior and exterior knowledge of the world; because both of them being of the form of our knowledge of them, the exterior shape is no reality at all.

5. Hence all things being the same with our intellectual knowledge of them, and this knowledge being indistinct and invariable in its nature, the distinctions of the changing scenes of the world can have no place in it (and must therefore be false and unreal).

6. Therefore I adore that omniscience which is the soul of all, in which all things exist and whence they all come to existence; which is all and displays all things in itself and pervades all infinity forever.

7. When the subjective intellectual power *chinmaya*, becomes united with the objective *Chitya* or intelligible world, by means of the intrinsic *Chit* or intellect; it is then that the visible or objective organs of sense *drishyangas*, get the sensation *chaitanya* of their objects and not otherwise.

8. As it is the intellect alone which is both the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; it comes to the same effect, that the knowledge of all these, is derived from and dependent upon the main intellect.

9. If the subjective and objective be not alike in the intellectual soul, then the subjective and intellectual soul, can have no perception of the objective and material world. (Because matter cannot enter into the intellect, but by the ideas of things which are of an intellectual nature).

10. It is from their intellectual nature, that the objective world is perceived in the subjective soul; just as a drop of water mixes with the body of waters, owing to the similarity of the natures. (Things of the same kind easily combine with one another, by their natural affinity), otherwise there is no combination of them as of two pieces of wood.

11. When there is no homogeneous affinity between two things as between the intellect and a log of wood, there can be no union between them; nor can two pieces of wood know one another, owing to their want of intellect.

12. As the two pieces of wood have [no] knowledge of one another, owing to their dull insensibility; so nothing insensible can be sensible of any thing, save the intellect which is conversant with intellectuals only.

13. The great intellectual soul, beholds the world as one with itself in its intellectual light; and sees the material bodies settled as a rock in it, without their properties of life or motion.

14. Life, understanding and other faculties, are the products of intellection, [by] which the wonderful property of the intellect, rises spontaneously in itself.

15. The essence of Brahma exists and exhibits itself in the form of the quiescent universe, and is personified as the male agent of creation, by his seminal seed resembling the minute seed of a fig fruit.

16. There is first of all a small seed, which develops itself to a tree; but that first seed had another smaller seed before, from which it was produced. Thus the primary or initial seed being the minutest of the latter ones, is contained in and let out as an effluvium of the Supreme soul.

17. Brahma is the first and minutest soul of all, which gives to innumerable souls as its seeds; the inner ones abiding in the spirit of God, are known as spirit; and the grosser sorts known as things, are wrongly considered as otherwise, though they are of the same nature with their original.

18. As a thing is the same thing and not different from itself, whether it is placed above or below; so everything is the selfsame Brahma, in whatever state or form it may appear unto us.

19. As gold is no other than gold, in the various (lit. a hundred different) forms of golden trinkets; so the invariableness of the unchangeable spirit of God, continues the same in all the changing scenes and varieties in nature.

20. As the clouds of the shadowy dreams that hang over your mind, are in no way related to you; so the great bustle of creation and its dissolution, bear no relation to my vacuous soul, nor disturb the even tenor of my mind.

21. As the blueness and moistness, which are attributed to the vacuous atmosphere of heaven, are nothing in reality; and as the legions of siddha spirits, which are supposed to traverse the regions of air, are but deceptions of our eye sight; such is the pageant of the world but an empty air and fallacy of our vision.

22. It is the desire of the heart and the false fancy of the mind, that

leads out within us and brings forth the fruit of the world; just as the dirty water at the bottom of the earth, moistens the seed that produces a big tree in time.

23. The wise man that forgets his egoism, becomes one with the Supreme spirit; and by reducing himself like a bit of rotten straw, becomes an *anima* or a minimum particle of the divine soul.

24. I find no one among the gods, demigods and mankind in the three worlds, who wishes to approach to that Great Spirit, who has the whole world as a hair upon his body.

25. He who knows the unity of the soul of the universe, is free from the thought of a duality, in every state of his life, and wherever he may be situated. (The monotheist sees the One soul in all places and all kinds of beings).

26. Who has a great soul, and views the world and all as a mere vacuity and nothing in reality; how can he have any desire for unspiritual and sensible objects.

27. He who is indifferent to, and unconcerned with the endless particulars of the world; and who views the existent and inexistent in the same light, is truly a great soul and beyond all praise.

28. There is no living being that lives, or has any property for ever, it is only the inner consciousness that shows the various appearances in the empty space of the mind. (Note. Our friends and properties are no lasting realities, except that our minds paint them as such unto us).

29. In vain do men think of their life and death, in this world of nullity; neither of them is anything in reality, but as false as the flowing and ebbing of waters in the mirage of life.

30. Upon due examination, this error vanishes from view with its cause also; and then it appears that there is nothing as life or death, beside the existence of the imperishable one. (Note. Our life is no life, since we live in death; and our death is no death, since we die to live again).

31. That man is said to have gone across the ocean of the world, who has withdrawn himself from the sight of visibles; who is quiet and content

with himself, and who while he is living, reckons himself with the dead and as nothing.

32. Our *nirvāna* extinction is said to be the cessation of our mental actions, like the extinguishing of a burning flame or lamp; it is assimilation into the quiescent spirit of God, and continuance in the hebetude of a holy saint.

33. Again he is called the *mukta* or liberated, who finds no delight either in the noumenal or phenomenal (*i.e.* either in his mental functions or visual operations); but remains as quiet and quite aloof from all as the intangible vacuum.

34. I speak of my ego from my want of reason, but reason points out no egoism in me; hence the want of any sense in the word ego, makes the existence of the world quite null and void to me (who am a mere nullity myself). (So says the Persian mystic *Ke man Khodra namedānam*; I know not my very self).

35. The intellect is a mere vacuum, and our consciousness (which is also a vacuous substance), gives us the knowledge of the nature of our inner understanding; the mind (which is a void likewise), views the external appearances agreeably to its internal ideas (Hence all things are but airy nothing without their substantiality).

36. Now the real entity of your soul, will become truly blessed in itself, by your getting the mind, freed from all its objects at all places and times. (The mind being the mirror of soul), and by thy doing everything in the name of God. (In every work begin and end with God).

37. Whatsoever thou doest or eatest, anything thou givest or offerest in sacrifice; and whatever thou seest, killest or desirest know them all to proceed from God. (Here man's free will is denied, and all human actions are believed as ordained by God).

38. All that we call as ourselves or yourselves and all others, what we name as space, time and the sky, mountains &c.; all these together with the actions of all, are supported by and full of the power and spirit of God.

39. The vision of our eyes and the thoughts of the mind, the world and

its three times; and all our diseases, death and decay, are all the phenomena appearing in the vacuity of the Divine Intellect.

40. Remain if you can as a silent sage, unseen and unknown by men, and without any desire, thought or effort on your part; remain as a lifeless thing, and this is the extinction of a living being. (The torpidity of the body combined with mental inactivity constitutes the coolness of the soul).

41. Be freed from your thoughts and desires, and remain fixed in the eternal One without any care for anything; you may be busy or sit easy, like the air when it breathes or is calm and still.

42. Let your manliness be above the feelings of desire and affections, and let your thoughts be directed by rules of the s̄astras, and your action by the motion of a clock or watch, which act their outward movement.

43. Look on all beings, without the show of fondness or disfavour (or love or hatred) to any one; be you an inconspicuous light of the world, resembling a lighted lamp in a picture (which never burns). (Here the hidden light is opposed to the sacred text. No one lights a lamp to put it under a bushel).

44. The man that has no desire nor any object in view, and has no relish in carnal and sensual enjoyments; can have no other delight except in his inquiries after truth by the light of the s̄astras. He who has his mind purified by the teachings of the s̄astras and the precepts of holy men, finds the inscrutable truth shining vividly in his consciousness of it.

CHAPTER XXXIX.

VASISHTHA'S GITA OR SERMON ON THE SWEET PEACE OF MIND.

Argument:—The inward composure of the enlightened soul and its view of the outer World.

Vasishtha continued:—The man whose reliance in this world is really lessened, who is free from desire and unobservant of his religious vows (for the sake of future reward), knowing them to be all in vain (*i.e.* the vanity of human wishes).

2. Our egoism is as the vapour of our breath, falling and sticking on the surface of glass; which when taken under consideration, proves to be a causeless sight, and vanishes to nothing at all in a moment.

3. He who is unloosed from the veil of delusion, who has numbed his rising wishes and efforts; whose soul is filled with heavenly ambrosia (*i.e.* full of holy delight), it is he who is said to be happy in his very nature and essence. (Blest is the enlightened and contented soul).

4. The enlightened mind, that is unshrouded from the mist of doubts or scepticism; bears resemblance with the full-moon, by illumining the sphere of its circle, with the splendour of its intelligence.

5. The intelligent man who is freed from his worldliness and doubts, who has come out of the curtain of ignorance and received the light of truth; is known as the knowing soul, shining in the sphere of the autumnal sky. (So the sruti: the knower of the soul, is as luminous as the very soul).

6. The holy man likens the pure breeze of heaven, that blows freely from the region of Brahma, without any aim and without its support; it is cool in itself and cooling and purifying every thing by its touch.

7. The desire to have an unreality, is to expect something that is a nullity in nature; such as the dreaming of heaven, and seeking for the son of a barren woman. (The belief in a future heaven, which is countenanced in every scheme of religion, is negated by Vasishtha).

8. So also is the belief of this imaginary world, which appears as something in existence; such is the nature of our desire also, which attributes a substantiality to an aerial nothing.

9. Thus the world being an unreality even at present, there can be no reality in a heaven or hell in future; and yet the use of these words is as false, as the negative expression of a barren woman's son, or a

flower of the etherial arbour.

10. The world is truly the form of Brahma himself, and is neither an actual or ideal existence, nor does it rest on any support; so we are at a loss to understand what is in reality.

11. By relying in the tranquil nature of the soul, you lose your reliance in the natures of things, and your confidence in yourself; whereby you come to avoid the troubles concomitant with the whole creation and created beings. (Reliance in the soul, relieves the miseries of the world).

12. The sight of the intellect like the eye-sight of men, and the light of the luminaries of heaven, passes in a moment to the distance of millions of miles; just so does the sight of the divine intellect, stretch all over the unlimited space of creation in an instant.

13. The divine intellect is as unconceivable as the womb of vacuum, and as imperceptible as the calm and breathless air of the sky; and yet it is as joyous as a plant in full-bloom and blossom.

14. The learned know all living beings, to appertain the nature of that intellect; wherefore men of good intellect and judgment, place no faith in the creation of the world.

15. As we have no knowledge of the dreaming state in our sound sleep, nor that of sound sleep in our state of dreaming; just so is our error of creation and annihilation of the world. (That is to say: creation is as false as a dream, and extinction *a quietus* as sound sleep, neither of which relates to the ever-wakeful intellect of God).

16. Error is incidental to the nature of things, and sleeping and dreaming are properties accidental to the material body; hence neither do these nor the acts of creation and annihilation, (which are likened to them), relate to the omniscient and self-sufficient intellect.

17. Error is the unreal appearance of something, which flies before examination, and vanishes ere it may be laid hold upon. The shell appearing as silver is an unreality, because you cannot get your expected silver from it. (All is not gold that glitters).

18. Whatever is not obtained and unattainable is a nullity, and whatsoever is wrongly supposed (as obtainable), is impossible to be had; the thing that is unobtainable by its very nature, is never to be expected, as anything which is otherwise than and contrary to nature.

19. It is the nature of a thing, that agrees well with it at all times; and the invariability of any thing, can never admit of variety under any circumstance.

20. All that is natural, is attended with ease and delight; but the unnatural, is full of pain and misery; know and consider it well, and do what you think best (*i.e.* prefer the one or the other).

21. A minute seed containing a large tree, is an instance applying to the formless spirit of God, containing the form of the universe in itself. This is a dictum of the Veda.

22. Hence visual sight and sensations, mental thought and understanding, consciousness of ego or self, and all other properties belonging to intellectual man, are the original types of the transcendent spirit, as fluidity is immanent in water. All these intellectual and spiritual properties are of an airy or vacuous nature. (The properties of the *adhyatmā* or intellectual soul, are but reflexions of the *pratyangatmā* or the spiritual soul of God).

23. As an embodied being discharges his bodily functions, by means of his material members and limbs, so doth spirit and spiritual beings conduct their spiritual functions like the air, without actually doing them? (Here hangs a long note on the mode of the spiritual actions).

24. It is by force and power of the spirit, that we mute creatures are enabled to utter the words I, thou &c.; which are mere meaningless sounds, as those emitted by a drum and bear no sense. (Sound is the gift of God, but its sense is conventional, and determined by consent of a people).

25. An appearance which vanishes on our insight into it, must be held as no appearance at all; so the formal and phenomenal world, which vanishes into the formless and invisible spirit of God, is nothing real or substantial of itself.

26. Those who are possessed of the dream of the world, are dreaming men, who being joined together with their dreams, are never united with the spirit of God, nor do they join the society of holy divines like ourselves.

27. All these men are identic with myself in spiritual light, being one with Brahma in the tranquil and vacuous nature of the selfsame spirit (pervading alike in all). But physically considered they are different from me, in as much as they are fluctuating in their busy course, like the vacillating winds in air (while the spirit of yogis is calm and quiet).

28. I who am full of the True One, appear as a dream or dreaming man to these daydreamers; while they are in reality as *nil* and naught to me, as the dream of a man drowned in the depth of his sleep. (A deep or sound sleeper, sees no dream at all).

29. Whatever be their conduct in life, my business is but with Brahma, and my living and reliance in Brahma only. Let others think and see whatsoever they like and do, they are all nil and nothing to me. (Care not about what others may think of or do to you).

30. I am nothing myself, but belong to the all pervading essence of Brahma, it is by means of the divine spirit, that the body appears as something and utters the word I etc.

31. The soul that is of the nature of pure consciousness, and not subject to the contrary sense (of its materiality), hath neither its desire for enjoyments or liberation; and so also they that know the Lord, have nothing else to desire.

32. The bondage and liberation of men, being dependent to their own dispositions; it is folly to foster a great ambition here, as it is foolishness to look for a sea in [a] cow's hoof-hole on the ground.

33. It is by restraining our natures, and mitigation of our wants, that it is possible for us to obtain our liberation here; or else no riches nor friends nor any of our endeavours, can serve to bring about the emancipation that is so eagerly sought by us.

34. The Intellect is stretched over all our thoughts about this

imaginary world, as a drop of oil spreads over and diffuses itself in circles upon the surface of water.

35. As the scenes seen in a dream, seem pleasant in their recollection in the waking state; so the wise sage sees the worldly sights and his egoism also in the same light of a dream.

36. By practice of the conditions of yoga meditations alone, that the impressions of the world are so effaced from the mind, as not to leave behind any trace of them, save that of an infinite and still vacuity.

37. Whenever the true nature of the soul, appears with its solar blaze within us; it then dispels the mists of our irrational appetites, and displays an empty nihility of all entity.

38. After the desires are dead and gone and the understanding is cleared from its ignorance, the soul shines forth with the light of a burning lamp within us.

CHAPTER XL.

ON THE QUIESCENCE OF THE SOUL.

Argument:—God is not manifest in the world, nor is the world manifested in God; but both these appear by turns in the soul of the living-liberated person.

Vasishtha continued:—The sight of things, actions of the mind, the internal faculties and perceptions of the senses, being all of a superphysical nature, the true states of these categories are far removed from our knowledge, and present but a faint appearance of theirs unto us.

2. The minuteness of the superphysical or in totals, is outstretched in the forms of external or physical objects; but this extended appearance of the outer world, is a mere error (and creation of our false imagination).

3. But when this external nature disappears and subsides in the inner soul, it is then that this phenomenal world is absorbed like a dream in the sound sleeping state of the soul.

4. Our enjoyments and our greatest ailments on earth, and our kindred and relations are our strongest bondages here; our wealth is for our bale and woe, therefore hold yourself to yourself alone (and mind not about all others).

5. Know your felicity to consist, in your communion with yourself; and that you lose yourself, by your familiarity with the world. Participate with the supreme vacuum, be calm and quiet like it, and do not disturb yourself like the turbulent air or wind. (So Hafiz and the Persian mystics: If thou seekest thyself, then seek not [but] forsake all others).

6. I know not myself, nor do I understand what this visible and mistaken world may mean; I am absorbed in the calm and quiet Brahma, and feel myself as the sound Brahma himself.

7. You behold me as another person, and address me with words thou &c. in the second person; but I find myself as calm and quiet as the transcendent vacuum itself.

8. It is in the vacuous sphere of the divine soul, that you view the false appearances (of things), as are produced therein by the misconceptions of your mind; and these errors are continually rising in your mind, in the manner of the erratic trepidations in the mind.

9. The tranquil soul of Brahma, knows (has) no effort of creation in it; nor doth the nature of creation, know the quiescent nature of Brahma. It is as the soundly sleeping soul knows no dream, nor does the dreaming man know the state of sound sleep. (The nature of Brahma is one of profound sleep, and that of creation is no other than a dream).

10. Brahma is ever wakeful, and the world is no other than a waking dream, and the living liberated man knows, the phenomenon as a reflexion of the noumenon in his tranquil understanding.

11. The intelligent man well knows the true state of things in the

world, and holy men are as quiet in their souls as the autumnal sky with a moving cloud.

12. The erroneous conception of one's egoism or personality, and that of the existence of the world; is like the impression of the relation of a battle, preserved in one's memory or as pictured in his imaginations; in both cases truth and falsehood are found to be blended together.

13. The phenomena of the world, which is neither exhibited in the divine spirit, as an intrinsic or subjective part of itself nor has it a viewer (or subjective framer) for itself; which is neither a vacuity nor even a solidity of its nature; cannot be otherwise than an erroneous conception of the mind.

CHAPTER XLI.

REPOSE IN ONE'S ESSENTIAL NATURE.

Argument:—The enlightenment of the understanding, accompanied by indifference and distaste of the world, is the cause of removing the ego, when looker, looking or view of it, is one [and] the same.

Vasishtha continued:—It is absurd to find the sense of egoism or self personality, so deeply rooted in human nature (when the real ego of the divine soul, is known to pervade all over the universe). It is therefore right that you should extinguish this unnatural egoism of yours by correcting your own nature.

2. This is done by enlightenment of the understanding, accompanied by indifference and distaste of the world; which are associated with one another as the orb of the sun with its light.

3. There is no making or maker or act of this world, nor any looker, looking or view of it; this stupendous world is altogether inadmissible, it being but a picture on the plane of vacuum.

4. There is nothing prominent in it (as it appears to the naked eye);

but all is situated on a perfect level, which is the calm intellect of one unvarying Brahma.

5. The divine soul exhibits the wonders of its Intellect, in the variegated colours of its imaginations; and there is no body who can count the pictures of worlds, which are painted on the plane of the infinite space of vacuity.

6. All these aerial bodies which are countless as the flying atoms, are continually in the act of dancing and playing their parts in the open arena of Brahma; as the players exhibit their various passions and emotions and gestures and gesticulations in a theatre.

7. The seasons are dancing in circles with their towering heads, and the points of compass are turning rotund with their encircling arms; the lower region is the platform of this stage, and the upper sky is the awning stretched on high. (The great vacuum is the stage, and all the worlds are as players in it).

8. The sun and moon are the two playful and rolling eyes, and the twinkling stars are glistening hair on their bodies; the seven regions of air are the members of the body, and the clear and all investing firmament, is the clean apparel on it.

9. The encircling seas about the islands, are as bracelets and wristlets round their arms; and the girding mountains of lands, are as girdles around their loins; the fleeting airs are as the winds of their breath, which are constantly breathing to sustain lives of living beings, and support their bodies thereby (*i.e.* by the vital breath).

10. The flowers, groves and forests form the wreathed decorations on their persons; the sayings of the *sāstras*—*vedas* and *puranas*, are their recitations, the ceremonial acts are their action, and the results of their actions (*viz.* happiness and misery), are the parts that all have to play (in the theatre of the world).

11. Thus is all this but a dance of puppet show presented before us, with the sport of the waters gliding with the fluidity of Brahma, and the oscillation of the playful breezes.

12. The cause of causes, is the cause of unnatural (unquiet) movements

of bodies; and it is the ever wakeful intellect, that remains sleepless in the sleeping state of nature, and is waking awakener of dreams in the swapnavastha or hypnotic state of man.

13. Do you remain, O Rāma! thus sleepless in your sleeping state, and reflect on the nature of things as you see them in your dream. Be steady when you are awake, and never be drowned in your sleep nor deceived by your beguiling dreams (*swap*Persian *khwāb* means sleep as well as dream).

14. The waking which has the semblance of sound sleep and has no liking nor cringing for anything; is said to be the idiosyncrasy of man by the wise and the harbinger of human liberation.

15. The living liberated man, sees his God as diffused throughout the universe; and not as the cause or instrument of its causation; and neither as witness of its sight. He does not leave to look on the outward phenomena, nor think of the inward noumenon that has displayed the whole.

16. He sees the world shining in and with the glory of God, and beholds it fair and perfect with the beauty and perfection of the Deity. (Thus wondrous fair; thyself how wondrous then! Milton).

17. Viewed in the reality of Brahma, the unreal world becomes a reality; it seems then to be as tranquil as the nature of God, and the creation is seen in himself till at last all is lost in the womb of a void—vacuum, as it were hid in the hollow cavern of a rock.

18. The universe seems as womb of a luminous gem, and though it is thickly peopled everywhere, yet it is as void as empty air; it is a *nil* and *ens* at the same time, and as something and nothing of itself. (Here is a play of antithetical words and attributes applied to the world).

19. It is *in esse* and *in posse* to the minds of many, but to one who bears no duplicity in his mind, it appears as an extended reflexion of the infinite mind of One.

20. As an imaginary city, never disappears from the imagination; so the reflexion never vanishes from the mind of God; wherein all things are

present at all times.

21. As the glistening gold glitters with and scatters its rays all around, without changing or wasting itself; so Brahma appearing to shine in his creation, is yet quiet and undecaying in himself.

22. The phenomenal world ever continues the same, though it is subject to incessant productions and destructions of all beings; it appears as unproduced and indestructible, and as various and variegated as the very many beings in it.

23. Brahma is seated in his impenetrable tranquillity and in the form of the rising world, with ever rising or setting himself; He is as free and void as vacuity and without any nature or property of his own, and is known to the enlightened understanding.

CHAPTER XLII.

A LECTURE ON NIRVĀNA—EXTINCTION.

Argument:—A full exposition of the identity of God and the world, and the adorableness of our soul as one with God.

Vasishtha continued:—The mind being as calm and quiet as the Intellect, there can be no difference between them; and it is impossible to assign the creation to the divine mind, in its undeveloped and tranquil state. (The difference of the mind and intellect, consists in their activity and inactivity).

2. The lighted lamp of the understanding being extinguished, the erroneous conceptions of the world vanishes into the air; and the ocular vision and mental operations, are as undulations of consciousness. (*i.e.* The conscious acts through all the sensible organs, mental faculties and bodily members).

3. The world bears the same relation to the supreme soul, as the fluctuation of the winds bear to air, and as the radiation of rays bears

to light, which have no other causality except in themselves.

4. The world is inherent in the Supreme, as fluidity is connate with water, and vacuity is connatural with air. But why and how they are so intimately connected with one another, is quite inconceivable to us.

5. The world which is thus immanent in the vast vacuity of the great intellect, is manifest to our minds as brilliancy in a gem. (The appearance of light or lustre in a gem is no other than a property of that itself).

6. The world therefore appertains to the supreme intellect, in the same manner, as liquidity is related with water and fluctuation pertains to air, and as vacuity belongs to the infinite void.

7. As ventilation has its relation with air, so doth the world bear upon the supreme intellect; so there is no reason of supposing a duality to subsist in the unity of any two of these.

8. The world is manifest to the sight of the ignorant, but it is frail and nebulous in the estimation of the intelligent. It is however neither manifest nor mysterious to the sapient, who believe it as an existence subsisting in the entity of the self-existent unity.

9. It is well ascertained (in every system of philosophy), that there [is] nothing else in existence, beside the sole intellect, which is pure intelligence, and having no beginning, middle or end of it.

10. This is the great intellect of some, and the holy spirit of others; it is the eternally omniscient Brahma according to some, and the infinite void or vacuum of vacuists. It is also called *jnapti*—knowledge or science by scientists.

11. Now people understand this infinite and intellectual spirit, in the sense of an intelligible being; while others suppose him as knowable in themselves, and thus trying to know, become quite ignorant of him.

12. Without the intellect there is no knowledge of the intelligibles, neither is there the faculty of intellection unless there be the intellect; as there is no air without vacuum, nor is there any air without its ventilation.

13. So it is the shadow of the great intellect, that makes our consciousness to perceive the existence of the world; and whether the world is an entity or non-entity, there is no other cause of its knowledge than the intellect.

14. It is owing to the unity of this duality (*viz* of the world and the spirit), that this sense of their identity is verified; nor is there any one who can make unity or duality the all pervading vacuity.

15. There is but one universal concavity, of the whole sphere of the vacuous sky, and the dualism of the air and its fluctuations, is only in words and nominal and not in reality.

16. The duality of the universe and its universal Lord, is a mere verbal and no real distinction of the one positive unity of God. It is impossible for the self-existent soul to have a counterpart of itself, except its own intellect.

17. That which has the appearances of the world, is no world in reality, but a shadow of it; and that which is limited by space and time, cannot be the infinite and external sphere.

18. As the different forms of jewels, are related to the substance of gold (out of which they are made), so doth the world bear its relation to Brahma; whose unity admits of duality, nor the attribute of cause and effect (*i.e.* of the creator and creation).

19. If it be only a creation of the imagination, it is then no other than a nothing and no such thing; it is just as well as the vacuity of the firmament, and the fluidity of water and liquids.

20. As the sky bears the appearance of the sky, so doth Brahma present the sight of the world; and both of them being of the same kind (of vacuum), there can be no duality nor unity of the two in one.

21. All these are of the like kind, as the vast vacuum of itself; they are selfsame in their nature with the one all extended and transparent essence of the interminable intellect of God.

22. As all pebbles and dolls and marble statues, have the stony

substance in them; and there is no relation of cause or effect in anyone of them, so these varieties of beings have no difference in them from the nature of divine essence.

23. As it is impossible for vacuity to be another thing than vacuum, and the reflexion of light is no other than the very light; so this creation resides in and radiates from the great intellect.

24. As the images carved in a stone, are of the same sort being hewn of the same substance; so O wise Rāma, all these various forms of things in the world, are lost upon their insight, into the substantiality of the all engrossing intellect of the great Deity.

25. It is the delusion of your mind, that presents to your sight all this bustle and commotion of the world, which upon your right inspection of them, must remain as mute and motionless as a block of wood or stone, and as imperceptible as the prospect of things to a man with his closed eyes.

26. As things absent from sight, appear to be present before one in his thought of them, both in his waking and sleeping states; so it is the misconception of the mind, that presents the phenomenals to the sight of the open-eyed man.

27. As it is by the hallucination of your mind, that you see the absent objects as present before you, both when you are awake as well as asleep; but suppress your thoughts, and you will be as inert as a stone, as in the abstracted and sound sleeping states of your mind.

28. You must not however allow your mind, become as insensible as a stone; but remain in your natural state and employ it in the service of your adorable object, with the best offerings of your reason on all things about you.

29. Adore the Supreme God of nature; for the enlargement of your understanding; and He being worshipped with your right reason and good sense, will soon reward you with the best boon of your transcendent felicity—*neratisayānanda*.

30. The adoration of Indra, Upendro and the other gods, is as the worshipping rotten straws with respect to that of the God in spirit; and

the offering of flowers and sacrifices, are nothing in comparison to your cultivation of reason, and association with wise and learned men.

31. The Supreme God who is the giver of all blessings, being worshipped in the true light of the spirit in one's own soul, confers his best blessing of liberation in an instant.

32. Why does the ignorant man resort to another, when his soul is the sole lord; Do you associate with the good and have your equanimity and content, and adore the Supreme soul with your best reason.

33. The worship of idols, pilgrimages and all sorts of devotion, together with all your charities, are as useless as the offering of scentless *Sirisha* flowers, and injurious as fire, poison and the wounds of weapons are to the body.

34. The actions of mean minded men, are as useless as ashes on account of their unreasonableness; let them therefore act with reason in order to render their deeds fruitful.

35. Why therefore don't you foster your reasoning powers in your mind, by means of your knowledge of the true natures of things, and the concentration of your desires in the Supreme spirit.

36. It is by divine grace only, that the reasoning faculty has its exercise in the mind, therefore the power of reasoning is to be fostered in the mind, by sprinkling the ambrosial water of equanimity over it.

37. Until the fountain of error in the mind, is dried up by the blaze of right knowledge, so long the tendency towards the corporeal, continues to run over it in all directions.

38. Equanimity overcomes the sense of shame, sorrow, fear and envy; as the conviction of the nihility of the world and all corporeal things, removes the possibility of their existence at any time. (According to the dictum—*nyāya*,—*nāsato vidyate vāba. Ex nihilo nihil fit* nothing comes from nothing).

39. And if it be the work of a cause, it must be the self-existent Brahma that both at once; as the reflexion is alike the reflector, and the reflected knowledge of a pot or picture is nothing in reality. (The

effect is akin to the cause agreeably to the maxim "similes similibus".)

40. Know this world to be the shadow of the intellect, as one's feature is seen within a mirror; but the idea of the shadow of both, vanishes when one [is] acquainted with the original.

41. For want of the knowables or objects of objective knowledge, there remains the only unknowable One, who is of the form of everlasting felicity; and this soul of the incorporeal spirit, is extended all over the infinite space in its form of perfect tranquillity.

42. All knowledge, knowable and knowing, are said to be quite mute and silent in their nature (being confined in the mind); therefore it behoves you to remain as quiet and calm, as stones and pebbles and the caverns of rocks.

43. Remain as knowing and wise man, both when you are sitting or doing anything; because wise men are persons who know the unknown, and personifications of true knowledge.

44. Remain as clear as the sphere of the sky, and be content with whatever may happen to you; when you are sitting quiet, or moving about or doing anything, and in every state of your life.

45. It is for wise men to be doing what they have to do, and whatever comes in their way; or to give up and renounce all and everything, and remain with their quiet and peaceful minds at every place.

46. Whether sitting in solitude or in silent meditation, let the wise man remain as quiet as a statue or a picture; and having repressed his imagination, let him view the world as an imaginary city or an airy nothing.

47. The waking wise man sees the rising world, as sitting down in his state of sleep; and let him view the spectacles before his eyes, as the born-blind man has no sight of anything before him.

48. The ignorant man resorting to his *nirvāna*, has more cause of regret than the peace of his mind, at his renunciation of the world; and the preaching of *beau idéal* serves rather to increase their ignorance, than enlighten in the path of truth.

49. The ignorant man who thinks himself wise in his own conceit, is deluded to greater ignorance, by thinking himself successful with his ill success.

50. The man comes to meet with his ill success, who strives to thrive by improper means; because the learned reckon all fanciful steps, as no steps at all to successfulness.

51. It is wrong to resort to *nirvāna*-resignation, on account of some transitory mishap which ever happens to humanity. But that is known as true resignation by the wise, which a man has recourse to after his full knowledge of the errors of the world, and the indifference which he lays hold upon, at his entire disgust with and distaste of all worldly affairs.

52. Rāma, as you are delighted at the recital of tales, so should you take a pleasure in your spiritual instructions, with a melted heart and mind; unless you know the transparent intellect, and view it as diffused in the form of the infinite world, you cannot attain to your *nirvāna*-extinction into it.

53. The knowledge of God, that you have gained from the vedas, is sheer ignorance, and resembles the false notion of the world, that is born blind on earth. Trample over that knowledge, and do not fall into its errors; but know God in spirit, and by your *nirvāna*-extinction into it, be exempt from future births and transmigrations.

CHAPTER XLIII.

ON THE INFINITE EXTENSION OF BRAHMA.

Argument:—The mind likened to the fairy land, full with the world of its ignorance; and these being rubbed out from it, there remains but an infinite expanse of the essence of one Brahma only.

Vasishtha continued:—The internal sense of egoism and the outward

perception of the world, vanishes into unreality upon right inspection of them; and then truth of self-consciousness appears even to the dull headed after removal of their dulness.

2. He who is freed from the fever of ignorance, and whose soul is cooled by the draught of good understanding, is known by the indication, that they bear no further thirst for worldly enjoyments.

3. It is useless to use many words by way of logomachy, when the knowledge of one's unegoism only, is enough to lead him to the *nirvāna*-extinction of himself.

4. As waking men do not relish the pleasure of things seen in their dream, so wise people feel no zest either for themselves or the world, which they know to be as erroneous as the sight in their sleep.

5. As one sees the chimera of a magic city in a forest, and filled with the families of Yakshas all about; so doth the living soul, look upon this world and all its contents.

6. As the deluded soul sees the Yakshas and their place of abode, as realities and stable in their nature; so it believes its egoism or personality as a reality, and the unreal world as a substantiality.

7. As the phantoms of Yakshas are seen with their false shapes in the open desert, so we see all these creatures in the fourteen worlds around us.

8. He who knows himself as nothing, and the knowledge of his ego a mere error; finds his phantasm of Yaksha to be no such thing in reality; and that of his mind melts into the predicament of his intellect (*i.e.* both of them to be the one and same thing).

9. Be you as quiet in your mind, as you are sitting still before us; by relinquishing all your fears and fancies, and renouncing all your givings and takings (to and from all persons), together with the suppression of all your desires.

10. The visible phenomenon is neither *in esse* nor *in posse*, and the whole extent of the objective world, is identic with the subjective spirit of God; or if it be impossible for the subjective reality to

become the objective unreality, say then how the objective could come to being or exist.

11. As it is the humidity of the vernal season, that produces and diffuses itself in the verdure of the ground; so it is the pith and marrow of the intellect, which fills and exhibits itself in the form of creation.

12. If this appearance of the world, is no other than reflection of the intellect; why then speak of its unity or duality than knowing its identity with the sole entity, and holding your peace and tranquillity.

13. Be full with the vacuous intellect, and drink the sweet beverage of spirituality (*i.e.* be an intellectual and spiritual being); and sit without any fear and full of joy in the blissful paradise of *nirvāna*-extinction.

14. Why do ye men of erroneous understandings, rove about in the desert ground of this earth like the vagrant stags, that wander about the sandy deserts (appearing as sheets of sweet water).

15. O ye men of blinded understandings! Why do ye run so hurriedly with your insatiable thirst after the mirage of the world; only to be disappointed in your most sanguine expectations.

16. Why do ye, O foolish men! thirst after the mirage of the appearances and the fancies of your minds; do not waste your lives in vain toils, nor fall victims to your desires like the deluded deer.

17. Demolish the magic castle of worldly enticements, by the stronger power of your reason; and see how you can destroy the train of evils, which appear as pleasure at the first sight. (All apparent good is latent evil).

18. Do not look at the blue vault of heaven as a reality by thy error, it is a mere show amidst the great void of Brahma, wherefore thou shouldst fix the sight on its true aspect of vacuity (which is the real form of Brahma).

19. O ye men that are as frail and fickle and liable to fall down, as the tremulous dewdrop hanging on the edge of a leaf on high; do not

sleep regardless of your fates, in the womb of this frail and mortal world (or in this world of mortality).

20. Remain always from first to last, in your true nature of calmness, without ever being unmindful of thyself; and remove the faults of the subjective and objective from thy nature.

21. The world known as a reality to the ignorant, is an utter nihility to the wise; the other one which is the true reality bears no name for itself (being called a nullity and void).

22. Break the iron fetters of appetency, which bind you fast in this world; and rise high above the heaven of heavens, as the lion mounts on the towering tops of mountains, by breaking loose from his imprisoning cage by force.

23. The knowledge of self and meity (or selfishness) is an error, and it is the peace of mind only which makes liberation; it is the essence of the yogi, wherever and however he may be situated.

24. The weary pilgrim of the world, has the following five stages for his rest; namely his *nirvāna* or self resignation, his *nirvāsana* want of any desire, and the absence of his triple sorrow-*tritāpa*; occasioned by his own fault and those of others, and the course of nature.

25. The wise man is unknown to the ignorant, and the ignorant are not known to the wise; and the world is viewed in two opposite lights by them respectively, which are quite unknown to one another. (Namely, that it is a vale of tears to one, and a pleasure garden to the other. The one of the school of Heraclitus or the crying philosopher, and of that of Democritus the laughing philosopher).

26. The fallacy of the world having once fallen off from the mind, there is no more the appearance of any worldly thing before it; as a seafarer seeing one vast expanse of water about him, does not see the inland arms which gush out of it as its offspring.

27. After disappearance of the error of the world, from the awakened mind of the anaesthetic yogi; he sits quite insensible of it, as if it were melt into eternity.

28. As the grass and straws being burnt to ashes, we know not whether they fly and vanish away with the winds of the air; so the nature of the sage being numbed to callousness, his knowledge of the world goes to nothing.

29. It is good to know the world, as the ectype of the essence of Brahma; but the meaning of the word Brahma, being the universal soul, it does not apply in that sense to the changing world, and as the work of God.

30. As the world appears to be everlasting and unchanging to the ignorant lad, so doth it seem to the listless sage to be co-existent with its eternal cause (to whom everything is eternally present).

31. The wakeful sage keeps his vigils at that time, when it is the night of all beings to lie down in sleep; and the daytime when all creation is awake, is the night of retired saints. (The wise and ignorant are opposed to one another in their knowledge of things).

32. The wise man is active in his mind, while he seems to be sitting still and inactive in his body; and when he is waking, his organs of sense are as dormant as those of figures in a painting.

33. The wise man is as blind as one who is born blind, in his knowledge of the outer world, and has merely a faint notion of it in his mind; where it appears or not at times, like a dream in his slight and sound sleep (swapna and susupti).

34. All the worlds and worldly things, conduce to the woe of the ignorant, who are unacquainted with and delight in untruth, and are busy with the visibles and their thoughts about them, as one with the visions in his dream.

35. As the wise man tastes no pleasure in his waking state, so must he remain insensible of them in his sleep also; but continue with undivided attention, in the meditation of the Supreme being.

36. The wise man who has curbed his desire of worldly enjoyments, and is liberated from its bonds; remains with his cool and composed mind, and enjoys the tranquillity of nirvāna, without his efforts of yoga

meditation.

37. As the course of water is always to run downward, and never to rise upward; so the course of the mind is ever toward the objects of sense, and sensible objects are the only delight of the mind.

38. The nature of the mind, with all its thoughts of internal and external objects, is of the same kind as that of the great ocean, which is full with the waters of its tributary rivers as well as those of the internal waters.

39. As a river flows in one united course, of the waters of all its confluent streams; so doth the mind run in an unvaried course, with all its internal and external, and righteous and unrighteous thoughts.

40. Thus the mind appears as a vast and wide extended sea, and rolling on with all its indistinct thoughts and feelings, as the inseparable waters and waves of the sea.

41. In this manner, the absence of one thing causes the extinction of both, as in the case of the air and its fluctuation; either of which being wanting, there is neither the wind nor its ventilation. (Such is the intimate connection between the mind and its thought).

42. The mind and its working being one and the same thing, they are both controuled at once by bringing the other under subjection; know this well, nobody should cherish any earthly desire in order to foster his mind.

43. The mind may get its peace by true knowledge, and the mind of the wise man is destroyed of itself with all its desires, without the aid of austerities to destroy them.

44. As a man gets freed from the fear of the enmity of an enemy, by destroying his effigy made of mud by himself, so is one enabled to kill his mind, by committing himself to the Divine spirit.

45. The wise man sees the cosmos and chaos as concomitant with each other, though [they] appear as separate. The birth and death as well as prosperity and adversity are mere error, there is nothing else beside one infinity.

46. As one has no knowledge of the dream of another sleeping by his side, and as the adult man has no fear of yaksha like timid boy; and as a giant knows no *Pisacha* or demon, so the wise sees no insensible world before him (but all full of the Intellect of God).

47. The ignorant think the wise as fools, and the old barren woman thinks of her conception; so one unacquainted with the meaning of a word, attempts to explain its sense (all which is absurd).

48. The understanding is ever existent, and without having its beginning and end; and nature is known to exist ever since creation has began. The word mind is meaningless and is undivided and unbounded in its nature. (The mind or understanding is everlasting but nature is not so).

49. The understanding resembles the water of the sea, and the mind and intelligence are likened to its limpid waves; how can this fluid have an end, and what is the meaning of mind, but a shape of this psychic fluid. (Here is a similarity of Vasishtha's intellectual liquid to Stahl's psychic fluid).

50. For all error is useless, and live to your nature for your good; and being of the nature of pure understanding, you will become as perspicacious as the clear autumnal sky. (Here is Vasishtha's vacuism again as the ultimate perfection of men).

51. After passing the three states of waking, dreaming and deep sleep (to the fourth state of *tuṛīya* or *nirvāna* insensibility), there is no more any perception of the mind or mental operation to the abstracted yogi; and then the knowledge of the endless varieties of unrealities of creation, is blown away and lost in the sight of the everlasting One.

52. Forsake the endless chain of knowables, and be attached to thy nature of the solid intellect; because all things whether internal or external, are comprehended under its knowledge.

53. Say how can you separate the objects from the mind, as you do the seed, branches and fruits from one another; the knowables are unknowable without their knowledge, and knowledge is no known category (apart from the mind).

54. The endless varieties and particulars are still and quiet in the Divine soul, which is the only entity and manifest of itself as all. The objects being but ideas in the mind and this being a negative also, they are all but errors of the brain. (The mind and its objective ideas being dependent to and identic with one another, the conception of them is altogether erroneous).

55. The mind which is the framer of objective thoughts, is a nihility of itself and an error also. The eternal spirit being the sole soul of all, it is useless to imagine the entity of the mind.

56. The objective being an erroneous notion, is but a false apparition appearing to sight, the objects also having no cause for their creation, prove the subjective mind to be a falsity likewise.

57. The mind is as fickle as the flickering lightning, and deludes us by the flashes of things of its own making.

58. The mind is nothing before knowledge of the self-existence One, nor does it then deceive us with its false shows; and this world which is the creation of the mind, disappears before the knowledge of the soul.

59. Men in vain wish to take the shell for silver, and believe the negative world as a positive one, and is found to be nothing before the light of reason.

60. The error of egoism is opposed to the verity of nirvāna, and is the cause of misery only to mankind; the ego is verily a falsity as mirage, and a non-entity as vacuity itself.

61. The knowledge of the self or soul, removes the error of egoism; and by knowing and being full with the knowledge of the soul, one is incorporated with it, both internally as well as externally.

62. One who is unified with the universal soul, resembles a wave that mixes altogether with the main water; because the Divine soul sends its essence to all, as a tree supplies its marrow to all parts of it from top to foot.

63. There is one unchanging soul, that shines afar above the reach of our knowledge; in the same manner as the clear vault of heaven, appears

at the distance of millions of miles from us.

64. There is only one unknowable and infinite Being, that is far beyond our knowledge of the knowables, and is purer and more rarefied than the all pervading vacuum.

65. Therefore knowing that pure and holy One, as both the states of knowledge and knowables (*i.e.* the subjective and objective); just as the clarified butter is consolidated to the compactness of stone. (The soul is solidified to matter).

66. The Divine intellect makes itself the object of its thought as a thinkable being; and the soul thinks in itself as the mind, from eternity to eternity, throughout the infinity of space. (The soul reflects in itself, as the congeries of all things of its omniscience).

67. The unintelligent Nyāya School maintains the unity and positive rest of God; and although there may be no mistake of theirs in this position, yet it is wrong to separate omniscience from the entity of Divine unity.

68. All great minded souls that are free from pride, melt away into the inscrutable quiescence of God; and those that [are] unerring in divine knowledge, find their eternal rest in the *samādhi* or resignation of themselves to the Supreme spirit.

CHAPTER XLIV.

DANGERS TO WHICH THE WANDERING (STAGLIKE) MIND IS EXPOSED.

Argument:—The tree of *samādhi*; its roots and filaments, its leaves and branches, its blossoms and flowers, its barks and fruits, its piths and marrows, its heights and moistures.

Rāma said:—Relate to me at length, O holy sage, the form of the arbour of *samādhi*, together with all its creepers, flowers and fruits, which supply holy men with good and refreshment, all along their lives.

2. Vasishtha replied:—Hear me relate to you about the tree of *samādhi*, which always grows in the forest of holy people, and is ever fraught with its luxuriant foliage and flowers and its luscious fruits.
3. The learned say, that it is some how or other, either by culture or its own spontaneity, that there grows a dissatisfaction with the wilderness of this world, in the heart of the reasonable man.
4. Its field is the heart of the wise man, furrowed by the plough of prosperity (*i.e.* which has had better fortune); which is watered with delight by day and night, and whose conduit is now flowing with sighs.
5. It is the heart's regret at the world, which is the seed of *samādhi* or self-resignation; and it grows of itself in the ground of the contrite heart of the wise, in the forest land of reasonable men.
6. When the seed of contrite reflection, falls in the minds of magnanimous men; it must be watered with diligence and indefatigableness with the following articles. *viz.*:—
7. The society of pure, holy and complacent men, who speak sweetly and kindly for the good of others; and whose speech serves as the sprinkling of fresh water or milk or dewdrops on the seeding grounds.
8. And by shedding the sacred waters of the sayings of the holy *sāstras*, all about the aqueduct, which may serve to grow the seed, by their cool and ambrosial moisture.
9. When the magnanimous soul, perceives the seed of contrite reflection fallen in the mind; he must try to preserve and foster the same with all diligence.
10. This seed is to be grown by the manure of austerities, and by the power of using other means; by resorting to and resting in places [of] pilgrimage and holy shrines, and by stretching his perseverance as his defence (or a fence about the seed-ground).
11. It is the duty of the well taught man, after the sprouting forth of the seed, to preserve it always with the assistance of his two consorts—contentment and cheerfulness.

12. He should then keep off the aerial birds of his expectations and the fowls of his affection for others, and the vultures of his desire and cupidity, from darting upon and picking up the seed.

13. Then the *rajas* or dust of vanity, is to [be] swept away (from this field), by gentle acts of piety, serving as sweepers of vice and unrighteousness; and then the *tamas* or shades of ignorance are to be dispelled from this ground, by the ineffable light of the sun of reason—*viveka*.

14. Wealth and women, and all sorts of frail and fleeting enjoyments; overtake this rising germ (of godliness), as darts of lightning issuing from the cloud of unrighteousness.

15. It is by the iron rod of patience and gravity, by the muttering of *mantras*, and by holy ablutions and austerities, as also by the trident of the triliteral *Om*, that these thunderbolts are averted.

16. In this manner the seed of meditation also, being carefully preserved from neglect, sprouts forth in the germ of discrimination (*viveka*) with its handsome and thriving appearance.

17. The ground of the mind shines brightly, with this brilliant germ; and it gladdens the hearts of men in veneration to it, as the smiling moon-beams illumine the sky.

18. This germ shoots forth in a couple of leaves, which grow out of themselves upon it; one of them is the knowledge of *sāstras*, and the other is the society of the good and wise. (*i.e.* Divine knowledge is to be gained from the study of scriptures, and attendance to the lectures of learned men).

19. Let your fixedness support the stem and height of this tree, and make your patience its covering bark; and cause your unconcernedness with the world, supply it with the moisture of indifference.

20. The tree of godliness being nourished with the moisture of unworldliness, and watered by the rain water of *sāstras*, attains its full height in course of a short time.

21. Being thickened by the pith of divine knowledge, and marrow of good

society, and the moisture of indifference, this tree attains a fixity, which is not to be shaken by the apes of passions and affections.

22. And then this tree shoots forth in luxuriant branches of wisdom, which stretches far and wide with their fresh verdure and virescent leaves, distilling their juicy sweets all around.

23. These are the branches of frankness and truth, of constancy and firmness, of equanimity and unchangeableness, of calmness and amicableness, and of kindness, self-respect and renown.

24. These branches are again adorned with the leaves of peace and tranquillity, and studded with flowers of good repute and fame; wherewith this tree of godliness becomes the *pārijata* (or the arbour of paradise or Parnassus) to the hermits of the forests.

25. In this manner the tree of divine knowledge, being fraught with its branches, leaves and flowers; brings for the best and richest fruits of knowledge, day by day (during the life time of its possessor).

26. It blossoms in clusters of the flowers of fame, and is covered with leaves of bright qualities all over; it is profluent with the sweets of dispassionateness; and its filaments are full of the dust of intelligence.

27. It cools all sides like clouds in the rainy weather, and always the heat of worldly anxieties, as the moon-beams assuage the warmth of sun-shine.

28. It spreads the awning shade of harmony, as the clouds cast a cooling shadow below; it stretches a quiet composure over the mind (*chitta-vritti nirodha*), as an extensive cloud overspreads a still calm in the air.

29. It builds a sound and sure basis for itself, as the rocks stand on their solid bases; it lays the foundation of future rewards on high, and causes all blessings to attend upon it.

30. As the arbour of discrimination, grows higher and higher day by day; so it stretches a continuity of cooling shade, over the forest of the hearts of men.

31. It diffuses a coldness, that pacifies the heat below; and makes the plant of the understanding to shoot forth (develop), as a tender creeper juts out of the snows.

32. The deerlike mind being tired with its wanderings, about the deserts of this world; takes its rest and refuge under this cool shade; as a weary traveller, worried out from his very birth, in his journey among men, comes to take his rest at last.

33. This deer of the mind, that is galled in its mouth by browsing the thorny brambles of the forest for food, is again hunted by its enemies of the passions, which lay waiting like huntsmen, to kill the soul, as these slay the body of the stag for its skin.

34. The deerlike mind being ever impelled by its vain desires, wanders all about the desert land of this world, and pursues after the poisonous water of mirage of its egoism.

35. It sees the extended and verdant valley at distance, and is battered and shattered in its body with running after its verdure; and being harassed in search of the food and forage for its offspring, it falls headlong into the pit for its destruction.

36. Being robbed of his fortune, and put to bodily troubles, and led by thirst of gain to the ever running stream of desires, the man is at last swallowed up and carried away by the current waves.

37. The man flies afar for fear of being overtaken by a disease, as the stag does for fear of a huntsman, but he is not afraid of the hunter of fate, that falls upon him unawares at every place.

38. The timid mind is afraid of the shafts of adverse fortune, flying from every known quarter; and of being pelted by stones flung from the hands of its enemies on every side.

39. The mind is ever hurled up and down, with the ups and downs of fortune; and is continually crushed under the millstone of his rising and setting passions (of anger and hatred &c).

40. One who follows after thirst, without putting reliance on the

laws inculcated by the great, falls headlong into the delusion of the world; as one suffers a scratch is well as wounded over his body, by penetrating within the beautiful thorny creepers.

41. Having entered in the organic body of man, the mind is eager to fly away from it; but there is the ungovernable elephant of earthy desire, that stuns it with its loud shrieks (on its way).

42. There is again the huge snake of worldly affairs, which benumbs it with its poisonous breath; and so do the fairies on the face of the earth, serve to enslave the mind in love to them.

43. There is also the wild fire of anger, which boils like a smart bile with its burning flame in the human breast; and inflames the mind with endless pain, by its repeated recurrence in the bosom.

44. The desires clinging to the mind, are as gnats and fleas, biting and stinging it constantly; and its carnal enjoyments, appetites and revelries, are as shakals shrieking loudly about it.

45. It is led by virtue of its actions, to wander all about without any rest or profit to its self, and driven from place to place by the tiger like poverty, staring grimly at its face, again it is blinded amidst the mist of its affections to children and others, and lost at last in the hidden pitfall of death.

46. Again it trembles with the sense of and fear for its honor, which like a lion strikes tremor in its heart; while it is struck with terror at the glaring of the wolf of death at its face.

47. It is afraid of pride, as a forester in dread of dragon coming to devour him; and it fears the appetites, which with their open mouths and bloody teeth, threaten to ingulph it in ruin.

48. It is no less in fear of its female companions in youth, whose amorous embraces like gusts of wind threaten to hurt it headlong to repeated hell-pits.

49. It seldom happens, O prince! that the deerlike mind finds its rests in the arbour of godliness; as the living beings do, when they come from darkness to day light. (It ought to be, when they come from day light to

repose at night).

50. O ye hearers, let your deerlike minds find that delight in the arbour of peace, whose name even is not known to the ignorant, who are deluded by their fickle and smiling fortunes, resembling the oscillating smiles of flowers.

CHAPTER XLV.

CONTINUATION OF THE STORY OF THE DEERLIKE MIND.

Argument:—Description of the happiness, attending upon the access of the mind to the arbour of Godliness.

Vasishtha continued:—O destroyer of enemies! the deerlike mind having found its rest in that sacred bower, remains quite pleased with the same, and never thinks of going to any other arbour.

2. In course of time, the tree of discriminate knowledge, brings forth its fruits; which ripen gradually with the sweet substance of spiritual knowledge in the inside.

3. The deerlike mind sitting under the goodly tree of its meditation, beholds its outstretching branches hanging downward, with loads of the fruits of merit and virtue (meaning its meritoriousness).

4. It sees people climbing in this tree, with great persistence and pains; in order to taste these sweet fruits in preference to all others (because merit is preferable to reward).

5. Worldly people decline to ascend the foot of the tree of knowledge, but those who have mounted high upon it, never think of ever coming down from the high position which they have attained.

6. For he who has ascended on the tree of reason or knowledge, in order to taste its delicious fruits, forgets the relish of his habitual food, and forsakes the bondage of his former deserts, as a snake casts aside

his slough or skin.

7. The man who has risen to a high station, looks at himself and smiles to think, how miserly he has passed so long a period of his past life.

8. Having then mounted on the branch of fellow feeling, and putting down the snake of selfishness under his feet, he seems to reign in himself, as if he were the sole monarch over all.

9. As the digits of the moon decrease and disappear in the dark fortnight, so the lotuses of his distress are lost in oblivion; and the iron fetters of his thirst after greed are rubbed out day by day (as he advances in his yoga).

10. He heeds not what is unattainable, nor cares about what is not obtained; his mind is as bright as the clear moon light night, and his heart is quite cold, in all its passions and affections.

11. He sits poring upon the sages of the scriptures, and meditates in silence in their profound sense; he observes with extensive view the course of nature, from the highest and greatest objects to the mean and minute.

12. Looking at the aforesaid septuple ground of his past follies, full with thick forests of poisonous fruits and flowers; he sits smiling looking upon them in derision (for having fled from their infection).

13. Having fled from the tree of death, and alighted on that of life, his aspiring mind like a flitting bird, rises by degrees to its higher branches, and there sits delighted as a prince in his elevated station.

14. Thence he looks down upon the family and friends, and upon the wealth and property (he has left behind); as if they were the adjuncts of former life, or as visions in his dream.

15. He views with coldness his passions and feelings, his fears, hopes, his errors and honors, as actors (*dramatis personae*, acting their several parts in the drama of his life. (The world is a stage, life a play, and the passions are players in it).

16. The course of the world is as that of a rapid river, running onward

with its furious and mischievous current; and laughing with its frothy breakers, now swelling highland then sinking at once.

17. He does not feel any craving for wealth, wife or friends in his breast, who lives dead to his feelings as an insensible corpse (or forgets himself to a stone).

18. His sight is fixed only on that single fruit on high, which is the holy and conscious soul or intellect; and with his sole object in his view, he mounts high on the higher branches of this tree of life.

19. He bears in his remembrance, the blessings of the preceding step of his yoga meditation, which is one fraught with the ambrosia of contentment; he remains as content at the loss of his riches, as he felt himself glad at their gain before.

20. In the callings of his life, as also to the calls of his private and public interest; he is as displeased and annoyed, as one who is untimely roused from his wholesome sleep.

21. As a weary traveller fatigued with his long and tiresome journey, longs for his rest from cessation of his labour; so a man tired with his repeated journey through life by cause of his ignorance, requires his respite in *nirvāna* (or extinction of the trouble and transmigration in this troublesome world).

22. As a flame of fire is kindled by the wind of breath and without the help of fuel, so let him kindle the flame of his soul within by the breath of respiration; and be united with the Supreme spirit.

23. Let him check per-force his yearning after anything, which falls of itself before his sight; although he is unable to prevent his wistful eye, from falling upon it. (Look on all things, but long after nothing).

24. Having attained this great dignity, which confers the fruits of best blessings on man, the devotee arrives to the sixth stage of his devotion, whose glory no language can describe.

25. Whenever he happens to meet with some unexpected good, which fortune presents unto him he feels a repugnance to it, as the traveller is loath to trust the mirage in a barren desert.

26. The silent sage who is full with divine grace within himself, attains to such a state of ineffable felicity; as the weary and exhausted traveller finds in his sweet sleep, over the bustle of the busy world.

27. He—sage having arrived at this stage of his devotion, advances towards this attainment of the fruit of spiritual bliss, as an aerial siddha spirit has on its alighting on the Mount Meru, or a bird of air on its dropping down on the top of a tree.

28. Here he forsakes all his thoughts and desires, and becomes as free as the open air and sky; and then he takes and tastes and eats and satiates himself, with his feeding freely upon this fruit.

29. It is the leaving off of every object of desire day by day, and living the live long day with perfect composure with one's self; that is termed the attainment of godliness or full perfection in life.

30. The means of attaining to this state of perfection, is the doing away with all distinctions and differentiations, and remaining in perfect union and harmony with all and every thing; this state of the mind is said by the learned, to be the assimilation and approximation to the nature of God, who is ever pure and the one and same in all from eternity to eternity.

31. One disgusted at his desire of the world and its people, and abandoning his desire of wife and family; and forsaking his desire of acquiring riches, can only find his rest in this blissful state.

32. The ultimate union of both the intellect and its true knowledge (*i.e.* of both the subjective and objective) in the Supreme spirit; serves to melt away all sense of distinction, as the solar heat melts down the frozen snow.

33. The nature of one who has known the truth, is not comparable with the state of a bent bow, which becomes straight after it is loosened; but to that of a curvilinear necklace, which retains its curvature, even after it is let loose on the ground. (*i.e.* The true convert does not slide back, like the back sliding hypocrite).

34. As a statue is carved in wood or stone, and stands expect to view in bas-relief therein; so is the world manifest in the great pillar of the Supreme spirit, and is neither an entity nor nullity of itself.

35. We cannot form any idea of it in the mind, as to how the material subsists in the immaterial spirit; nor is it proper to entertain the notion, of what is unknowable by our ignorance of the nature of the self-existent One.

36. Whoso is known to have his utmost indifference to the visibles, is capable of knowing the invisible spirit; but the unenlightened soul, is incapable to forsake and forget the visibles (in order to see the spirit).

37. The knowledge of the phenomenal is utter ignorance, but that which is never lost to our consciousness is what is meant by *samādhāna*, and our reliance in the same, constitutes what is called *samādhi*. (This passage has a long explanatory note which is here omitted).

38. When the viewer and view (or the subjective and objective), are viewed in the same light of identity, and so relied upon by the mind; it is then called *samādhāna* or the union of both into one, and it is this belief whereupon the yogi places his rest and reliance.

39. He who has known truth, finds a distaste in the visibles of his own natures (*i.e.* is naturally averse to them); and wise men make use of the word phenomenalism for ignorance of truth.

40. Fools only feed upon the objects of sense, from their ignorance of truth, but the wise men have a natural distaste for them; for they that have the relish of sweet nectar in them, cannot be disposed to taste the sour gruel or the acrid ale.

41. The uncovetous man being content in himself, is quite devoid of the triple desire mentioned before; but the wise man who is not inclined to meditation, is addicted to the increase of his wealth.

42. Self-knowledge results from absence of cupidity, and whoso loses his self by his venality, hath neither his self-possession, nor any fixed position to stand upon (but is led on everywhere by his covetousness to the service of others).

43. The learned man does not prosper in his meditation, though he may employ all his knowledge to it; because he is divided in himself by his various desires, though he was made as the whole and undivided image of himself (*i.e.* his maker).

44. But the soul which is freed from its desires, comes of itself in the possession of endless bliss, by being dissolved in the source of it in its meditation, as the flying mountains were fixed upon the earth (by having their wings chopped off by the thunder of Indra). (So the fickle mind is fixed, by lopping off its desires).

45. As the soul becomes conscious of holy light in itself, it loses the sense of its meditation and is wholly lost in that light; as a drop of clarified butter offered in sacred oblation, is burnt away in the sacrificial fire.

46. It is the entire inappetency of sensible objects, which constitutes the peace and quietude of the mind; and he who has accustomed himself to this habit, is entitled to our regard as a venerable and holy divine.

47. Verily the man that has gained his proficiency, in the suppression of his appetite for worldly objects; becomes as firm and sedate in his holy meditation, that he is not to be shaken from it, by the joint power of Indra and those of the Gods and demigods. (The greedy are as sacrificial beasts, for the food of Gods and others).

48. Resort therefore to the strong and adamantine refuge of meditation, and know that all other meditations beside that of knowledge, is as frail and fragile as straws.

49. The word world is used in reference to ignorant people, and the wise are not the subject of its meaning; the difference of the words ignorant and wise, consists in the one's forming the majority of mankind and the other their lords (*i.e.* Wise men rule over the ignorant mob, who compose the world).

50. Let wise men resort to and rest at that place, where all meet in union in one self-shining unity; whether it be on the ground of the understanding of the saintly siddhas, or those of viveki sages. (This is an admonition to every one, for his reliance in one catholic religion of

unity, of any nation or country).

51. No one has yet been able to ascertain the unity or duality of the real or unreal (*i.e.* of the spirit and matter) and the way to learn it, is firstly by means of the *sāstras*, and next by association with wise and holy men.

52. The third and best means to *nirvāna* is meditation, which is arrived at one after the other; and then it will appear that the immense body of Brahma (*i.e.* the infinite spirit), takes upon it the name and nature of the living soul.

53. The world appears in various forms by the concourse of the like and unlike principles, and becomes divided into eighteen regions, by the omniscience of God that knows the past, and future.

54. Both the two things namely knowledge and dislike of the world, are attained by attainment of either of them; and the thoughts of our mind, which fly with the winds in open air, are burnt away by the fire of knowledge.

55. The worlds like flying cottons, having fled into the supreme soul, nothing is known where they are flown at last; and the gross ignorance of man is not removed by knowledge, as the dense snow is not to be melted by the fire in a painting.

56. Though the world is known to be an unfounded fallacy, yet it is hard to remove this error from the mind; but on the other hand it increases like the knowledge of ignorant men of it, by their ignorance.

57. As the knowledge of the ignorant, tends the more to increase their ignorance; so the wise man comes to find the meaninglessness of the knowledge of ignorant people with regard to the world.

58. The existence of the three worlds, is known to us only as they are represented in our knowledge of them; they are built in vacuity as aerial cities, and stretched out before us as empty dreams in our sleep.

59. The knowledge of the world appears as false, as the conception of fanciful desires in the minds of the wise; for neither the entity of the world nor that of his self-existence, is perceptible in the

understanding of the wise man.

60. There is only the existence of one supremely bright essence, which shines in our minds; which bears resemblance to pieces of wet or dry wood, in as much as they are moistened or exsiccated by the presence or absence of the divine knowledge.

61. To the right understanding the whole world with all its living beings, appears as one with one's self; but men of dull understandings, bear no mutual sympathy to one another. The knowledge of twain, tends to difference and disunion betwixt man and man; but that of oneness unity leads men to fellow-feeling and union.

62. The wise man possessing a greater share of wisdom, becomes as one with the Supreme One; and does not take into consideration, the question of the entity or nullity of the world.

63. As the man who has arrived at the fourth stage of yoga, takes no notice of the waking, dreaming and sleeping states of man; so the reasonable man takes into no account the vain wishes of his heart, and false fancies of his mind.

64. Hence the deerlike mind does not choose its annihilation, (or the loss of its entity); for the sake of its liberation, (which is an ideal and negative felicity), and has no reality in it.

65. Thus the tree of meditation produces of itself the fruit of knowledge, which is ripened by degrees and in course of time to its lusciousness; and then the deer like mind drinks its sweet juice of divine knowledge to its satiety, and becomes freed from its fetters of earthly desire.

CHAPTER XLVI.

ON ABSTRACT MEDITATION AND HYPNOTISM.

Argument:—The state of the mind, after its tasting the fruit of the tree of Meditation; and the nausea produced thereby in all

worldly objects and enjoyments.

Vasishtha continued:—After the Supreme being which is the object and fruit of meditation, is known as present in the mind, and the bliss of release from flesh is felt within, all sensations are lost altogether, and the deerlike mind becomes spiritualized into the Supreme essence.

2. It then loses its deership of browsing the thorns, as the extinguished lamp loses its flame; it assumes a spiritual form and shines with exhaustless blaze.

3. The mind in order to attain the fruit of its meditation, assumes a firmness resembling that of the mountains, after their wings were mutilated by the thunder bolts of Indra.

4. Its mental faculties fly away from it, and there remains only its pure consciousness in it; which [is] irrepressible and indivisible and full with the supreme soul in itself.

5. The mind being roused to its reasonableness (from its former state of material dulness); now rises as the sentient soul, and dispensing its clear spiritual light, from its identity with the increate and endless One.

6. It then remains in that state, in perfect freedom and from all wishes and attempts; it is assimilated with the everlasting spirit of God, in its form of eternal contemplation.

7. Until the great Brahma may be known, and our rest may be found in that Blessed state; so long the mind remains a stranger to meditation, by reason of its dwelling on other thoughts.

8. After the mind has obtained its union with the supreme One, we know not whither the mind is fled; and where our wishes and actions, our joys and griefs, and all our knowledge fly away.

9. The yogi is seen to be solely absorbed in his meditation, and sitting steadfast in his contemplation, like a wingless and unmoving mountain.

10. Loathe of his sensual enjoyments, and blunt to all sensibilities;

averse to the various sights and objects of senses, the yogi is pleased only with himself.

11. With his sensations numbed by degrees, and his soul resting in tranquillity; and his mind dead to the enticements of wealth and sensible objects; the yogi is pleased with himself.

12. All men of right understanding, are fully aware of the tastelessness of the objects of sense; and remain like human figures in painting, without doting or looking upon them.

13. The man that is master of himself, and has mastery over his soul and mind; disdains to look upon earthly treasures, for his want of desire for them; he is firmly fixed in his abstraction, as if he were compelled to it by force of another.

14. The soul immersed in meditation, becomes as full as a river in the rainy season; and there is no power that can restrain the mind, which is fixed in its meditation.

15. When the mind is immersed in deep meditation, by its cool apathy to all sensible objects, and feels an utter indifference to all worldly affairs, it is then said to be in its samādhi and no other.

16. It is a settled distaste to the objects of sense, that constitutes the pith and marrow of meditateness; and the maturity of this habit, makes a man as compact as adamant.

17. It is therefore the distaste to worldly enjoyments, that is the germ of meditation, while it is the taste for such pleasures, which binds a man fast to it.

18. Full knowledge of truth, and the renunciation of every desire at all times; lead men to the nirvāna meditation, and to the infinite joy of the divine state.

19. If there is inappetency of enjoyments, why think of anything else? and if there be no such inappetency, what avails any other thought or meditation?

20. The well intelligent sage who is freed from his relishing the

visibles, is situated in his position of unflinching meditation, and in the enjoyment of his continuous reveries.

21. He whom the visibles do not delight, is known as the most enlightened man; and he who takes no delight in the enjoyables, is deemed as the full wise man.

22. He who is disposed to repose by nature, can have no inclination to enjoyments; it is unnatural to indulge in carnal enjoyments, but the subdued nature needs nothing to enjoy.

23. Let men resort to their reflection, after their hearing of a lecture, reciting the scripture, and muttering the mantras and uttering their prayers; and when tired with meditation, let them return to their lectures and recitals.

24. Sitting in meditation in an indefatigable mood, and resting at agreeable ease with freedom from fear and care; remaining in rapturous hypnotism, with a quiet and composed mind, likens the fair autumnal sky with its unclouded and serene aspect.

CHAPTER XLVII.

THE FIRST STEP TOWARDS LIBERATION.

Argument:—Of the different steps leading to Liberation, and firstly of Indifference to the world and lastly of putting reliance in the holy precepts.

Vasishtha continued:—Hear now the manner and the measures which the yogi adopts to himself, in order to obtain his release from his cumbrous burthen and troubles of the world.

2. As the germ of discrimination springs in the mind at first, by reason of the disparagement of the world (for the multiplicity of its faults, or from some cause or other).

3. All good people, resort under the wide stretching shade of this (fullgrown) tree; as the weary and sunburnt traveller halts under the cooling shade of trees on their way.
4. The wise man shuns the ignorant at a distance, as the wayfarer casts aside the sacrificial wood; because the worshippers of the gods only observe the ceremonious rites of holy ablutions and almsgivings, austerities and offering of sacred oblations.
5. In his fair, just, polite and undissembling behaviour, and in his placid and pleasing countenance, he resembles the fair moon with her ambrosial beams.
6. He acts with sound wisdom and prudence, is polite and civil in his manners, is prompt in serving and obliging others, is holy in his conduct and humorous in his discourse.
7. He is as clear and cold, soft and pleasing as fresh butter, and his company is delightsome to people even at his very first appearance.
8. The deeds of wise men are as pure and grateful to mankind, as the dews of moon-beams, are refreshing and refrigerating of whole nature.
9. No one sleeps so delighted on a bed of flowers, and in a flower garden devoid of fears; as he rests secure in the society of reasonable and pious men.
10. The society of holy and wise men, like the pure waters of the heavenly river, serve to cleanse the sins and purify the minds of the sinful.
11. The society of the holy recluse and liberated men, is as cooling as a refrigeratory or ice house.
12. The great and high delight, which the holy sage feels in his heart, is not to be enjoyed in the company of fairies among the gods, gandharvas and human kind.
13. It is by continued performance of proper acts, that the pious devotee attains his knowledge and clearness of understanding; when the significance of the s̄āstras, is reflected as clearly in the tablet of

his mind, as the reflections of objects are seen in a reflector.

14. A good understanding moistened by instruction of the s̄astras, thrives in the mind of a holy man, as a plantain tree grows in the forest.

15. The mind which is cleared by good judgment, retains the clear impression of everything in it, as a mirror reflects the images of objects on its surface.

16. The wise man whose soul is purified by the association with holy men, and whose mind is cleansed with the lavation of scriptural instruction, is as a sheet of linen cloth flaming with fire.

17. The holy saint shines with the effulgence of his person, as the sun does with his golden beams, diffusing a pure light all around the world.

18. The wise man follows the conduct of holy sages, and the precepts of the s̄astras in such a manner; as to imitate and practice them himself.

19. Thus the tyro becomes by degrees, as good as the good and great objects of his imitation, and as full of knowledge as the s̄astras themselves; and having then put down all the enjoyments of life under him, he appears to come out of a prison, by breaking down his chains and fetters.

20. He who is practiced in reducing his appetites and enjoyments day by day, resembles the crescent moon daily increasing in brightness, and enlightening his family, as the moon throws her lustre over the stars about her.

21. The penurious miser (who amass their wealth without enjoying it), is always as sulky as the face of eclipsed moon, and never as smiling as the countenance of the liberal, which is as bright as the face of the moon when freed from eclipse.

22. The liberal man spurns the world as mere straw, and becomes renowned among the great for his munificence; he resembles the kalpa plant of paradise, which yields the desired fruit to every body.

23. Though one may feel some compunction in his mind, at the wilful

abdication of his possessions; yet the wise man is glad at his having no property at all. (It is better to have no property, than to regret at its loss or resignation).

24. Any one may laugh at his prior acts, if he will come to know what he was and he is; as a low *chandal* by being *jātismara*, laughs in disgust in making comparison of his past birth with that of the present.

25. Even the siddhas or holy saints, repair with wonder to see the yogi for their esteem of him; and look upon him as the moon risen on earth, with their delighted eyes.

26. The yogi who is ever accustomed to despise all enjoyment, and has attained his right judgement, does not hold in estimation any of the enjoyables in life, though it presents itself to him in the proper manner.

27. The holy man whose soul is raised and enlightened in time, feels his former enjoyments to become as dull and insipid to him, as a luxuriant tree becomes dry and withered in autumn.

28. He then resorts to the company of holy men, for his greatest and lasting good; and becomes as sane and sound, as the sick man becomes hale by his abstinence and recourse to physicians.

29. Being then exulted in his mind, he dives into the deep sense of the *sāstras*; as a big elephant plunges into a large lake of clear water.

30. It is the nature of virtuous men, to deliver their neighbours from danger and calamity; and to lead them to their well being and prosperity, as the sun leads people to light.

31. The reasonable man becomes from before, averse to receive anything from another, and lives content with what is his own.

32. He hates to taste the delicacies of others, from his satiety with the ambrosial draughts of contentment; and prepares himself for his abandonment of what he is already possessed of himself.

33. He is accustomed to give away his gold and money to beggars, and beg his vegetable food from others; and by habitual practice of giving away

whatever he has, he is even ready to part with the flesh of his body.

34. Verily the man of subdued mind and holy soul, gets over the hidden traps of ignorance with as much ease, as a running man leaps over a pitfall (goshpada).

35. The holy man being accustomed to despise the acceptance of wealth from others, learns betimes to slight the possession of any wealth for himself also.

36. Thus the aversion to the wealth and possessions of others, leads the wise and holy man by degrees to be averse to the retaining of anything for himself.

37. There is no such trouble in this earth, nor any great pain in the torment of hell, as there is in the punishment of earning and accumulation of wealth.

38. Ah! how little are the money making fools aware, of the cares and troubles which they have to undergo in their restless days and nights, in their servitude for money.

39. All wealth is but lengthening woe, and prosperity is the harbinger of adversity; all enjoyments and aliments are but ailments, and thus every earthly good turns to its reverse.

40. One cannot have a distaste to sensual enjoyments, as long he thinks on the objects of sense; and so long as he has a craving for riches, which are the spring of all evils and bane of human life.

41. He who has got a relish for his highest heavenly bliss, looks upon the world as a heap of straw, and riches as the fire that kindles them to a flame. Avoid this fire and be cool and quiet.

42. The meaning of wealth is known to be the source of all evils in the world, and as the cause of all wants and disorders and even of diseases and death. It is also the cause of oppression and plunder, of incendiarism and the like, and their consequent poverty and famine.

43. In this mortal world of the death and diseases of living beings, there is one elixir which confers perpetual health and life to man,

and this is his contentment only. (Hence called the ambrosia of life, *santoshāmritang*).

44. The vernal season is charming, and so are the garden of paradise, the moon-beams and fairies, but all combine in contentment only, which is alone capable of yielding all the delights.

45. The contented soul likens a lake in the rains, when it is full as it is deep, and as clear and cooling as the nectarious beverage of the gods.

46. The honest man is strengthened by his contentment and flourishes with full glee, as a flower tree is decked with blooming blossoms in the flowering season.

47. As the poor emmet is likely to be crushed under the foot of every passer, in its ceaseless search and hoarding of food; so the greedy and needy man is liable to be spurned, for his incessant wanderings after paltry gains and lucre.

48. The deformed and disfigured beggar, is as a man plunged in a sea of troubles, and buffeting in its waves without finding a support for rest, or any prospect of ever reaching to the shore.

49. Prosperity like a beauty, is as frail and fickle as the unstable waves of the ocean; what wise man is there that can expect to find his reliance in them, or have his rest under the shade of the hood of hideous serpent? (This simile is borrowed in the Nyaya wherein world is said *kupita phani phanā chhāyeva*).

50. He who knowing the pains attending on the gaining, keeping and losing of money, still persists to pursue in its search, is no better than a brute, and deserves to be shunned by the wise as unsociable.

51. He who mows down at once the growing grass of his internal and external appetites, from the field of his heart, by the means of the scythe of *insouciance*, gets it prepared for reception of the seeds of Divine knowledge.

52. Ignorant people take the world for a reality, and wise men also conduct themselves under this supposition though they are well aware of its unreality; and this owing to their neglect of practicing what they

are taught to believe. (The wise and foolish are in the same footing, by equally unwise conduct in life).

53. The sum of the whole is that, it is the resignation of the world which leads men to the society of sages and study of the scriptures; and then by reliance in the holy precepts, one abandons his worldliness, and at last his firm dislike of the temporal, leads him to seek his spiritual bliss.

CHAPTER XLVIII.

ON THE DIGNITY OF RIGHT DISCRIMINATION.

Argument:—The state of holy Resignation.

Vasishtha continued:—After a man has come to his resignation of the world, and to his association with holy men; and after he has well digested the precepts of the s̄astras, and abandoned his carnal appetites and enjoyments:—

2. And then having a distaste to worldly objects, and gained the reputation of being a man of probity; and being outwardly an inquirer after truth, and inwardly full of enlightenment.

3. He does not long for wealth, but shuns it as one flies from darkness; he gives away whatever he has in hand, as a man casts aside the dry and rotten leaves from his house.

4. Every one is seen to be worn out with toil and care, for the supportance of his family and friends throughout his life; and yet like a weary traveller labouring under his load, he is rarely found to cast off his burthen, as long he has strength to bear it.

5. A man in full possession of his senses, and the sensible objects all about him, is yet quite insensible of them, if he is but possessed of the calm, quiet of his mind.

6. Wherever he remains, whether in his retired solitude or remote from his country; or in a forest or sea or distant deserts or gardens; he is perfectly at home in every place.

7. But he is not in love with any place, nor dwells secure in any state whether it be the company of friends in a pleasure garden, or in learned discussions in the assembly of scholars.

8. Wherever he goes or stays, he is always calm and self-governed, silent and self-communing; and though well informed himself, yet he is ever in quest of knowledge by reason of his inquiry after truth.

9. Thus by his constant practice, the holy sage sits on the low ground or in water, and reclines himself in the supreme One in the state of transcendent bliss.

10. This is the state of perfect quietude, both of inner soul as also of the outward senses; and the yogi remains quite insensible of himself, with his consciousness of indubitable truth: (of the unity of his soul with the Supreme spirit).

11. This transcendent state, consists in the unconsciousness of sensible objects; and the consciousness of a vacuum full with the presence of omniscience spirit (or soul).

12. Firstly one's concern with the knowledge of unity, and lastly his unconsciousness of himself and everything besides, whether of a void or substance, constitutes what is called the state of highest felicity.

13. The saint who is mindless of everything, and rests in his consciousness; has no taste of (or desire for anything), but remains as a block of stone amidst the encircling water (without tasting it).

14. The self-conscious person who has attained to that exclusive state of perfection (*nirodha-padam*), which shuts out all objective thoughts from it, remains silent and slow, and quite unmindful of everything beside itself; and he reposes in his own in being (*i.e.* rests in himself), as a human figure does in its picture.

15. He who has known the One that is to be known, sees in his heart all things as nothing; all magnitudes dwindle into minuteness (before his

sight of the boundless majesty of God), and the whole plenum appears as vacuum to him.

16. The knower of God, has no more the knowledge of himself or others (the ego, tu, and the world besides); and all space and time and existence appear as non-existent before him.

17. The seer who has seen the glory of God, is situated in the region of light; and like a lighted lamp, he dispels his inner darkness, together with all his outward fears, animosities and affections.

18. I bow down before that sun-like sage, who is set beyond darkness on every side, and is raised above all created things; and whose great glory is never liable to be darkened.

19. I cannot describe in words the most eminent state of divine seer, whose soul is fraught with divine knowledge, whose mind is quite at rest, and whose knowledge of duality is wholly extinct.

20. Know, O most intelligent Rāma, that the Great Lord God is pleased to bless him with the bliss of his final extinction in him; in reward of his serving him by day and night with sincere devotion.

21. Rāma rejoined:—Tell me, O chief of sages, who is this Lord God, and how He is propitiated by our prayers and faith in him; explain this mystery to me, for you are acquainted with all truth.

22. Vasishtha replied:—Know, O highly intelligent Rāma, that the Lord God is neither at a distance nor unattainable by us; the Lord is the all knowing soul, and the soul is the great God.

23. In Him are all things, and from him have come all these; He is all, and everywhere with all; He is immanent in and self same with all, he is everlasting and I bow down to him.

24. From him comes out this creation, as well as all its change and dissolution; He is the uncaused cause of all, which rise as winds in the hollow vault of heaven.

25. Him do all these creatures—the moving as well as unmoving, worship always (in their hearts), as well as they can; and present them the best

offerings that they can find.

26. So men by adoring Him in their repeated births, with all their hearts and minds and in the best manner that they can; propitiate at last the supreme object of their adoration.

27. The great Lord God and Supreme soul, being thus propitiated by their firm faith; sends to them at last his messenger (or angel), with his good will for their enlightenment.

28. Rāma asked:—Tell me, great sage, how does the lord God and supreme soul, send his messenger to man; and who is this messenger, and in what manner he throws the light in the mind.

29. Vasishtha replied:—The messenger sent by the divine spirit, is known by the name of wise discrimination, which shines as coolly in the cell of the human heart, as the moonlight does in the clear firmament.

30. It is this which awakens and instructs, the brutish and cupidinous soul to wisdom, and by this means saves the unwise soul, from the turbulent ocean of this world.

31. This enlightening and intellectual spirit, residing in the human heart; is denominated as the *pranava* or adorable, in the Veda and Vedic sāstras.

32. This holy spirit is propitiated daily, by men and the serpent tribe, and by gods and demigods also; by their prayers and oblations, by their austerities and almsgivings, as also by their sacrificial rites and recitals of the scriptures.

33. This Lord has the highest heaven for his crown, and the earth and infernal regions for his footstools; the stars glisten as hairs on his person; his heart is the open space of the sky, and all material bodies, are as the bones of his body.

34. He being the intellectual soul of all, spreads undivided every where; He is ever wakeful, and sees and moves every thing, as it were with his hands and feet, and his eyes and ears and the other organs of his body.

35. The living or sentient soul, being awakened to wisdom, by destroying the demon of the sensualistic mind; takes upon it a bright spiritual form and becomes a spiritual being.

36. Now shun the various wishes of your heart, which are ever changeful and full of evils; and exert your manliness to exult your soul to the state of meeting with divine grace.

37. The rambling mind resembles a demon, buffeting with the waves of furious ocean of the world; it is the enlightened soul only that shines like a luminary, over the dark dreary and dismal waste of the earth.

38. See thy mind is wafted away by the gale of its greediness, to the vast billowy ocean of the world; and hurled to the deep cavity of its whirlpools, from whose depth no man can rise again.

39. You have the strong ship of your divine wisdom alone, that can get you across the sea of your ignorance; and bear you up above the billows of your carnal appetites and passions.

40. In this manner the lord being propitiated by his worship, sends his holy spirit as his messenger, for sanctification of the human soul; and thus leads the living being to his best and most blest state, by the gradual steps of holy society, religious learning, and the right understanding of their esoteric and spiritual sense.

CHAPTER XLIX.

TOTAL STOICISM AND INSOUCIANCE.

Argument:—The tranquillity arrived at by the holy sage, and his relation with the world.

Vasishtha continued:—Those that are stanch in their discernment of truth, and firm in the abandonment of their desires, are truly men of very great souls, and conscious of their greatness in themselves.

2. The vast extent of magnanimity of noble minded men, and the fathomless depth of their understanding, is even greater than the space occupied by the fourteen worlds. (The unbounded mind of the divine Newton, comprehended the boundless with all the hosts of heaven in its fathomless depth).

3. Wise men having a firm belief in the erroneous conception of the reality of the universe, are quite at rest from all internal and external accidents, which overtake the unwary ignorant as sharks and alligators. (The sea of ignorance abounding with sharks of casualties).

4. What reliance is there in our hope or desire for anything in this world, which is as tempting and deceitful, as the appearance of two moons in the sky, of water in the mirage, and the prospect of a fairy city in the air. (Here the falsity applies both to worldly things as well as our desire for them, and means the unrealizableness of unrealities).

5. Desires are as vain as the empty void, owing to the nullity of the mind in which they arise; the sapient therefore are not led away by their desires, which they know, have their origin in the unreal and vacant mind. (The yogi who has arrived at the state of his inappetency in the seventh stage of yoga, never falls back to his desires any more).

6. The three states of waking, dreaming and sound sleep, are common to all living beings at large; but that state which is beyond those triple functions, and is all seeing and all knowing, without its being seen or known in the state or nature of the Supreme being (whose omniscience neither wakes, nor dreams nor sleeps at any time).

7. The soul in its enraptured state sees the world as a collection of light, issuing from gems of various kinds; and the human soul as a reflexion of that light, and not as a solid or earthly (material) substance.

8. The phenomenal world presenting its various appearances to the eye sight, is no more than an empty vacuity; and the varieties of light and lightsome bodies which appear in it, are no other than reflexions of the rays of the vast mine of brilliant gems, which is hid under it, and shoots forth its glare in the open air.

9. Here there is no other substance in reality, neither the vast cosmos nor the boundless vacuity itself; all this is the glare of that greatest of gems, whom we call the great Brahma, and whose glory shines all around us.

10. The created and uncreated all is one Brahma alone, and neither is there any variety or destructibility in these or in him. All these are formless beings, and appear as substantial ones in imagination only, as the sun beams paint the various figures in empty clouds in the air. (Note. Whereas there is no variation in God, there is neither the creation nor destruction of any thing at all; these are but creations of imagination, and evolutions of the infinite mind of the eternal God).

11. Thus when the imaginary world appears to blend with the etherial void, this solid mass of the material world, will then vanish into nothing.

12. So the whole proving to be a perfect unsubstantiality, it is quite impossible for it to admit any property or predicate whatever (whether material or immaterial), which is usually attributed to it; because there is no probability of any quality belonging to an absolute nothing, as it is impossible for a bird of air to alight upon, or find a resting place in an air-grown tree.

13. There is no solidity of anything, nor is there a vacuity at all; the mind also is itself a nullity but that which remains after all these, is the only being in reality, and which is never inexistent at any time.

14. The soul is one alone and without its variation, and has the consciousness of all varieties in itself, and these are inherent in its nature, as all the various forms of jewelleries are ingrained in a lump of gold.

15. The sapient sage who remains in his own essential nature, finds his egoism or personality, together with the consciousness of his mind and the world besides, all dwindle into himself; it is difficult to describe the mind of wise man, which remains identified with the nature of the self-existent being.

16. The understanding is perplexed and confounded in itself, by observation of the swardy nature of things on all sides; and requires to

be slowly and gradually brought to the knowledge of truth, by means of right reason and argument.

17. It is by abstracting the mind, from its dwelling or visible nature—the production of Virāt; and leading it to the contemplation of the spiritual cause of these works (*i.e.* the sutrātma), that the true knowledge of the author of the present, past and future worlds can be arrived at.

18. He is known as a wise sage, whose well discerning soul has perceived the truth in itself; and that has found his rest in the One unity, has no perception of the visible world, and all its endless varieties (which are attributed to Virāt).

19. All the aforesaid sayings which are given here by way of advice, are perceived by the intuition of the wise man, as the wise sayings of good people, are self-evident of themselves.

20. The substance of all this is that, there is no bulk or magnitude of beings in general, nor its absence either as an entire vacuum; therefore there is neither a gross or airy mind also, but the One that exists after all, is the true and ever existent entity.

21. This entity is Intelligence, which is conversant with all the intelligibles in itself; its manifestation in the form of our senses is fraught with all our woe, while its disappearance leads to our felicity.

22. Being developed, it evolves itself in the shape of outward organs, and takes upon it the form of the gross body; as the liquid water, consolidates by degrees to the bulky forms of islands, and huge mountainous bodies.

23. This intelligence being engrossed by ignorance, assumes gross form of mind to itself; and with form it binds itself fastly with the corporeal body, as a man views his aerial dreams in their material substance. (So the intelligent mind is transformed to a material substance).

24. In these states of the conversion of intelligence into sensation, perception and other faculties, the Intellect remains the same and unchangeable though it is expressed by different words of human

invention (and which are but synonyms of the same).

25. The soul remains the same both in its conception of mental thoughts and ideas, as well as in its perception of outward objects; and it is not changed in either case like the mind, in its vision of the dreams within it, and its sight of object, without itself.

26. The Intellect or understanding, resembling a vacuous substance, is as unchangeable in its nature as that of vacuity and eternity; and the objects which present their ideas in the soul, are as dreams which appear in the mind, and are nothing in reality.

27. The gross nature of external objects, bear no relation with the pure internal intellect; nor can their impurity touch or pollute the purity of the soul; therefore the intellect is not subject to the mutability of external nature.

28. The understanding never acquires the mutable state, of the objects it dwells upon (as the mind does); it remains always in its immutable nature, and is never otherwise in any state or condition.

29. The yogi having attained to his extreme purity of his understanding, in the seventh or the highest degree of his perfection; becomes identified with intelligence, and of the meaning of its presence or absence.

30. The minds of the passing or ordinary people, are impressed with idea of their materiality by reason of their understanding themselves as material bodies.

31. They falsely take their fleeting minds, which are as pure as the clear firmament for a material object; in the same manner as the players in a drama, take upon themselves the false guise of Pisāchas demons. (Misrepresenting the fair as foul).

32. All error is corrected by the habit of an unerring wisdom, as the madness of a man is cured by his thinking himself as no mad man. (That is, the constant habit of your thinking yourself as so and so, is what will make you really appear as such).

33. The knowledge of one's erroneousness makes him get out of his error,

as the error of dreaming is lost, upon one's coming to the knowledge, that all he beheld was but a mere dream.

34. It is the extenuation of our desires, that lessens our attachment to the world (and the vice versa); the desire is a great demon, which must be destroyed by the wise man.

35. As the madness of men, is increased by their habitual ravings; so it is by their constant practice of sobriety, that the giddy insanity of man comes to be abated.

36. As the passing human body, is taken in its corporeal sense in thought; so it is taken in a spiritual sense also by the learned, by virtue of its understanding or intellectual powers or faculties.

37. The passing or subtile body, having taken the form of the living soul; is capable of being converted into the state of Brahma; by the intense culture of its understanding. (But it is argued and objected that).

38. If anything is produced according to its substance, and if any body thinks himself according his own understanding; how is it then possible for a material being, to take itself in a spiritual sense.

39. Logomachy rather increases the doubts, but following one's advice, the error is removed off; as devil is removed off by chanting the mantras only, rather than knowing the meaning of them.

40. The world being thought as identic with its thought (or conception in the mind), it is believed to be an immaterial and bodiless substance; until at last its substantivity is lost in the vacuity of the Intellect. (So says the sruti:—The world is the bodiless and unsullied spirit).

41. The mind being quite at rest from all its internal and external thoughts, the real spiritual nature of the soul then appears to light; and manifest itself in the form of the cool and clear firmament, which must be laid hold upon for one's rest and refuge.

42. The wise man will perform his sacrifice with knowledge, and plant the stakes of his meditation in it; and at the conclusion of his all-conquering sacrifice (Vishajit) offer his relinquishment of the

world (sarva tyāga) as his oblation to it. (Because whoso wishes to overcome the world, needs first to make an offering of it in his holy sacrifice).

43. The wise man is always the same and equally firm in himself, whether he stands under a shower of rain or falling rain or fire stones from above, or walks in a diluvian storm; or when he is travelling all over the earth or mounting or flying in the air.

44. No one can attain the station of the apathetic sage, whose mind is tranquil by its want of desire, and which has obtained its enclosure within itself; unless he is practiced to sit in his steadfast meditation.

45. The mind can never derive that perfect peace and tranquillity, either from the study of the sāstras, or attending on holy lectures and sermons, or by the practice of austerities and self-controul; as it does by its distaste of all external objects and enjoyments.

46. The mind like a bundle of hay is burnt away by the fire of inappetency of all worldly objects; this fire is kindled by the breath of abandonment of all things, and fanned by the persuasion, that all prosperity is followed by adversity.

47. The perception of sensible objects, casts a mist of ignorance in and all about the mind; it is one's knowledge alone, which shines as a brilliant gem within himself.

48. It is the Intellect alone which shines amidst this gloom, like a luminary in the sky; and looks over all mankind, Nāgas and Asuras, and over mountains and in their caves.

49. It is by the infusion of this Intellect, that all things are moving in the dull womb of the universe; they are whirling in the whirlpool of the Intellect, and are deriving their freshness from the enlivening power of that source.

50. All living beings whirling in the great whirlpool of the Intellect (chit Vivarte), are as weak little fishes encircled by the net of ignorance; they are swimming and skimming in the water of the vast vacuum, and are quite forgetful of their spiritual origin.

51. It is the Divine Intellect, that shows itself in various forms within the sphere of itself; as the air presents the variegated forms of thickening clouds, in the wide arena of the sky.

52. All living beings are of the same nature, with their spiritual source, when they are devoid of their desires; it is the difference of desire that makes their different states, and causes them to fly about like the dry leaves of trees, and rustling in the air as hollow reeds.

53. Therefore you must not remain as the ignorant, but rise above them by raising your mind to wisdom; and this is to be done, by calling the manly powers to your aid; and then by overcoming your dullness to suppress the whole band of your rising desires, and next by breaking the strong fetters and prison-house of this world, to devote your attention to your improvement in spiritual knowledge. (These steps are described very diffusely in the gloss for the practice of the devotee).

CHAPTER L.

DESCRIPTION OF THE SEVEN KINDS OF LIVING BEINGS.

Argument:—The septuple orders of living creatures, according to the degrees of the tenacity and laxity of their desires. (As mentioned in the preceding Chapter).

Vasishtha added:—These bodies of living beings, that are seen to fill the ten sides of this world; and consisting of the different tribes of men, Nāgas, Suras, Gandharvas, mountaineers and others.

2. Of these some are sleeping wakers (waking sleepers), and others are waking in their imaginations only, and hence called imaginative wakers; some are only wakeful, while there be others who have been waking all along.

3. Many are found to be strictly wakeful, and many also as waking sleepers both by day and night; there be some animals that are slightly wakeful, and these constitute the seven classes of living beings

(inhabiting this world).

4. Rāma said:—Tell me sir, the difference of the seven species of living beings for my satisfaction; which appear to me to be as different as the waters of the seven seas.

5. Vasishtha replied:—There have been some men in some former age and parts of the world, who are known to have been long sleepers with their living bodies. (Such were the seven sleepers of kehef mentioned in Sādi's Gulistan).

6. The dream that they see, is the dream of the existence of the world; and those who dream this dream are living men, and denominated as waking sleepers or day dreamers.

7. Sometimes a sleeping man, sees a dream rising of itself before him, by reason of some prior action or desire of the same kind arising in the mind; such is the uncalled for appearance of anything or property unto us; and it is therefore that we are denominated as dreaming men. (The story of Līlā related before, will serve as an elucidation of this kind).

8. They who come to wake after their prolonged sleep and dream, are called as awakened from their sleep and dream, and to have got rid of them (such are the enlightened men that have come out of their ignorance).

9. I say we are also sleepers and dreamers, among those sleeping men; because we do not perceive the omniscient One, who by his omnipresence is present every where, as the All in all.

10. Rāma rejoined;—Tell me now where are those awakened and enlightened men now situated, when those kalpa ages wherein they lived and were born, are now past and gone along with their false imagination.

11. Vasishtha replied:—Those who have got rid of their erroneous dreams in this world, and are awakened from their sleep; resort to some other bodies which they meet with, agreeable to the fancies which they form in their imaginations. (Every one having a peculiar fancy of himself for anything, assumes that form in his next birth).

12. Thus they meet with other forms in other ages of the world, according to their own peculiar fancies; because there is no end of the concatenation and fumes of fancy, in the empty air of the mind.

13. Now know them that are said to be awakened from their sleep, to be those who have got out of this imaginary world; as the inborn insects, come out of an old and rotten fig tree.

14. Hear now of those that are said to be waking in their fancies and desires, and they are those who are born in some former age, and in some part of the world; and were entirely restless and sleepless in their minds owing to some fanciful desire springing in them, and to which they were wholly devoted (so are they that live upon hope).

15. And they also who are lost in their meditation, and are subjected to the realm of their greedy minds; who are strongly bound to their desires, by losing of the sacrifice of all their former virtues.

16. So also are they whose desires have been partly awake from before, and have gradually engrossed all the other better endeavours of their possessors, are likewise said to be wakeful to their desires.

17. They who after cessation of their former desires, resort to some fresh wishes again; are not only greedy people themselves, but think ourselves also to be of the same sort.

18. I have told you already regarding the vigils of their desires, and now know them to be dormant over their desires, who bear their lives as they are life beings, and dead to their wishes like ourselves. But hear further of them that are ever awake.

19. The first patriarchs that were produced from the self-evolving Brahma, are said to have been ever wakeful, as they had been immersed in profound sleep before their production.

20. But being subjected to repeated births, these ever wakeful beings, became subject to alternate sleep and waking, owing to their subjection to reiterated work and repose.

21. These again became degraded to the state of trees, on account of their unworthy deeds; and these are said to be duly waking, because of

their want of sensibility even in waking state. (The nocturnal sleep of the vegetable creation was unknown to the ancients).

22. Those who are enlightened by the light of the s̄āstras, and the company of wise men; look upon the world as a dream in their waking state, and are therefore called as waking dreamers by day.

23. Those enlightened men, who have found their rest in the divine state; and are neither wholly awake nor asleep, are said to have arrived at the fourth stage of their yoga.

24. Thus have I related to you the difference, of the seven kinds of beings, as that of the waters of the seven seas from one another. Now be of that kind which you think to be the best.

25. After all, O Rāma, give up your error of reckoning the worlds as real entities of themselves; and as you have come to your firm belief in one absolute unity, get rid of the duality of vacuity and solidity, and be one with that primeval body, which is free from monism and dualism.

CHAPTER LI.

ADMONITION TO ARRIVE AT THE YOGA OF ULTIMATE REST.

Argument:—The world disappearing at the sight of God, its falsity at the sight of the self, and its voidness before true knowledge.

Rāma said:—Tell me sir, what is the cause of mere waking for nothing, and how does a living being proceed from the formless Brahma, which is tantamount to the growth of a tree in empty air.

2. Vasishtha replied:—O highly intelligent Rāma, there is no work to be found any where which is without its cause, therefore it is altogether impossible for any body to exist here, that is merely awake for nothing.

3. Like this, it is equally impossible also for all other kinds of

living beings, to exist without a cause.

4. There is nothing that is produced here, nor anything which is destroyed also; it is only for the instruction and comprehension of pupils, that such words are coined and made use of.

5. Rāma asked:—Who then is it that forms these bodies, together with their minds, understandings and senses; and who is it that deludes all beings into the snares of passions and affections, and into the net of ignorance.

6. Vasishtha replied:—There is no body that forms these bodies at any time, nor is there any one who deludes the living beings in a manner at all.

7. There is alone the self-shining soul, residing in his conscious self; which evolves in various shapes, as the water glides on in the shapes of billows and waves. (Here water is expressed by the monosyllabic word *ka*—aqua, as it is done else where by *udac* undan and *udra*—hydra as also by *ap*—ab Persian).

8. There is nothing as an external phenomenon, it is the intellect which shows itself as the phenomenal; it rises from the mind (as perception does from the heart), like a large tree growing out of its seed.

9. It is in this faculty of the understanding, O thou support of Raghu's race, that this universe is situated, just as the images are carved in a stone.

10. There is but one spiritual soul, which spreads both internally as well as externally, throughout the whole extent of time and space; and know this world as the effluvia of the divine intellect scattered on all sides.

11. Know this as the next world, by suppressing your desire for a future one; rest calmly in your celestial soul even here, nor let your desires range from here to there.

12. All space and time, all the worlds and their motions with all our actions, being included under the province of the intellectual soul; the meanings of all these terms are never insignificant and nil.

13. O Rāghava! It is they only who are well acquainted with the meanings of words (the vedas), and those keen observers who have ceased to look upon the visibles, that can comprehend the Supreme soul, and not others (who have no understanding).

14. Those who are of light minds, and are buried in the depth of egoism; it is impossible for them ever to come to the sight of that light (which is seen only by the holy).

15. The wise look upon the fourteen regions of this world, together with multitudes of their inhabitants, as the members of this embodied spirit.

16. There can be no creation or dissolution without its cause; and the work must be conformable with the skill of its maker.

17. If the work be accompanied with its cause, and the work alone be perceptible without its accompanying cause, it must be an unreality, owing to our imperception of its constituting cause.

18. And whereas the product must resemble its producer, as the whiteness of the sea water produces the white waves and froths, so the productions of the most perfect God, must bear resemblance to his nature in their perfection. But the imperfect world and the mind not being so, they cannot be said to have proceeded from the all perfect One.

19. (Therefore imperfect nature is no creation of the father of perfection). Wherefore all this is the pure spirit of God, and the whole is the great body of Brahma; in the same manner, as one clod of earth, is the cause of many a pot; and one bar of gold, becomes the cause of many a jewel.

20. As the waking state appears as a dream in dreaming (*i.e.* when one dreams), on account of the oblivion of the waking state; so the waking state seems as dreaming, even in the waking state of the wise. (So the pot appears as the clod in its unformed state, and the clod appears as the pot after it is formed. So the spirit appears as the world to the ignorant, while the world appears as soul to the wise).

21. If it is viewed in the light of the mind or a creation of the mind, it proves to be as false as water in the mirage (because the phantasies

of the mind present only false appearances to view). It proves at last to be a waking dream by the right understanding of it.

22. By right knowledge all material objects, together with the bodies of wise men, dissolve like the bodies of clouds, in their proper season.

23. As the clouds disappear in the air, after pouring their water in the rains; so doth the world disappear from the sight of men, who have come to the light of truth and knowledge of the soul.

24. Like the empty clouds of autumn and the water of the mirage, the phenomenal world loses its appearance, no sooner it is viewed by the light of right reason.

25. As solid gold is melted down to fluidity by hot fire, so the phenomenals all melt away to an aerial nothing, when they are observed by the keen eye of philosophy.

26. All solid substances in the three worlds, become rarefied air when they [are] put to the test of a rational analysis; just as the stalwart spectre of a demon, vanishes from the sight of the awakened child into nothing.

27. Conceptions of endless images, rise and fall of themselves in the mind; so the image of the world being but a concept of the mind, there is no reality in it, nor is there anything which has any density or massiveness in it (a mass being but the conception of an aggregate of minute particles and no more).

28. The knowledge and ignorance of the world, consist only in its conception and nescience in the mind; when the knowledge of its existence disappears from the understanding, where is there the idea of its massiveness any more in the mind. (So as in the insensibility of our sound sleep and swooning, we have no consciousness of it).

29. The world loses its bulk and solidity, in our knowledge of the state of our waking dream; when its ponderousness turns to rarity, as the gold melts to liquidity when it is put upon fire.

30. The understanding as it is (*i.e.* being left uncultivated), becomes dull and dense by degrees; as the liquid gold when left to itself, is

solidified in a short time.

31. Thus one who in his waking state considers himself to be dreaming, and sees the world in its rarified state; comes to extenuate himself with all his desires and appetites, as a ponderous cloud is sublimated in autumn.

32. The wise man seeing all the visible beauties of nature which are set before his face, as extremely rare and of the appearance of dreams, takes no notice of nor relish in them.

33. Where is this rest of the soul, and where this turmoil of the spirit for wealth; their abiding in the one and same man, is as the meeting of sleep and wakefulness together, and the union of error and truth in the same person, and at the same time (which is impossible).

34. He who remains asleep to (or insensible of) the erroneous imaginations of his mind, acts freed from his false persuasion of the reality of the world.

35. Who is it, O high minded Rāma, that takes a pleasure in an unreality, or satisfies himself with drinking the false water of the mirage appearing before him.

36. The saintly sage, who rests in his knowledge of truth; looks upon the world [as] an infinite vacuum, beset with luminaries, which shines forth like the light of lamps set behind the windows.

37. The waking man who knows everything as void and blank, and as the vagary of his vagrant mind ceases to long for the enjoyment of it. (For nobody craves for anything, which he knows to be nothing).

38. There is nothing desirable in that, which is known to be nothing at all; for who runs after the gold, which he has seen in his dream at night?

39. Every body desists from desiring that, which he knows to be seen in his dream only; and he is released from the bondage, which binds the beholder to the object of this sight. (Lit. the knot of the viewer and view is broken).

40. He is the most accomplished man, who is not addicted to pleasure, and is of a composed mind and without pride; and he is a man of understanding, who is dispassionate and remains quiet without any care or toil. (Perfect composure is the character of the Stoic and Platonic philosophers).

41. Distaste to pleasure, produces the want of desire; just as the flame of fire being gone, there is an end of its light. (The fire gives heat but the flame produces the light).

42. The light of knowledge, shows sky as a cloudless and lighted sphere; but the darkness of error, gives the world an appearance of the hazy fairy land.

43. The wise man neither sees himself, nor the heavens nor anything besides; but his ultimate view is at last fixed upon the glory of God (which shines all about him).

44. The holy seer (being seated in the seventh stage of his yoga), sees neither himself nor the sky nor the imaginary worlds about him; he does not see the phantasms of his fancy, but sits quite insensible of all.

45. The earth and other existences, which are dwelt and gazed upon by the ignorant, are lost in the sight of the sage, who sees the whole as a void, and is insensible of himself. (The earth recedes, and heaven opens to his sight. Pope).

46. Then there comes on a calm composure and grace in the soul, resembling the brightness of the clear firmament; and the yogi sits detached from all, as a nullity in himself.

47. Unmindful of all, the yogi sits silent in his state of self-seclusion and exclusion from all: he is set beyond the ocean of the world, and the bounds of all its duties and action. (The yogi gets exempt from all social and religious obligation).

48. That great ignorance (or delusion), which is the cause of the mind's apprehension of the earth and sky, and the hills and seas and their contents, is utterly dissolved by true knowledge, though these things appear to exist before the ignorant eye.

49. The sapient sage stands unveiled before his light of naked truth, with his tranquil mind freed from all sceptical doubts; and being nourished with the ambrosia of truth, he is as firm and fixed in himself, as the pithy and sturdy oak.

CHAPTER LII.

DESCRIPTION OF THE FORM AND ATTRIBUTES OF BRAHMA.

Argument:—Refutation of the Theories of Logicians, and Explanation of Brahma as Immanent in all nature.

Rāma said:—Tell me, O sage, whence comes our knowledge of the world (as a distinct entity from God); and then tell me, how this difference is removed and refuted.

2. Vasishtha replied:—The ignorant man takes to his mind all that he sees with his eyes, and not at all what he does not see. Thus he sees a tree in its outward branches and leaves, but knows not the root, which lies hid from his sight.

3. The wise man sees a thing by the light of the s̄astra, and uses it accordingly; but the ignorant fool, takes and grasps anything as he sees it; without considering its hidden quality.

4. Be attentive to the dictates of the s̄astras, and intent upon acting according to their purport; and by remaining as a silent sage, attend to my sermon, which will be an ornament to your ears.

5. All this visible phenomenon is erroneous, it hath no real existence, and appears as the flash of light in the water and is known by the name of ignoramus.

6. Attend for a moment and for my sake, to the purport of the instruction which I am now going to give you; and knowing this as certain truth, rely upon it (and you will gain your object hereby).

7. Whence are all these and what are they, is a doubt (inquiry) which naturally rises of itself in the mind; and you will come to know by your own cogitation, that all this is nothing and is not in existence.

8. Whatever appears before you in the form of this world, and all its fixed and moveable objects; as also all things of every shape and kind, is altogether evanescent and vanishes in time into nothing.

9. The continual wasting and partition of the particles of things, bespeak their unavoidable extinction at last, as the water exuding by drops from a pot, make it entirely empty in a short time.

10. Thus all things being perishable, and all of them being, but parts of Brahma, it is agreed (by Logicians), that Brahma is neither endless nor imperishable, nor even existent at this time (since by loss of parts by infinitesimal, the whole is lost *in toto* at last).

11. This conceit (of a theists) likening the intoxication of wine, cannot over power on our theistical belief; because our knowledge of bodies, is as that of things in a dream, and not at all of their real substantiality.

12. The phenomenals are of course all perishable, but not the other (the spirit), which is neither matter nor destructible, and this is conformable with the doctrines of the s̄āstras, which mean no other.

13. Whether what is destroyed come to revive again or not, is utterly unknowable to us; all that we can say by our inferences, [is] that the renovations are very like the former ones.

14. That matter existed in the form of vacuum upon its dissolution, is not possible to believe (from the impossibility of plastic nature to be converted to a formless void). Again if there was the vacuum as before, then there could not be a total dissolution (if this was left undestroyed).

15. If the theory of the identity of creation and dissolution be maintained (owing to the existence of the world in the spirit of God); then the absence of causality and effect, supports our tenet of their being the one and the same thing.

16. Vacuity being conceivable by us, we say everything to be annihilated, that is transformed to or hid in the womb of vacuum; if then there is anything else which is meant by dissolution, let us know what may it be otherwise.

17. Whoever believes that, the things which are destroyed, comes to restore again (as the Pratyabhijna vadis do); is either wrong to call them annihilated, or must own, that others are produced to supply their place.

18. Where is there any causality or consequence in a tree, which is but a transformation of the seed; notwithstanding the difference of its parts, as the trunk and branches, and leaves and fruits.

19. The seed is not inactive as a pot or picture, but exhibits its actions in the production of its flower and fruits in their proper seasons. (So doth the divine spirit show its evolution and involution, as the proper times of creation and dissolution of the world).

20. That there is no difference in the substance of things (of different form and natures), is a truth maintained by every system of philosophy; and this truth is upheld in spirituality also; therefore there is no dispute about it.

21. And this substance being considered to be of an eternally inert form, and of a plastic nature; it is understood to be of the essence of vacuum, both by right inference and evidence of sāstras.

22. Why the essential principle is unknown to us, and why we have still some notion of it, and how we realize that idea, is what I am now going to relate to you step by step.

23. All these visible spheres, being annihilated at the final dissolution of the world; and the great gods also being extinct, together with our minds and understandings, and all the activities of nature.

24. The sky also being undefined and time dwindling into a divisible duration; the winds also disappearing and fire blinding into the chaotic confusion.

25. Darkness also disappearing and water vanishing into nothing; and all things which are expressed by words quite growing *nil* and *null* in the end.

26. There remains the pure entity of a conscious soul, which is altogether unbounded by time and space, and is something without its beginning or end; is decrease or waste, and entirely pure and perfect in its nature.

27. This one is unspeakable and undiscernible, imperceptible and inconceivable and without any appellation or attribute whatever; This is an utter void itself and yet the principle and receptacle of all beings and the source of all entity and non-entity.

28. It is not the air nor the wind, nor is it the understanding nor any of its faculties nor a void or nullity also; it is nothing and yet the source of everything, and what can it be but the transcendent vacuum (*vyom-beom* Hebrew, and the *bom-bom* of sivaite when Siva is called *vyom-Kesa*).

29. It is only a notion in the conception of wise and beside which no one can conceive or know anything of it, whatever definition or description of it is given by others, is only a repetition of the words of the vedas.

30. It is neither the time or space, nor the mind nor soul nor any being or nothing that it may said to be; it is not in the midst or end of any space or side, nor is it that we know or know altogether. (The Lord is unspeakable yet faintly seen in these his meanest works. Milton).

31. This something [is] too translucent for common apprehension, and is conceivable only by the greatest understandings; and such as have retired from the world and attained to the highest stage of their yoga.

32. I have left out the popular doctrines, which are avoided by the Srutis; and the expressions of the latter are displayed herein, like the playful waves in the limpid ocean.

33. It is said there, that all beings are situated in their common receptacle of the great Brahma; as the unprojected figures are exhibited in relief, upon a massive stony pillar.

34. Thus all beings are situated and yet unsituated in Brahma, who is the soul of and not the same with all; and who is in and without all existence (These contraries are according to the texts of different Srutis, giving the discordant ideas of God in the spiritualistic and materialistic points of view).

35. Whatever be the nature of the universal soul, it is devoid of all attributes; and in whatever manner it is viewed, it comes at last to mean the self-same unity. (The different paths leading to the one and same goal).

36. It is all and the soul of all, and being devoid of attributes, it is full of all attributes; and in this manner it is viewed by all.

37. So long, O intelligent Rāma, as you do not feel the entire suspension of all your objects (in the torpid state of your samādhi); you cannot be said to have reached to the fullness of your knowledge, as it is indicated by your doubts till then.

38. The enlightened man who has come to (know) the unapparent great glory of God, has the clear sightedness of his mind, and remains quiet with viewing the inbeing of his being.

39. His fallacies of I, thou and he, and his error of the world and the three times (*viz.* the present, past, and future); are lost in his sight of that great glory, as many a silver coin is merged in a lump of gold.

40. But as a gold coin, produces (yields) various kinds of coins (different from itself); it is not in that manner that these worlds and their contents, are produced as things of a different kind from the nature of God.

41. The detached soul looks always upon the different bodies, as contained within itself; and remains in relation to this dualism of the world, as the gold is related to the various kinds of jewels, which are produced from it.

42. It is inexpressible by the words, implying space and time or any other thing; though it is the source and seat of them all; it

comprehends everything, though it is nothing of itself.

43. All things are situated in Brahma, as the waves are contained in the sea; and they are exhibited by him, like pictures drawn by the painter; he is the substratum and substance of all, as the clay of the pots which are made of it.

44. All things are contained in it, as they are and are not there at the same time, and as neither distinct nor indistinct from the same; they are ever of the same nature, and equally pure and quiet as their origin.

45. The three worlds are contained in it, as the uncarved images are concealed in a stone or wood; and as they are seen with gladness even there, by the future sculptor or carver.

46. The images come to be seen, when they are carved and appear manifest on the stone pillar; otherwise the worlds remain in that soul, as the unperturbed waves lie calmly in the bosom of the sea.

47. The sight of the worlds appears to the Divine intellect, as divided and distinct when they are yet undivided and indistinct before their creation; they appear to be shining and moving there; when they are dark and motionless on the outside.

48. It is the combination of atoms, that composes these worlds; and makes them shine so bright, when no particle has any light in it. (Dull matter is dark, and it is the light of God that makes it shine).

49. The sky, air, time and all other objects, which are said to be produced from the formless God; are likewise formless of themselves; the Lord God is the soul of all, devoid of all qualities and change, undecaying and everlasting, and termed the most transcendent truth.

CHAPTER LIII.

EXPLANATION OF NIRVÁNA—ANAESTHESIA.

Argument:—Ascertainment of the source of cause of the visible

world.

Rāma said:—How there is sensibility in sensible beings, and there is durability in time; how vacuum is a perfect void, and how inertness abides in dull material substances:—

2. How does fluctuation reside in air, and what is the state of things *in futuro*, and those that absent at present; how doth motion reside in moving things, and how doth plasmic bodies receive their forms.

3. Whence is the difference of different things, and the infinity of infinite natures; how there is visibility in the visibles, (*i.e.* how the visibles appear to view), and how does the creation of created things come to take place:—

4. Tell me, O most eloquent Brahman, all these things one by one, and explain them from the first to last, in such manner, that they may be intelligible to the lowest understanding.

5. Vasishtha replied:—That endless great vacuum, is known as the great and solid intellect itself; but this is not to be known any more, than as a tranquil and self-existent unity.

6. The Gods Brahma, Vishnu, and Siva and others, are reduced to their origin at the last dissolution of the world; and there remains only that pure source whence they have sprung.

7. There is however no cause to be assigned in this prime cause of all, who is also the seed of matter and form, as well as of delusion, ignorance and error. (These being but counterparts of spirit and knowledge, are all mingled in Him).

8. The original cause is quite transparent and tranquil, and having neither its beginning nor end, and the subtile ether itself is dense and solid, in comparison with the rarity of the other.

9. It is not proper to call it a nullity, when it is possessed of an intellectual body; nor can it with propriety styled as an existent being, when it is altogether calm and quiet (and nothing imaginable).

10. The form of that being is as inconceivable, as the idea of that little space of time which lies in midst of our thought of the length of a thousand miles, which the mind's eye sees in a moment. (Its flash is quicker than that of a lightning and the flight of imagination).

11. The yogi who is insensible of the false and delusive desires and sights of objects, that intrude upon internal mind and external vision, sees the transient flash of that light in his meditation, as he wakes amidst the gloom of midnight.

12. The man that sits with the quiet calmness of his mind, and without any of joy or grief; comes to feel the pulsation of that spirit in himself, as he perceives the fluctuation of his mind within him.

13. That which is the spring of creation, as the sprout is the source of all vegetable productions; the very same is the form of the Lord (That he is the vegetative seed or germ of the arbour of the world. *Sansāra Briksa Brijānkura*).

14. He is the cause of the world, which is seen to exist in Him; and which is a manifestation of himself, in all its varieties of fearful forms and shapes (All which is the act of his illusion).

15. These therefore having no actual or real cause, are no real productions nor actual existences; because there is no formal world (in its natural form), nor a duality co-existent with the spiritual unity.

16. That which has no cause, can have no possible existence; the eternal ideas of God cannot be otherwise than mere ideal shapes.

17. The vacuum which has no beginning nor end, is yet no cause of the world; because Brahma is formless, but the vacuous sky, which presents a visible appearance, cannot be the form of the formless and invisible Brahma.

18. Therefore he is that, in which the form of the world appears to exist; hence the lord himself appears as that which is situated in the vacuity of his intellect.

19. The world being of the nature of the intellectual Brahma, is of the same intellectual kind with him; though our error shows it otherwise

(*i.e.* in a material and visible form). All is one with the unborn and ever tranquil One, in whom all dualities blend in unity).

20. This whole world springs from that whole intellect, and subsists in its entirety in that entire One; the completeness of that is displayed in the totality of this, and the completeness of creation, depends upon the perfection of its cause. (Nothing imperfect proceeds from the perfect one).

21. Knowing that One as ever even and quiet, having neither its rise or fall; nor any form of likeness, but ever remaining in its translucent unity as the ample sky, and is the everlasting all; and combining the reality and unreality together in its unity, makes the *nirvāna* of sages.

CHAPTER LIV.

ESTABLISHMENT OF THE UNDIVIDED INDIVIDUALITY OF GOD.

Argument:—Ascertainment of the unity of God.

Vasishtha continued:—The world is a clear vacuum, subsisting in the entity of the vacuous Brahma; it is as the visible sky in the empty sky, and means the manifestation of Brahma.

2. The words I and thou are expressive of the same Brahma, seated in his undivided individuality; so are all things seated as calmly and quietly in him, as if they are not seated there, though they are shining in and by the same light.

3. The earth with its hills and protuberant bodies upon it, resembles the tumour on the body of Brahma; and the whole world, remains as dumb as a block in the person of Brahma.

4. He views the visibles, as he is no viewer of them; and he is the maker of all, without making anything; because they naturally subsist with their several natures in the Supreme spirit.

5. This knowledge of the subsistence of all nature in the essence of God, precludes our knowledge of the positive existence of everything besides; and our ideas of all entity and vacuity and of action and passion, vanish into nothing. (Since the One is all in all).

6. The one solid essence of the everlasting One, is diffused through all every where, as the solidity of a stone stretches throughout its parts; and all varieties blending into unity, are ever alike to him.

7. Life and death, truth and untruth, and all good and evil, are equally indifferent in that vacuous spirit, as the endless billows continually rising and falling in the waters of the deep.

8. The selfsame Brahma becomes divided, into the viewer and the view (*i.e.* into the subjective and the objective); the one being the intellect or the supreme, and the other the living soul (the former being the viewer of the latter). This division is known in the dreaming and waking states of the living or animal soul; when the same is both the subject as well the object in either state (*i.e.* the sleeping soul dreams the living state as its object, and the living soul believes the other as object of its dream).

9. In this manner the form of the world, being exhibited as a vision in a dream, in the sphere of the divine intellect; is manifest therein as the counterpart or representation of Brahma himself, from the beginning. (This is the doctrine of the eternal ideas, being co-existent with the essence of the eternal One).

10. Therefore know this world and all things in it, to be exactly of that spiritual form, in which they are exhibited in the divine spirit; nor is there any variation in their spirituality (to materiality) owing to their appearance in various forms, as there is no change in the substance of the moon, owing to her several phases.

11. All these worlds reside and rove amidst the quiet spirit of God, in the same manner, as the waters remain and roll in waves in the midst of the calm bosom of the ocean.

12. Whatever is manifest, is manifested as the work, and that which is not apparent is the hidden cause of them; and there is no difference

in them, in as much as they are both situated in that spirit, as their common centre; just as a traveller ever going forward, yet never moving from the centre of the earth. (The cause and effect both concentrate in the Lord, and there is no particle that goes out of that centre).

13. Hence the prime cause of creation is as nil, as the horn of a hare (which is a nullity in nature); search for it as much as you can, and you will find nothing (save an ectype of the eternal One).

14. Whatever appears anywhere without its [cause], must be a fallacy of vision and mind; and who can account for the truth of an error which is untrue itself. (Falsehood is no truth).

15. How and what effect can come to existence without its cause, and what is it but an error of the brain, for a childless man to say he sees his son.

16. Whatever comes to appearance without its cause, is all owing to the nature of our imagination of the same; which shows the objects of our desire in all their various forms to our view, as our fancy paints the fairy lands in our minds.

17. As a traveller passing from one country to another, finds his body (himself) to stand at the midspot (from his knowledge of the rotundity of the earth); so nothing departs from its nature, but turns about that centre like.

18. The understanding also shows many false and biggest objects, in its airy and minute receptacle; as for instance the many objects of desire, and the notion of mountains, which it presents to us in our waking and dreaming states.

19. Rāma rejoined:—We know well that the future banian tree, resides within the minute receptacle of its seed; why then don't you say, that the creation was hidden in the same manner in the unevolved spirit of God?

20. Vasishtha replied:—The seed in its material form, contains the formless big tree in its undeveloped bosom; which develops afterwards to a gigantic size, by aid of the auxiliary causalities (of heat, rain &c.). (But God is formless spirit and cannot contain the material world

in it, nor has it the need of other helping causes to produce the world).

21. The whole creation being dissolved in the end, tell me what remains there of it in the form of its seed; and what ancillary causes are there to be found, which cause the production of the world. (Nothing exists in nothing).

22. The pure and transparent spirit of God, has nothing of any possible shape or figure in it; and if it is impossible for even an atom to find a place therein, what possibility is there for a formal seed to exist or subsist in it.

23. So the reality of a causal (productive) seed, being altogether untrue; there is no possibility of the existence of a real (substantial) world, nor can you say how, whence, by whom and when it came into being.

24. It is improper to say that the world consisted in a minute particle in the divine spirit, and quite absurd to maintain that it remained in an eternal atom (according to the atomic theory); for how is it possible that a body as big as a mountain could be contained in a minim as small as a mustard seed? It is therefore a false theory of the ignorant.

25. Had there been a real seed from eternity, it is possible for the world to be produced from it, by causes inherent in the same; but how could a real and formal seed, be contained in the formless spirit of God; and by what process could the material proceed from the immaterial?

26. It is therefore that prime and transcendent principle (of the divine spirit), which exhibits itself in the form of the world; and there is nothing which is ever produced from, nor reduced into it.

27. The world is situated in its intellectual form, in the vacuity of the Intellect; it is the human heart which portrays it, in its material shape. The pure soul views it in its pure spiritual light, but the perverted heart perceives it in a gross and concrete state.

28. It appears in the mind as empty air, and fluctuates there with the oscillation of the wind; there is nothing of its substantiality in the mind, nor even an idea of its creation (or being a created thing), as the word *sarga* is meant to express.

29. As there is vacuity in the sky, and fluidity in the water of its own nature; so is there spirituality alone in the soul, which views the world in a spiritual light only.

30. The world is a reflexion of Brahma, and as such, it is Brahma himself, and not a solid and extended thing; it is without its beginning or end and quiet in its nature, and never rises nor sets of itself. (*i.e.* It is inherent in the divinity, and is neither involved in nor evolved from it).

31. As a wise man going from one country to another, finds his body to be ever situated in the midst of this globe; so the universe with all its remotest worlds, is situated in the vacuity of the divine spirit.

32. As fluctuation is innate in the air, and fluidity is inherent in water, and vacuity is essential to vacuum; so is this world intrinsic in the divine soul, without anything concomitant with it.

33. The vacuous phantom of the world, is in the vacuum of divine consciousness or intellect; and being thus situated in the Supreme soul, it has no rising nor setting as that of the sun. Therefore knowing all these to be included in that vacuum, and there is nothing visible beside the same, cease from viewing the phantoms of imagination, and be as the very vacuity yourself.

CHAPTER LV

THE SPIRITUAL SENSE OF THE WORLD.

Argument:—The ignorance of self shows the world, but the knowledge of self disperses it to nothing.

Vasishtha continued:—It is the thought and its absence, that produce the gross and subtile ideas of the world; which in reality was never created in the beginning for want of a creator of it (*i.e.* The identity of the world with Brahma himself, precludes the supposition of

its creation).

2. The essence of the intellect being of an incorporeal nature, cannot be the cause of a corporeal thing. The soul cannot produce an embodied being, as the seed brings forth the plants on earth.

3. It is the nature of man to think of things, by his own nature, and hence the intelligent of mankind view the world in an intellectual light, while the ignorant take [it] in a gross material sense. The intellect being capable of conceiving everything in itself (whether the concrete or discrete).

4. The etherial soul relishes things according to its taste, and the intellect entertains the idea of whatever it thinks upon; the ignorant soul begets the idea of creation, as a giddy man sees many shapes in his intoxication.

5. Whenever the shape of a thing, which is neither produced nor existent, presents itself to our sight; it is to be known as a picture of the ideal figure, which lies quietly in the divine mind.

6. The vacuous Intellect dwelling in the vacuity of the intellect, as fluidity resides in water; shows itself in the form of the world, as the fluid water displays itself in the form of waves upon its surface. So the world is the self-same Brahma, as the wave is the very water. (But the world is intellectual display and not material as the wave).

7. The worlds shining in the empty air, are as the clear visions of things in a dream, or like the false appearances appearing to a dim-sighted man in the open sky.

8. The mirror of the intellect perceives the pageant of the world, in the same manner, as the mind sees the sights of things in dream. Hence what is termed the world, is but void and vacuity. (A something of nothing).

9. The dormant Intellect (or the sleeping soul of God), is said to be awakened in its first acts of creation; and then follows the inaction of the intellect, which is the sleep and night of the soul. (And so it is with all beings, the time of their action being their waking, and that of rest their sleep).

10. As a river continues to run in the same course, in which its current first began to flow; so the whole creation moves in the same unvaried course as at first, like the continuous current and rippling waves of rivers.

11. As the waves of river are concomitant with the course of its waters, so the source of creation lying in the vacuous seed of the airy Intellect, gives rise to its incessant course, along with its ceaseless train of thoughts.

12. The destruction of a man in his death, is no more than the felicity of his repose in sleep; so the resurrection of his soul (in a renovated body) in this world, is likewise a renewal of his felicity. (Hence there is neither pain nor fear, either in living or dying but both is bliss).

13. If there is any fear for or pain in sin, it is equally so both in this life as well as in the next; therefore the life and death of the righteous are equally as blissful (as they are painful to the unrighteous).

14. Those who look on and hail their life and death, with equal indifference; are men that have an unbroken tranquillity of their minds, and are known as the cold-hearted (or meek stoical and platonic).

15. As the conscience becomes clear and bright, after the dross of its consciousness (of the subjective and objective), is cleansed and wiped from it; so shines the pure soul which they term the liberated and free (*mukta*).

16. It is upon the utter absence of our consciousness, that there ensues a total disappearance of our knowledge of the phenomenals also; and then our intellect rises without a vestige of the intelligibles in it, as also without its intelligence of the existence of the world. (This state of the mind constitutes likewise its liberation or *mukti*).

17. He that knows God, becomes unified with the divine nature, which is neither thinkable nor of the nature of the thinking principle or intellect, or any which is thought of by the intellect; and being so absorbed in meditation, remains quite indifferent to all worldly pursuits.

18. The world is a reflexion of the mirror of the intellect, and as it is exhibited in the transparent vacuity of the divine spirit, it is in vain to talk of its bondage or liberty.

19. It is the oscillation of the airy intellect, and an act of its imagination, which produces this imaginary world; it is entirely of the nature of the airy spirit whence it has its rise, and never of the form of the earth or anything else as it appears to be.

20. There is no space or time, nor any action or substance here, except an only entity, which is neither a nothing nor any thing that we know of.

21. It is only a spiritual substance, appearing as a thick mist to our sight; it is neither a void nor a substantiality either: but something purer and more pellucid, than the transparent vacuum about us.

22. It is formless with its apparent form, and an unreality with its seeming reality; it is entirely a pure intellectual entity, and appearing as manifest to sight, as an aerial castle in a dream.

23. It is termed the *nirvāna*-extinction of a man, when his view of this outstretched gross and impure world, becomes extinct in its pure spiritual form in the vacuity of his mind. The vast and extensive world presenting all its endless varieties to view, has no diversity in it in reality; but forms an infinite unity, like the vacuous space of the sky, and the fluidity of waters of the one universal ocean on the globe.

CHAPTER LVI.

STORY OF THE GREAT STONE, AND VASISHTHA'S MEDITATION.

Argument:—Here the story of the stone is given, in elucidation of the truth that Intellect is all in all.

Vasishtha added:—It being proved before, that the Intellect is always and every where, and in every manner the all in all; it becomes evident,

that it remains like the vacuous and translucent air in everything in the whole universe.

2. Wherever there is the Intellect, there is also the creation (inseparable from it); the Intellect residing alike both in the void as well as in the plenum, all things are full of the Intellect, and there is nothing whatsoever in existence beside this universal Intellect.

3. As all created things (whether the moving or unmoving), appear in their visionary forms in our dream; so it is the vacuous Intellect alone, which appears in the various forms of existence in our waking dreams also.

4. Attend now, Rāma, to my narration of the stone, which be as pleasant to taste, as a remedial of ignorance. In this I will relate what I have seen and actually done myself.

5. Being anxious to know the knowable One, I was fully resolved in my mind, to leave this world and all its erroneous usages.

6. I remained a long while in a state of calm and quiet meditation, after having forsaken all the eagerness and restlessness of my body and mind, for the sake of solitary peace and rest.

7. I then pondered in my mind, of betaking myself to some seat or shrine of the Gods; and there sitting in quiet, continue to survey the changing and transitory states of worldly things.

8. I find all things, said I, to be quite insipid to my taste, though they seem to be pleasant for a while; I never see any one in any place, who is ever happy or content with his own state.

9. All things breed but care and sorrow, with the acutest pangs of remorse and regret; and all these phenomenals produce but evil, from their appearance of good to the beholder of them. (Thus the goodly bright aspects of the sun and moon, are attended with sunstroke and lunacy to their observer).

10. What is all this that comes to our view, who is their viewer and what am I that look upon these visibles (*i.e.* what is this objective sight, and what is this subjective self). All this is the quiet and

unborn spirit, which flashes forth in the vacuous sky with the light of its own intellect.

11. With thoughts as these, I sought to retire from here to a proper place, where I might confine myself, in myself and which might be inaccessible to the gods and demi-gods, and to the siddhas and other beings.

12. Where I might remain unseen by any being, and sit quiet in my unalterable meditation; by placing my sole reliance in one even and transparent soul, and getting rid of all my cares and pains.

13. Ah! where could I find such a spot, which may be entirely void of all creatures; and where I may not be distracted in my mind by interruptions of the objects of my five external organs of sense.

14. I cannot choose the mountains for my seat, where the whistling breeze of the forests, the dashing noise of waterfalls, and the concourse of wild animals, serve to disquiet the mind, without the capability of their being quieted by human power.

15. The hills are crowded with hosts of elephants, and the dales are filled with hordes of savage peoples, the countries are full of heinous men, more baneful than the poison of venomous serpents.

16. The seas are full of men (on board the vessels), and are filled with horrible beasts in their depth; and the cities are disturbed with the din of business, and the broil of the citizens.

17. The foot of the mountains and the shores and coasts of seas and rivers, are as thickly peopled as the realms of the rulers of men; and even the summits of mountains and the caverns of infernal regions, are not devoid of animal beings.

18. The mountains are singing in the whistling of the breezes, and the trees are dancing with the motion of their leafy palms; and the blooming flowers are smiling gently, in the caves of mountains and forest grounds and low lands.

19. I cannot resort to the banks of rivers, where the mute finny tribe dwell like the silent *munis* in their grottos, and gently shake the

water lilies by their giddy flirtation; because this place is disturbed also by the loud noise of the sounding whirlpools, and the hoarse uproar or [of a] roaring whirlwind.

20. I can find no rest in the barren deserts, where the howling winds are raising clouds of all engulfing dust, nor can I resort to the mountain cataracts, where the air resounds with the stunning noise of incessant waterfalls.

21. Then I thought of setting myself in some sequestered corner, of the remote region of the sky; where I might remain absorbed in my holy meditation without any disturbance.

22. In this corner, I thought of making a cell in my imagination, and keeping myself quite pent up in its close cavity, by an entire relinquishment of all my worldly desires.

23. With these reflexions, I mounted high in the blue vault of the sky; and found the ample space in its womb to know no bounds (and was identic with Infinity itself).

24. Here I saw the siddhas (perfected spirits) roving in one place, and the roaring clouds rolling in another; in one side I beheld the vidyādhara or accomplished spirits, and the excelled yakskas on another. (Heaven is the abode of perfected souls of all people at large).

25. In one spot I saw an aerial city, and the region of the jarring winds in another; I beheld the raining clouds on one side, and raging yoginis or furies in another.

26. There was the city of the Daityas or demons, hanging in the air on one side; and the place of the Gandarvas appearing in another. The planetary sphere was rolling about in one way, and the starry frame revolving at a distance.

27. Somewhere the sky was brushed over by flights of birds, and great gales were raging in another part; somewhere there appeared portents in the sky, and elsewhere there were canopies of clouds formed in the heavens.

28. One part of heaven was studded with cities, peopled by strange kinds

of beings; the car of the sun was gliding on one side, and the wheel of the lunar disk was sliding in another.

29. One region of the sky was burning under the torrid sun, and another part was cooled by the cooling moon-beams; one part was intolerable to little animals and another was inaccessible owing to its intense heat.

30. One place was full of dancing demons, and another with flocks of flying garuda eagles; one region was deluged by diluvian rains, and another was infested by tempestuous winds.

31. Leaving these plenary parts behind, I passed onward far and further; when I reached to a region entirely desolate, and devoid of everything (*i.e.* the increate vacuity).

32. Here the air was mild, and no being was to be seen even in a dream; there was no omen of good, nor anything portentous of evils, nor any sight or sign of world.

33. I figured to myself in this place, a solitary cell with some space in it; and it was without any passage for egress, and was as goodly as the unblown bed of a lotus.

34. It was not perforated by worms, but was as handsome as the bright disk of the full-moon; and as lovely as the comely features of the lily and lotus, jasmine and *mandara* flowers.

35. This abode of my imagination, was inaccessible to all other beings but to myself; and I sat there alone with only my thoughts and creations of my imagination by myself.

36. I remained quite silent and calm in my mind, in my posture of *Padmāsana* (or yoga meditation); and then rose from my seat at the expiration of a hundred years, after my acquirement of spiritual knowledge.

37. I sat in unwavering meditation, and was absorbed in a fit of hypnotism; I remained as quiet as the calm stillness of the air, and as immovable as a statue carved in relief upon the face of the sky.

38. At last I found out in my mind, what it had been long searching

after in earnest; and at last the breath of my expectation returned into my nostrils. (Parting breath of longing returns with the longed for object).

39. The seed of knowledge which I had sown in the field of my mind, came to sprout forth of itself from the midst of it, after the lapse of a whole century.

40. My life or living soul, is now awakened to its intuitive knowledge (of truth); as a tree left withered by the dewy season, becomes revived by the moisture of the renovating spring.

41. The hundred years which I passed in my meditation here, glided away as quickly as a single moment before me; because a long period of time appears a very short space, to one who is intensively intent upon a single object. (Whereas the succession of thoughts be an unchanging duration of the same moment to him who is fixed in his mind).

42. Now my outward senses had their expansion, from their contracted state (in my meditative mind); just as the withered arbours expand themselves into flowers and foliage, by the enlivening influence of the vernal season.

43. Then the vital airs filled the organs of my body, and restored my consciousness of their sensations; soon after I was seized upon by the demon of my egoism, accompanied by its consort of desire; and these began to move to and fro, just as the strong winds shake the sturdy oaks.

CHAPTER LVII.

ON THE KNOWLEDGE OF THE KNOWN AND UNKNOWN.

Argument:—Difference of Egoism in wise and in common people, and Disappearance of visibles.

Rāma rejoined:—Tell me, O most sapient sage, how it is possible for the

demon of ego to take hold of you, that are extinct in the deity, and dissipate my doubts there.

2. Vasishtha replied:—It is impossible, O Rāma, for any being whether knowing or unknown to live here without the sense of his egoism; as it is not possible for the contained to subsist without its container.

3. But there is a difference of this which you must know, that the demoniac egoism of the quiet minded man, is capable of control by means of his knowledge of and attention to the *srutis*.

4. It is the infantine ignorance which raises up this idol of egoism, though it is found to exist no where; just as little children make dolls and images of gods and men, that have no existence at all.

5. This ignorance also (which is the cause of egoism), is nothing positive of itself; since it is dispelled by knowledge and reason, as darkness is driven away by the light of a lamp. (Ignorance and darkness are but negative terms).

6. Ignorance is a demon that dances about in the dark, and a fiend that flies afar before the light of reason. (Hence the disappearance of ignorance causes our egoism to disappear also).

7. Granting the existence of ignorance, in absence of the advance of knowledge and reason; yet it is at best but a fiend of delusion, and is as shapeless as the darkest night (When nothing is to be seen).

8. Granting the existence of creation, we have no trace of ignorance any where in it (since creation is the production of omniscience, there is no nescience in any part of) the existence of two moons in the sky.

9. Creation having no other cause (but God himself), we know not how could ignorance find a place in it; just so it is impossible for a tree to grow in the air (which God hath made void, barren, and bare). (God hath planted the tree of knowledge in the garden of Eden, but no tree of ignorance did He set any where).

10. When creation began and was begotten in the beginning, in its pure and subtile form in the womb of absolute vacuum (or the mind of God); how is it possible for the material bodies of earth and water to proceed

(from the immaterial spirit) without a material cause?

11. The Lord is beyond (the conception of) the mind, and (the perception of) the six senses, and is yet the source of the mind and senses; but how could that formless and incorporeal being, be the cause of material and corporeal things?

12. The germ is the effect (or product), germinating from its causal source—the seed; but how and where can you expect to see the sprout springing without the productive seed?

13. No effect can ever result, without its formal cause or main-spring; say who has ever seen or found a tree to spring from and grow in empty air. (*Nihil ex nihilo fit, et nihil in nihilum reverti posse*).

14. It is imagination alone that paints these prospects in the mind, just as the fume of fancy shows you the sight of trees in the empty air; so it is the phrenzy of the mind, that exhibits these phenomena before your eyes, but which in reality have no essentiality in them.

15. So, the universe as it appeared at its first creation, in the vacuity of the divine intellect; was all a congeries of worlds swimming in empty air (in their hollow ideal shapes).

16. (But the universe is not altogether a void and nihility). It is the same as it shines itself in the spacious intellect of the supreme soul (or spirit); it is the divine nature itself which is termed as creation, and which is an intellectual system having proceeded from the intellect, and the self-same divinity.

17. The vision of the world which is presented in our dream, and which is of daily occurrence to us, furnishes us with the best instance of this; when we are conscious of the sights of cities, and of the appearance of hills, all before our mental eyes in the dreaming state. (So this world is but a dream).

18. It is the nature of the Intellect as that of a dream, to see the vision of creation, as we view the appearance of the uncreated creation before our eyes, in the same manner as it appeared at first in the vast void (of divine mind).

19. There is but one unintelligible intelligence, a purely unborn and imperishable being, that appears now before us in the shape of this creation, as it existed with its everlasting ideas of infinite worlds, before this creation began.

20. There is no creation here, nor these orbs of earth and others; it is all calm and quiet with but One Brahma seated in his immensity.

21. This Brahma is omnipotent and as He manifests himself in any manner, He instantly becomes as such without forsaking his purely transparent form.

22. As our intellect shows itself, in the form of visionary cities in our dream; so doth the divine intellect exhibit itself, in the forms of all these worlds, at the commencement of their creation.

23. It is in the transparent and transcendent vacuum of the Intellect, that the vacuous intellect is situated; and the creation is the display of its own nature, by an act of its thought in itself. (There is a large note explanatory of this passage).

24. The whole creation consists in the clear vacuity of the intellect, and is of the nature of the spirit situated in the spirit of God. (The world exists in its spiritual form in the ample space of the divine spirit).

25. The whole creation being but the diffusion of the selfsame spiritual essence of God, there is no possibility of the existence of a material world or ignorance or egoism, in the creation and pervasive fulness of the Supreme spirit.

26. Everything have I told you all about the desinence of your egoism, and one knowing the unreality of his egoisticism, gets rid of his false belief, as a boy is freed from his fear of a ghost.

27. In this manner, no sooner was I fully convinced of the futility of egoism, than I lost the sense of my personality; and though I retained fully the consciousness of myself, yet I got freed from my selfishness, as a light autumnal cloud by disloading its watery burden.

28. As our knowledge of the inefficacy of a flaming fire in painting,

removes the fear of our being burnt by it; so our connection of our fallacies of egoism and creation, serves to efface the impressions of the subjective and objective from our minds.

29. Thus when I was delivered from my egoism, and set to the tranquillity of my passions; I then found myself seated in an unatmospheric firmament (which was free from cloud and rain); and in an uncreated creation (*i.e.* in the everlasting vacuity or eternal sunshine of heaven).

30. I am none of egoism, nor is it anything to me; having got rid of it, I have become one with clear intellectual vacuum.

31. In this respect, all intelligent men are of the same opinion with myself; as it is well known to them that our notion of egoism is as false, as the fallacy of fire represented in a painting.

32. Being certain of the unreality of yourself and of others, and of the nihility of everything beside; conduct yourself in all your dealings with indifference, and remain as mute as a stone.

33. Let your mind shine with the clearness of the vault of heaven, and be as impregnable to the excess of all thoughts and feelings as solid stone. Know that there is but One Intellectual essence from beginning to end, and that there [is] nothing to be seen except the One deity, who composes the whole plenum.

CHAPTER LVIII.

PROVING THE CREATION AS DIVINE ATTRIBUTE.

Argument:—The Eternity and infinity of creation, elucidated in the story of the block of stone.

Rāma said:—O venerable sir, what an extensive, noble, grand and clear prospect have you exposed to my sight; (by showing the infinite of time and place to be composed of the essence of the supreme deity).

2. I find also by my percipience, that the entity of the One and sole Ens, fills the whole space at all times and places; and that it is the essence which shows itself alike in every manner and form always and every where forever and evermore.

3. I have yet some scruples sir, rankling in my breast, and hope you will please to remove them, by explaining unto me the meaning of your story of the stone (you mentioned before).

4. Vasishtha replied:—Rāma, I will relate to you the story of the stone, in order to stablish that this whole or the plenum, is existent in all times and in all places (with the Divine essence).

5. I will elucidate to you by means of this story, how thousands of worlds are contained within the compact and solid body of a stone (as the thoughts of all things, are comprised in the density of the Divine Intellect).

6. I will also show to you in this story, how the grand material world (which is as compact as a stone, is contained in its immaterial or airy ideal state, in the vast vacuity of the divine mind).

7. You will also find from this story, that there is in the midst of all plants and their seeds, and in the hearts of all living animals, as also in the bosom of the elementary bodies of water and air as of earth and fire, sufficient space containing thousands of productions of their own kinds.

8. Rāma rejoined:—If you say, O sage, that all vegetables and living beings are full with the productions of their respective kinds, then why is it that we do not perceive the numerous productions, which abound in the empty air?

9. Vasishtha replied:—I have already told you Rāma, much about this first and essential truth; that the whole of this creation which appears to our sight, is empty air and subsisting in the inane vacuum only.

10. In the first place there is nothing that was ever produced in the beginning, nor is there anything which is in existence at present; all this that appears as visible to us is no other than Brahma Himself, and

subsisting in his Brahmic or plenary immensity or fullness. (So the sruti: The Lord is full in the fulness of his creation &c.)

11. There is no room for an atom of earth, to find its place in the fulness of the divine Intellect, which is filled with its ideal worlds; nor do the material worlds exist in Brahma, who is of the form of pure vacuum.

12. There is no room even for a spark of fire, to have its place in the intellectual creation of God which admits of no gap or pore in it; nor do these worlds exist in any part of Brahma, who is entirely a pure vacuity.

13. There is no possibility also for a breath of air, to subsist in the imporous fulness of the intellectual creation of God; nor doth do any of these (earthly, luminous or aerial) worlds, exist in the purely vacuous Intellect of Brahma.

14. There is not even a jot of the visible vacuity, that finds a place in the intensity of the ideal creation in the divine mind; nor is it possible for any of these visible worlds, to subsist in the compact vacuum of the deity.

15. The five great elementary bodies, have no room in the consolidated creation of God, which subsists in its vacuous form in the vacuity of the Divine Intellect.

16. There is nothing created any where, but it is the vacuum and in the vacuity of the great spirit of God.

17. There is no atom of the great spirit of God, which is not full of creations or created things; nor is there any creation or created thing, but is the void and in the vacancy of the Divine spirit.

18. There is no particle of Brahma, distributed in the creation: because the Lord is spirit, and always full in Himself. (The Divine soul, admits no materiality nor divisibility in its nature).

19. The creation is the supreme Brahma, and the Lord is the creation itself; there is not the slightest tint of dualism in them, as there is no duality of fire and its heat.

20. It is improper to say that this is creation and the other is Brahma, and to think them as different from one another; just as it is wrong to consider a *dāru and dārya* (a tree and tearable) as two things, from the difference in the sounds of the words (of the same meaning). (So *Brahma* immensity and *srishti*—creation are synonymous terms differing in sound).

21. There exists no difference of them, when their duality disappears into unity; and when we can not have any idea of their difference, unless we support the gross dualistic theory (which is absurd).

22. We know all this as one clear and transparent space, which is without its beginning and end, and quite indestructible and tranquil in its nature; and knowing this all wise men remain as mute as a piece of solid stone, even when they are employed in business.

23. Look at this whole creation as whether extinct in the Deity, and view the visible world as a vast void only; look upon your egoism and tuism as mere fallacies, and behold the Gods and demigods and the hills and everything else as the visionary appearances in our dream, which spread their nil of delusion over the minds of men (even in their waking state).

CHAPTER LIX.

DESCRIPTION OF THE NET WORK OF THE WORLD.

Argument:—Vasishtha's hearing a faint sound after his hybernation and his coming to the sight of endless worlds afterwards.

Rāma rejoined:—Relate to me, O sage, of your acts of a whole century, after you had risen from your trance, in the cell of your aerial abode.

2. Vasishtha replied:—After I had awakened from my trance, I heard a soft and sweet sound, which [was] slow but distinctly audible, and was

clearly intelligible both in sound and sense.

3. It was as soft and sweet, as if it proceeded from female voice; and musical to the ear; and as it was neither loud nor harsh owing to its effeminacy, I kept to watch whence the words were heard.

4. It was as sweet as the humming of the bees, and as pleasing as the tune of wired instruments; it was neither the chime of crying nor the rumble of reading, but as the buzzing of black bees, known to men as the *visa-koshi* strain in vocal music.

5. Hearing this strain for a long time, and seeking in vain whence it came, I thought within myself: "It is a wonder that I hear the sound, without knowing its author, and from which of the ten sides of heaven it proceeds."

6. This part of the heavens, said I, is the path of the siddhas (or spirits of sanctified saints), and on the other side I see an endless vacuity; I passed over millions of miles that way, and then I sat there awhile and pondered in my mind.

7. How could such feminine voice, proceed from such a remote and solitary quarter; where I see no vocalist with all my diligent search.

8. I see the infinite space of the clear and inane sky lying before me, where I find no visible being appearing to my sight notwithstanding all my diligent search.

9. As I was thinking in this manner, and looking repeatedly on all sides, without seeing the maker of the sonant sound; I thought on a plan in the following manner.

10. That I must transform myself to air, and be one with the inane vacuum; and then make some sound in the empty air, which is the receptacle of sound. (The air is said to be the vehicle and medium of sound, which is called the property of air).

11. I thought on leaving my body in its posture of meditation, as I was sitting before; and with the vacuous body of my intellect, mix with the inane vacuum, as a drop of water mixes with water.

12. Thinking so, I was about to forsake my material frame, by sitting in my posture of *Padmāsana*, and betaking myself to my *samādhi* or intense meditation, and shut my eyes closely against all external sights.

13. Having then given up my sensations of all external objects of sense, I became as void as my intellectual vacuum, preserving only the feeling of my consciousness in myself.

14. By degrees I lost my consciousness also, I became a thinking principle only; and then I remained in my intellectual sphere as a mirror of the world (*i.e.* to reflect the reflexions of all worldly things in their abstracted light).

15. Then with that vacuous nature of mine, I became one with the universal vacuum; and melted away as a drop of water with the common water, and mixed as an odour in the universal receptacle of empty air.

16. Being assimilated to the great vacuum, which is omnipresent and pervades over the infinite space; I became like the endless void, the reservoir and support of all, although I was formless and supportless myself.

17. In my formless (of endless space), [I] began to look into myriads of worlds and mundane eggs, that lay countless in my infinite and unconscious bosom.

18. These worlds were apart from, and unseen by and unknown to one another; and appeared with all their motions and manners, as mere spaces to each other (*i.e.* they are at such great distance that they could not be seen all at once).

19. As visions in a dream appearing thickly to a dreaming man, and as nothing to the sleeping person; so the empty space abounds with worlds to their observers, and as quite vacant to the unobservant spiritualist.

20. Here many things are born, to grow and decay and die away at last; and what is present is reckoned with the past, and what was in the womb of futurity, comes to existence in numbers.

21. Many magic scenes and many aerial castles and buildings, together with many a kingdom and palace, are built in this empty air, by the

imaginations of men.

22. Here there were to be seen many edifices with several apartments counting from unit to the digit (and these are the various systems of philosophy, with one and many more number, of their respective categories).

23. There were some structures, constructed with ten or sixteen apartments; and others which had dozens and three dozens of doors, attached to them. (The predicaments of the Nyāya and Jaina systems of philosophy. But Buddhism or Jain Atheism is called *Niravarana*, having no category but vacuity).

24. The whole ethereal space is full of the five primary elements, which compose elementary bodies of single or double and triple natures.

25. Some of these bodies are composed of quadruple, quintuple and sextuple elements, and others of seven different elementary principles called sevenfold great elements—*Sapta-mahā-bhutas*. (They are the five subtle elements of earth, water, fire, air and vacuum, and the two principles of time and space, all which subsist in vacuity).

26. So there are many super-natural natures, which are beyond the power of your conception (as the Gods, demons and other etherial beings), and so there are spaces of everlasting darkness, without the light of the sun and moon.

27. Some parts of the void were devoid of creation, and others were occupied by Brahmā the creator—their master, some parts were under the dominion of the patriarchs or lords of creatures, and under influence of various customs.

28. Some parts were under the control of the vedas, and others were ungoverned by regulations of sāstras; some parts were full of insects and worms, and others were peopled by gods and other living beings.

29. In some parts the burning fires of daily oblations were seen to rise, and at others the people were observant of the traditional usages of their respective tribes only (without knowing their reasons).

30. Some parts were filled with water, and others were the regions of

storms; some bodies were fixed in the remote sky, and others were roving and revolving in it continually.

31. The growing trees were blossoming in some parts, and others were fructifying and ripening at others. There were the grazing animals moving pronely in some place, and others were teeming with living beings.

32. The Lord alone is the whole creation, and He only is the totality of mankind; He is the whole multitude of demons, and He too is the whole shoal of worms every where.

33. He is not afar from anything, but is present in every atom that is contained in his bosom. All things are growing and grown up in the cell of vacuity, like the coatings of the plantain tree.

34. Many things are growing unseen and unknown to each other, and never thought of together, such are the dreams of soldiers which are unseen by others.

35. There are endless varieties of creations, in the unbounded womb of vacuum, all of different natures and manners; and there are no two things of the same character and feature.

36. All men are of different sāstras, faiths and persuasions from one another, and these are of endless varieties; they are as different in their habits and customs, as they are separated from each other in their habitations and localities.

37. So there are worlds above worlds, and the spheres of the spirits over one another; so there are a great many big elemental bodies, like the hills and mountains that come to our sight.

38. It will be impossible for understandings like yours, to comprehend the incoherent (unusual) things, which are spoken by men like ourselves (*i.e.* inspired sages, who talk of wonders beyond the common comprehension).

39. We must derive the atoms of spiritual light, which proceeds from the sphere of vacuum; as we feel the particles of mental light which issues from the orb of sun of our intellect. (Here the author speaks of the lights of the sun, intellect and spirit).

40. Some are born to remain just as they are, and become of no use to any one at all; and others become some what like themselves as the leaves of forest trees.

41. Some are equal to others, and many that are unlike to them; for sometime as alike to one another, and at others they differ in their shapes and nature (it is difficult to make out the meaning of these passages, not given in the gloss).

42. Hence there are various results of the great tree of spirituality, among which some are of the same kinds and others, of different sorts.

43. Some of these are of short duration, and others endure for longer periods; there are some of temporary existence, and others endure for ever.

44. Some have no determinate time (for want of the sun and moon), to regulate its course; and others are spontaneous in their growth and continuance.

45. The different regions of the sky, which lie in the concavity of boundless vacuum, are in existence from unknown periods of time, and in a state beyond the reach of our knowledge.

46. These regions of the sky, this sun and these seas and mountains, which are seen to rise by hundreds to our sights, are the wonderful display of our Intellect in the sky, like the chain of dreams in our sleep.

47. It is from our erroneous notions, and the false idea of a creative cause, that we take the unreal earth and all other appearances as they are really existent ones.

48. Like the appearance of water in the mirage, and the sight of two moons in the sky; do these unreal phenomena present themselves to our view, although they are altogether false.

49. It is the imaginative power of the Intellect, which create these images as clouds in the empty air; they are raised high by the wind of our desire, and roll about with our exertions and pursuits.

50. We see the gods, demigods and men, flying about like flies and gnats about a fig tree; and its luscious fruits are seen to hang about it, and shake with the winds of heaven.

51. It is only from the naturally creative imagination of the Intellect, likening the sportive disposition of boys, that the toys of fairy shapes are shown in the empty air.

52. The false impressions of I, thou, he and this, are as firmly affixed in the mind, as the clay dolls of boys are hardened in the sunlight and heat.

53. It is the playful and ever active destiny, that works all these changes in nature; as the genial vernal season, fructifies the forest with its moisture.

54. Those that are called the great causes of creation, are no causes of it; nor are those that are said to be created, created all, but all is a perfect void. They have sprung of themselves in the vacuity of the Intellect.

55. They all exist in their intellectual form, though they appear to be manifest as otherwise; the perceptibles are all imperceptible, and the existent is altogether inexistent.

56. The fourteen worlds, and the eleven kinds of created beings; are all the same in the inner intellect, as they appear to the outward sight.

57. The heaven and earth, and the infernal regions, and the whole host of our friends and foes, are all nullities in their true sense though they seem to be very busy in appearance.

58. All things are as inelastic fluid, as the fluidity of the sea waters; they are as fragile as the waves of the sea in their inside, though they appear as solid substances on the outside.

59. They are the reflexions of the supreme soul, as the day light is that of the sun; they all proceed from and melt away into the vacuous air as the gusts of winds.

60. The egoistic understanding, is the tree bearing the foliage of our thoughts.

61. The rituals and their rewards, which are prescribed in the vedas and purānas, are as the fanciful dreams occurring in light sleep; but they are buried into oblivion by them and are led up in the sound sleep like the dead.

62. The Intellect like a Gandharva architect, is in the act of building many fairy cities in the forest of intellectuality, and lighted with the light of its reason, blazing as the bright sun-beams.

63. In this manner, O Rāma, I beheld in my meditative revelry, many worlds to be created and scattered without any cause, as a blind man sees many false sights in the open air.

CHAPTER LX.

THE NETWORK OF WORLDS (CONTINUED).

Argument:—Vasishtha sees the siren songstresses in his Reveries and then turns to his meditation of the world.

Vasishtha continued:—Then I went on forward to find out the spot of the ethereal sounds, and continued journeying onward in the vacuous region of my excogitation, without any interruption from any side.

2. I heard far beyond me the sound that came to my ears, resembling the jingling thrill of the Indian lute; it became more distinct as I appeared nearer to it, till I heard the metrical cadence of Arya measure in it.

3. As I glanced in my meditation at the site of the sound, I beheld a damsel on one side as fair as liquid gold, and brightening that part of the sky (by the blaze of her beauteous body).

4. She had necklaces pendant on her loose garments, and her eyelashes

were tinged with lac dye, and with loosened traces and fluttering locks of her hair, she appeared as the goddess of prosperity (sitting in the air).

5. Her limbs were as calm and handsome, as they were made of pure gold; and sitting on the way side with the near-blown bloom of her youth, she was as odorous as the goddess Flora, and handsome in every part of her body.

6. Her face was like the full moon, and was smiling as [a] cluster of flowers; her countenance was flushed with her youth, and her eyelids betokened her good fortune.

7. She was seated under the vault of heaven, with the brightness of her beauty blooming as the beams of the full moon; and decorated with ornaments of pearls, she walked gracefully towards me.

8. She recited with her sweet voice, the verses in the Arya metre by my side; and smiled as she recited them in a high tone of her voice, saying:—

9. I salute thee, O sage, she said, whose mind is freed from the evil propensities of those, that are deluded to fall into the currents of this world; and to whom you are a support, as a tree standing on its border.

10. Hearing this I looked upon that sonant charming face, and seeing the maiden with whom I had nothing to do, I disregarded her and went on forward.

11. I was then struck with wonder, on viewing the magic display of the mundane system, and was inclined to wander through the air, by slighting the company of the damsel.

12. With this intention in my mind, I left the ethereal dame in the air; and assumed an aerial form in order to traverse the ethereal regions, and scan the phantasmagoria of the world.

13. As I went on viewing the wondrous worlds, scattered about in the empty sky; I found them no better than empty dreams, or the fictions in works of imagination.

14. I neither saw nor ever heard of anything at any place, about those creations and creatures, that existed in those former *kalpas* and great kalpa ages of the world (nor the world destroying deluges of yore).

15. I did not see the furious pushkara and avarta clouds (of the great deluge), nor the portentous and raging whirlwinds of old; I heard no thunder claps, that split the mighty mountains, and broke the worlds asunder.

16. The conflagration of diluvian fire, which cracked the edifices of Cuvera, and the burning rays of a dozen of solar orbs were to be seen no more.

17. The lofty abodes of the gods, which were hurled headlong on the ground, and the crackling noise of the falling mountains, were no more to be seen or heard.

18. The flame of the diluvian fire, which raged with tremendous roar all about, and boiled and burnt away the waters of the ethereal oceans, were now no more.

19. There was no more that hideous rushing of waters, which over flooded the abodes of the gods, demigods and men; nor that swelling of the seven oceans, which filled the whole world, up to the face of the solar orb.

20. The peoples all lay dead and insensible of the universal deluge, like men laid up in dead sleep, and sung the battle affray in their sleep.

21. I beheld thousands of Brahmās, Rudras and Vishnus, disappearing in the different *kalpa* or diluvian ages of the world.

22. I then dived in my excogitation, into those dark and dreary depths of time, when there were no kalpa nor yuga ages, nor years and days and nights, nor the sun and moon, nor the creation and destruction of the world.

23. All these I beheld in my intellect, which is all in all, to which all things belong, and which is in every place; it is the intellect which engrosses every thing in itself, and shows itself in all forms.

24. Whatever, O Rāma, you say to be anything, know that thing to be the intellect only; and this thing being rarer than the subtile air, know it next to nothing.

25. Therefore it is this empty air, which exhibits every thing in it under the name of the world; and as the sound proceeding from the empty air, melts again into the air, so all things are aerial and the transcendent air only.

26. All these phenomena and their sight are simply erroneous, and appertain to the vacuous intellect alone; and are exhibited as foliage of the aerial tree (which I know is false and nothing).

27. The intellect and vacuum are identic and of the same nature with themselves, and this I came to understand from the entire absence of all my desires.

28. These worlds that are linked together in the chain of the universe, and lie within the limits of the ten sides of it, are but One Brahma only; and the infinite vacuity, with all its parts of space and time, and all forms of things and actions, are the substance and essence of Brahma only.

29. In this manner, I saw in manifold worlds that were manifested before me, many a great *muni* like myself; all sons of the great Brahma, and named as Vasishthas, and men of great holiness and piety.

30. I saw many revolutions of the treta age, with as many Rāmas in them; I marked the rotation of many Satya and Dwapara periods (the golden and brazen ages) of the world, which I counted by hundreds and thousands.

31. From my common sense of concrete particulars, I saw this changing state of created things; but by the powers of my reflexion and generalization, I found them all to be but one Brahma, extended as the infinite vacuity from all eternity.

32. It is not to be supposed, that the world subsists in Brahma or He in this (as either the container or contained of the whole); but Brahma is the uncreated and endless all himself, and whatever bears a name or is thought of in our understanding.

33. He is like a block of silent stone, that bears no name or epithet; but is of the form of pure light, which is termed the world also.

34. This light shines within the sphere of the infinite intellect, which is beyond the limit of our finite intelligence; it manifests itself in the form of the world, which is as formless as the other, and is as unknown to us, as anything in our dreamless sleep.

35. Brahma is no other than himself, and all else is only his reflexion; His light is the light of the world, and shows us all things like the solar light.

36. It is by that light, that these thousands of worlds appear to view; and that we have the notion of heat in the lunar disk, and of cold in the solar orb(?)

37. We see some creatures that see in the dark, and do not see in the day light; such are the owls and bats (asses?), and so there are men of the same kind.

38. There are many here, that are lost by their goodness, while there are others, who thrive and ascend to heaven by their wickedness; some [that] come [to] life by drinking of poison, and many that die by the taste of nectar.

39. Whatever a thing appears to be by itself, or whatsoever is thought of it in the understanding of another, the same comes to occur and is presented to the lot of every one, be it good or evil.

40. The world is a hanging garden in the air, with all its orbs fixed as trees with their firm roots in it and yet rolling and revolving about, like the shaking leaves and tossing fruits of this arbour.

41. The sand-like mustard seeds being crushed under stony oil mills, yield the fluid substance of oil; and the tender flower of lotus, grows out of the clefts of rocks. (So things of one nature produce another of a different kind).

42. The moving images that are carved out of stone or wood, are seen to be set in the company of goddesses; and to converse with them. (The

gloss gives no explanation of this unintelligible passage).

43. The clouds of heaven are seen to shroud many things as their vests, and many trees are found to produce fruits of different kinds every year.

44. All terrestrial animals are seen to move upon the earth, in different and changing forms with different kinds of the members of their bodies and heads.

45. The lower worlds (regions) are filled with human beings, that are without the pale of the vedas and s̄āstras; and live without any faith, religion, and lead their lives in the state of beasts.

46. Some places are peopled by heartless peoples, who are without the feelings of love and desire; and others who are not born of women, but appear to be strewn as stones on the ground.

47. There are some places, which are full of serpents that feed upon air only; and others where gems and stones are taken in an indifferent light; some again where the indigent are without avarice and pride.

48. There were some beings, who look on their individual souls, and not on those of others; and others who regard the universal soul, that resides alike in all. (*i.e.* In all the four kinds of living creatures).

49. As the hairs and nails and other members of a person, are parts of his same body, though they grow in different parts of it; so do all beings appertain to the One universal soul, which is to be looked upon in all.

50. The one infinite and boundless vacuum, seems as many skies about the different worlds which it encompasseth; and it is by the exertion of Divine energy, that these empty spaces are filled with worlds.

51. There are some who are entirely ignorant of the meaning of the word liberation (which is freedom from the knowledge of everything beside Brahma); and move about as wooden machines without any sense in them.

52. Some creatures have no knowledge of astronomical calculation, and are ignorant of the course of time; while there are others quite deaf and dumb, and conduct themselves by signs and motions of their bodies.

53. Some are devoid of the sense of sight of their eyes, and the light of the sun and moon, are all in vain to them.

54. Some have no life in them, and others have no sense of smelling the sweet odours; some are quite mute and cannot utter any sound, while others are deprived of the sense of their hearing.

55. There are some who are entirely dumb, and without the power of speech; and some again that having no power of touch or feeling, are as insensible blocks or stones.

56. Some have their sense (of conception) only, without possessing the organs of sense; and others that manage themselves as foul Pisachas or goblins, and are therefore inadmissible in human society.

57. There are some made of one material only (as solid earth), and others have no solidity in them (as air &c.); some are composed of the watery substance, and others are full of fiery matter in them.

58. Some are full of air, and some there are of all forms (*i.e.* capable to do anything). All these are of vacuous forms, and are shown in the vacuity of the understanding. (This is [an] effect of a *yoga* called *prakāmya siddhi* or the power of seeing every thing in the mind or imagination).

59. So the surface of the earth, and air and water, teem with living beings, and the frogs live in the cell of stones, and the insects dwell in the womb of the earth.

60. There are living beings living in vast bodies of water, as in lands, forests and mountains; and so there are living creatures skimming in the other elements and air, as the finny tribes move about and swim in the air.

61. There are living things also, peopling the element of fire, and moving in fiery places, where there is no water to be had; and there they are flying and flitting about as sparks and particles of fire.

62. The regions of air are also filled with other kinds of living beings; and these have airy bodies like the bilious flatulency which

runs all over the body.

63. Even the region of vacuum is full of animal life; and these have vacuous bodies, moving in their particular forms.

64. Whatever animals are shut up in the infernal caves, or skip aloft in the upper skies; and those that remain, and rove about all sides of the air; these and all those which inhabit and move about the many worlds in the womb of the great vacuum, were seen by me in the vacuity of my Intellect.

CHAPTER LXI.

ON THE IDENTITY OF THE WORLD WITH INFINITE VACUITY.

Argument:—Want of Divine knowledge, produces the knowledge of the reality of the unreal world; but the knowledge of God, proves the nothingness of the World at all times.

Vasishtha continued:—It is from the face of the firmament of Divine Intellect, that the atmosphere of our understandings, catch the reflexion of this universe; just as the waters of the deep, receive the images of the clouds in the upper sky. It is this Intellect which gives us life, and guides our minds.

2. These living souls and minds of ours, are of the form of the clear sky; and these countless worlds, are productions of empty vacuity.

3. Rāma rejoined:—Tell me sir, that after all kinds of beings were entirely liberated, from the bonds of their bodies and their souls also, at the universal annihilation of things; what is it that comes to be created again, and whence it gets it undone also.

4. Vasishtha replied:—Hear me tell you, how at the great destruction or deluge, all things together with the earth, water, air, fire and the sky, and the spheres of heaven vanish away, and are liberated from their respective forms; and how this universe comes to appear again to our

imagination.

5. There remains alone the undefinable spirit of God after this, which is styled the great Brahma and Supreme Intellect by the sages; and this world remains in the heart of that being, from which it [is] altogether inseparable and indifferent.

6. He is the Lord, and all this is contained in the nature of this heart, which passeth under the name of the world, it is by his pleasure that he exhibits to us the notion that we have of the world, which is not his real form.

7. Considering this well, we find nothing either as created or destroyed by him; but as we know the supreme cause of all to be imperishable by his nature, so do we know his heart to be indestructible also; and the great *kalpa* ages are only parts of Himself (as the divisions of time are only parts of eternity).

8. It is only our circumscribed knowledge, that shows us the differences and dualities of things; but these upon examination are not to be found and vanish into nothing.

9. Therefore there is nothing of anything, that is ever destroyed to nothing, nor is there anything which is ever produced from Brahma; who is unborn and invisible, and rests always in his tranquillity.

10. He remains as the pure essence of intellect, in atoms of a thousandth part of the particles of simple vacuity.

11. This world is verily the body of that great Intellect, how then can this mundane body (*corpus mundi*) come to be destroyed, without destruction of the other also (which is indestructible of its nature)?

12. As the intellect awakes in our hearts, even in our sleep and dream; so the world is present in our minds at all times, and presents unto us its airy or ideal form ever since its first creation.

13. The creation is a component part of the vacuous intellect and its rising and setting being but the airy and ideal operations of the intellect, there is no part of it that is ever created or destroyed of it at any time.

14. This spiritual substance of the intellect, is never susceptible of being burnt or broken or torn at any time; it is not soiled or dried or weakened at all nor is it knowable or capable to be seen by them that are ignorant of it.

15. It becomes, whatever it has in its heart; and as it never perishes, so the notion of the world and all things which inhere in its heart (mind), is neither begotten nor destroyed in any wise.

16. It subsides and revives only, by cause of its forgetfulness and remembrance only at different times, and rising and setting of the notion, gives rise to the ideas of the creation and destruction of the world.

17. Whatever notion you have of the world, you become the same yourself; think it perishable, and you perish also with it; but know it as imperishable, and you become unperishing also.

18. Know then the creation and great destruction of the world, to be but recurrences of its notion and oblivion, and the two phases of the intellect only.

19. How can the production or destruction of anything, take place in the vacuity of the airy intellect; and how can any condition or change be attributed to the formless intellect at all?

20. The great *kalpa* ages and all periods of time, and parts of creation, are mere attributes of the intellect and the intellect but a predicate of Brahma, they all merge into the great Brahma alone.

21. The intellect is a formless and purely transparent substance, and the phenomenals are subject to its will alone; and it is according to the will or wish that one has in his heart (or mind), that he sees the object appear before him, like the fairy lands of imagination.

22. As the body of a tree is composed of its several parts, of the roots, trunk, branches, leaves, flowers, fruits and other things.

23. So the solid substance of the divine spirit, which is more translucent than the clear firmament, and which nothing can be

predicated in reality, has the creation and great destructions &c. as the several conditions of its own essence.

24. So the various states of pleasure and pain, of happiness and misery, of birth, life and death, and of form and want of form, are but the different states of the same spirit.

25. And as the whole body of this spirit, is imperishable and unchangeable in its nature, so are all the states and conditions of its being also.

26. There is no difference in the nature and essence of the whole and its part, except that the one is more palpable to sight by its greater bulk than the other.

27. As our consciousness, is the root of existence of a tree; so is our consciousness the root of our belief in the existence of God.

28. This consciousness shows us the varieties of things, as something in one place and another else where; it shows us the creation as a great trunk, and all the worlds as so many trees.

29. It shows some where the great continents, as the branches of these trees and their contents of hills &c., as their twigs and leaves; somewhere it shows the sunshine as its flowers, and darkness as the black bark of these trees.

30. Somewhere it shows the concavity of the sky as the hollow of the tree, and elsewhere the dissolution of creation as a vast desolation; it shows in one place the synod of gods as cluster of flowers, and other beings in another as bushes and brambles and cuticles of trees.

31. So are all these situated in the formless and vacuous consciousness, which is the great Brahma itself, and no other than the same nature with Brahma (in its clearness and transparency).

32. There was a past world, here is the present one, and in another a would be creation *in futuro*; are all but notions of our minds, and known to us by our consciousness of them, which is as unchangeable in its nature as Brahma himself.

33. Thus the supreme and self conscious soul of Brahma, being as transparent as clear firmament, there is no colour or cloud (or the changeful shadows of creation and destruction), which are attributed to it (by way of simile), with the shades of light and darkness in the orb of the moon.

34. How can there be the taint of anything in the transcendent, and transparent firmament, and can the imputation of the first, midst and last, and of far and near attach to infinity and eternity.

35. Want of a comprehensive and abstract knowledge, is the cause of attributing such and other qualities to the divine nature; and it is removed by right knowledge of the most perfect One. (These two are distinguished by the terms, the knowledge of the *parāgatmā* and *pralayātma?*).

36. Ignorance known as such, by cognoscence of truth, is removed by itself; as a lamp is extinguished by the air which kindles the light (*i.e.* The knowledge of ignorance drives away ignorance).

37. As it is certain that the knowledge of one's ignorance, is the cause of its removal; so the knowledge of the unlimited Brahma, makes him to be known as all in all.

38. Thus Rāma, have I expounded to you the meaning of liberation, consult it attentively with your conscience, and you will undoubtedly attain to it (in a short time).

39. This network of worlds, is uncreated and without its beginning; yet it is apparent to sight by means of the spirit of Brahma, manifest in that form. Whoso contemplates with the eye of his reason, the eight qualities of the lord, becomes full with the divine spirit, although he is as mean as a straw in his living soul.

CHAPTER LXII.

THE UNITY OF THE INTELLECT WITH THE INTELLECTUAL WORLD.

Argument:—Establishment of the theory of vacuum, as Composing the Intellect and all existence contained in its vacuity.

Rāma rejoined:—Tell me sir, whether you were sitting in one place, or wandering about in the skies, when you said all these with your vacuous and intellectual body.

2. Vasishtha replied:—I was then fraught with the infinite soul, which fills and encompasses the whole space of vacuum; and being in this state of ubiquity, say how could I have my transition from or fixed.

3. I was neither seated in any one place, nor was I moving about any where; I therefore was present every where, in the empty air with my airy spirit, and beheld everything in my self or soul. (This is said of the omnipresent soul).

4. As I see with my eyes, all the members of my body, as composing one body of mine from my head to foot, so I saw the whole universe in myself with my intellectual eyes.

5. Though my purely vacuous and intellectual soul, is formless and without any part or member as my body; yet the worlds formed its parts (by their being contained in it), and neither by the soul's diffusion in them, nor by their being of the same nature and essence in their substance.

6. As an instance of this is your false vision of the world in your dream, of which you retain a real conception, though it is no other than an airy nothing or empty vacuity.

7. As a tree perceives in itself the growth of the leaves, fruits and flowers from its body; so I beheld all these rising in myself.

8. I saw all these in me, as the profound sea views the various marine animals in its bosom, as also the endless waves and whirlpools, and foam and froth, continually floating over its breast.

9. In short as all embodied beings, are conscious of the constituent members of their own bodies; I had the consciousness of all existence in my all knowing soul.

10. Rāma, I still retain the concepts of whatever I saw on land and water, and in the hills and dales, as they are embodied with my body; and I yet behold the whole creation, as if it were imprest in my mind.

11. I see the worlds exposed before me, to be lying within and without myself, as they lay in the inside and outside of the house; and my soul is full with all these worlds, which are unified with my understanding.

12. As the water knows (retains) its fluidity, and the frost possesses its coldness; and as the air has its ventilation, so the enlightened mind knows and scans the whole world within itself.

13. Whoever has a reasoning soul in him, and has attained a clear understanding; is possessed of the same soul as mine, which I know to be of the same kind.

14. After the understanding is perfected, by absence of knowledge of the subject and object, there is nothing that appears otherwise unto him, than the self same intelligent soul, which abides alike in all.

15. And as a man seated on a high hill, sees with his clear-sightedness, all objects to the distance of many furlongs; so from my elevation of yoga meditation, saw with my *clairvoyance*, all things situated far and near and within and without me.

16. As the earth perceives the minerals, metals and all things lying in its bowels; so I saw everything as identical with and no other than myself. (*anānyat—non alter.*)

17. Rāma rejoined:—Be this as it may, but tell me, O Brahman, what became of that bright eyed (lit. aureate-eyed) dame, that had been reciting the *ārya* verses.

18. Vasishtha replied:—That aerial damsel of aeriform body, that recited in the *ārya* metre; advanced courteously towards me, and sat herself beside me in the air.

19. But she being as aeriform as myself, could not be seen by me in her form of the spirit. (Do not the spirits see each other?).

20. I was of the aeriform spirit, and she also had an air-like body; and worlds appeared as empty air, in my airy meditation in aerial seat (of the sky where I was seated).

21. Rāma rejoined:—The body is the seat of the organs of sense and action of breathing, how then could the bodiless spirit utter the sounds of the articulate words which composed the verse?

22. How is it possible for a bodiless spirit, either to see a sight or think of anything (without the eye & mind). Explain to me these inexplicable truths, of the facts you have related.

23. Vasishtha replied:—The seeing of sights, the thinking of thoughts, and the uttering of sounds; are all productions of empty air, as they occur in our airy dreams (*i.e.* they are all caused by air). (The air being the receptacle of the light of things, the vehicle of sound, and framer of fancy).

24. The sight of a thing and the thought of any thing, depend on the aerial intellect, as they do in our aerial dream; and these are impressed in the hollowness of the intellect, both in the waking as well as dreaming states.

25. Not only is that sight, but whatever is the object of any of our senses, and the whole world itself, is the clear and open sky (and the idea of their substantiality, is altogether erroneous).

26. The transcendent first principle, is of the form of the unknowable intellect; which exhibits itself in the constitution of the universe, which is verily its very nature. (Hence called the mundane God or the god of nature; or as the poet says: Whose body nature is, and God the soul).

27. What proof have you of the existence of the body and its senses? Matter is mere illusion, and as it is with other body, so it is with ours also. (The sruti says: see the formless one under all forms &c.).

28. This is as that One, and that is as this. (*i.e.* The world appears to be as the intellect shows it &c.). But the unreal (matter) is taken for the real (spirit); and the real is understood as an unreality.

29. As the uses that are made of the earth, its paths and houses in a dream, prove to be false and made in empty air upon waking; so the applications made of the words my, thy, his &c., made in our waking, are all buried in oblivion in the state of our sound sleep (when we have lost the consciousness of our personality).

30. All our struggles, efforts and actions in life time, are as false and void as empty air; and resemble the bustle, commotion and fighting of men in dream, which vanish into nothing in their waking.

31. If you ask whence comes this phenomenon of dreaming, and whence proceed all its different shapes and varieties? To this nothing further can be said regarding its origin, than that it is the reproduction or remembrance of the impressions (preserved in the mind).

32. In answer to the question, why and how does a dream appear to us it may only be said that, there is no other cause of its appearance to you, than that of the appearance of this world unto you (*i.e.* as you see this before you, so you see the other also).

33. We have the dreaming man, presented to us in the person of Virāt from the very beginning of creation; and this being is situated in open air with its aeriform body, in the shape of the dreamer and dream mixed up together.

34. The word dream that I have used and adduced to you, as an instance to explain the nature of the phenomenal world; is to be understood as it is neither a reality nor an unreality either, but the only Brahma himself.

35. Now Rāma, that lovely lady who became my loving companion, was accosted by me in the form in which I beheld her in my consciousness.

36. I conversed with her ideal figure, and in my clairvoyant state, just as men seen in a dream, talked with one another (or as spirits commune and communicate with themselves).

37. Our conference together, was of that spiritual kind, as it was held between men in a dream; so was our conversation as airy, as our persons and spirits; and so Rāma, must you know the whole worldly affair, is but an airy and fairy play.

38. So the world is a dream, and the dream a phantasm of air; they are the same void with but different names; the phantom of the waking day time, being called the world, and of sleeping night time a dream.

39. This scene of the world, is the dream of the soul; or it is the empty air or nothing; it is the clear understanding of God or his own essence that is so displayed.

40. The nightly dream needs a dreamer, and a living person also in order to see the same, such as I, thou, he or any body else; but not so the day dream of the world, which is displayed in the vacuity of the clear intellect itself.

41. As the viewer of the world is the clear vacuum of the intellect, so its view also is as clear as its viewer; the world being of the manner of a dream, it is as subtile as the rare atmosphere.

42. When the empty dream of the world appears of itself, in the vacuous and formless intellect within the hollow of the mind (or heart) and has no substantiality in it; how then is it said to be a material substance, when it is perceived in the same manner by the immaterial intellect?

43. When the visionary world, appearing in a dream of corporeal beings as ourselves, proves to be but empty void and vacuity; how do you take it for a material substance, when it is contained in its immaterial form, in the incorporeal spirit and intellect of God, and why not call it an empty air, when it resides in the manner of a dream in the Divine Intellect?

44. The Lord sees this uncreated world, appearing before him as in a dream.

45. The Lord Brahmā (in the form of the Hiranya-Garbha), has framed this creation in air, with the soft clay of his vacuous intellect; and all these bodies with numerous cavities in them, appear as created and uncreated in the same time.

46. There is no causality, nor the created worlds nor their occupants; know there is nothing and nothing at all, and knowing this likewise and as mute as stone; and go on doing your duties to the last, and care not

whether your body may last long or be lost to you.

CHAPTER LXIII.

UNITY OF THE UNIVERSE WITH THE UNIVERSAL SOUL.

Argument:—The multifarious worlds of ignorant people, are viewed as one with the Supreme Spirit by the Wise.

Rāma rejoined:—O sage, how could you hold your conference with the incorporeal maid, and how could she utter the letters of the alphabet, without her organs of speech?

2. Vasishtha replied:—The incorporeal or vacuous bodies, have of course no power or capability of pronouncing the articulate letters of the alphabet; just as dead bodies incapable of speech.

3. And should there even be an articulate sound, yet there can be no intelligible sense in it; and [it] must [be] unintelligible to others; just as a dream though perceived by the dreamer, is unknown to the sleepers in the same bed and side by side.

4. Therefore, there is nothing real in a dream; it is really an unreality and the ideal imagery of the Intellect in empty air, and concomitant with sleep of its own nature. (*i.e.* sleep and dream are twins by their nature).

5. The clear sky of the intellect, is darkened by its imageries (ideas), like the disk of the moon by its blackness, and as the body (face) of the sky by its clouds; but these are as false as the song of a stone, and the sound of a dead body.

6. The dreams and images (ideas), which appear in the sphere of the intellect, are no other than appearances of itself; as the visible sky is nothing else, than the invisible vacuum itself.

7. Like the appearance of dreams in a sleep, doth this world appear

before us in our waking state; so the invisible vacuum appears as the visible (sky to our eye). So the form of the dame was a shape of the intellect (*i.e.* that is a creature of imagination only. Gloss).

8. It is the very clever intellect in us, which exhibits all these varieties of exquisite shapes in itself; and shows this world to be as real and permanent as itself (though in truth, they are as unreal and fleeting dreams).

9. Rāma rejoined:—Sir, if these be but dreams, how is it they appear to us in our waking state; and if they are unreal, why is it that they seem as solid realities unto us?

10. Vasishtha replied:—Hear how the visionary dreams, appear as substantial worlds; though they are no other than dreams, and never real, and in no way solid or substantial.

11. The seeds of our notions are playing at random as dust, in the spacious sky of the intellect; some of them are of the same kind and others dissimilar to one another, and productive of like and unlike results.

12. Some of these are contained one under the other, like the cuticles of plantain trees; and there are many others that have no connection with another, and are quite insensible and unknown to others.

13. They do not see each other, nor know anything of one another; but as inert seeds they moulder and moisten in the same heap. (It means the ideas that haunt us in our sleep and waking).

14. These notions being as void and blank as vacuum, are not as shadows in the visible sky; nor are they known to one another, and though they are of sensible shapes, yet they are as ignorant of themselves, as it were under the influence of sleep.

15. Those that sleep in their ignorance, find the world appearing to them in the shape of a dream, by the daytime and act according as they think themselves to be. So the Asura demigods being situated in their dreaming (or visionary world), think themselves to be fighting with and worsted by the Gods.

16. They could not be liberated owing to their ignorance nor were they reduced to the insensibility of stones; but remained dull and inactive in the visionary world of their dream.

17. Men laid up in the sleep of their ignorance, and seeing the dream of the world before them; act according to their custom, and observe how one man is killed by another (*i.e.* the mutual enmity of mankind).

18. There are other intelligent spirits, which being fast bound to their desires, are never awakened nor liberated from their ignorance; but continue to dwell on the visionary world, which they see in their day dream.

19. The Rākshasas also, that lie asleep in the visionary world of their dream, are placed in the same state as they were used to be by the gods (*i.e.* the unemancipated souls of all beings, dream of their former state).

20. Say then, O Rāma, what became of those Rākshasas, who were thus slain by Gods; they could neither obtain their liberation owing to their ignorance, nor could they be transformed to stones with their intelligent souls.

21. Thus this earth with its seas and mountains and peoples, that are seen to be situated in it; are thought to be as substantial as we think of ourselves by our prior notions of them. (This is the doctrine of Plato's reminiscence, that the sight of the present existence, is but a representation of our remembrance of the past).

22. Our imagination of the existence of the world, is as that of other beings regarding it; and they think of our existence in this world in the same light, as we think of theirs.

23. To them our waking state appears as a dream, and they think us to be dreaming men, as we also think them to be; and as those worlds are viewed as visionary by us, so is this of ours but one of them also.

24. As other people have the notion of their existence from their reminiscence alone, so have we of ourselves and theirs also, from the ubiquitous nature or omnipresence of the intellectual soul.

25. As those dreaming men think of their reality, so do others think of themselves likewise; and so art thou as real as any one of them.

26. As thou beholdest the cities and citizens to be situated in thy dream, so do they continue to remain there in the same manner to this day; because God is omnipresent everywhere and at all times.

27. It is by your waking from the sleep of ignorance, and coming to the light of reason; that these objects of your dream will be shorn of their substantiality, and appear in their spiritual light as manifestation of God himself.

28. He is all and in all, and every where at all times; so as He is nothing and nowhere, nor is He the sky nor is ever anything that destroyed. (Or produced).

29. He abides in the endless sky, and is eternal without beginning and end; He abides in the endless worlds, and in the infinity of souls and minds.

30. He lives throughout the air and in every part of it, and in all orbs and systems of worlds; He resides in the bosom of every body, in every island and mountain and hill.

31. He extends all over the extent of districts, cities and villages; He dwells in every house, and in every living body. He extends over years and ages and all parts of time.

32. In him live all living beings, and those that are dead and gone, and have not obtained their liberation; and all the detached worlds are attached to him to no end and for ever.

33. Each world has its people, and all peoples have their minds. Again each mind has a world in it, and every world has its people also.

34. Thus the visibles having neither beginning nor end, are all but erroneous conceptions of the mind; they are no other than Brahma to the knower of God, who sees no reality in aught besides.

35. There is but one only intellect, which pervades this earth below and the heaven above; which extends over the land and water, and lies

in woods and stones, and fills the whole and endless universe. Thus wherever there is anything, in any part of this boundless world; they all inspire the idea of the divinity in the divine, while they are looked upon as sensible objects by the ungodly.

CHAPTER LXIV.

SPORT OF THE HEAVENLY NYMPHS.

Argument:—Full account of the nymph, since her birth to her Beatification.

Vasishtha continued:—The graceful nymph with lotus like eyes, and her side long glances darting as a string of *mālati* flowers, was then gently looked upon by me, and accosted with tenderness.

2. Who art thou sweet nymph, I said, that art as fair as the farina of the lotus floret, and comest to my company; say, whose and what thou art, where is thy abode and wither thou goest, and what thou desirest of me.

3. The nymph replied:—It is meet, O *muni*, that you greet me thus; that repair to you with a grieving heart, and will lay my case confidently before you for your kind advice to me.

4. There is in a corner of the cell of the great vault of vacuity, that this worldly dwelling of yours is situated.

5. This dwelling house of the world has three apartments in it, namely the earth, heaven, and the infernal regions; wherein the great architect (Brahmā) hath placed a dame by name of fancy, as a mistress of this dwelling.

6. Here is the sombre surface of the earth, appearing as the store-house of the world; and beset with numerous islands surrounded by oceans and seas. (The earth is said to be the mother and supporter of all worlds).

7. The earth stretches on all sides, with many islands in the midst of its seas and with many a mine of gold underneath, and extending to ten thousand *yojans* in its length.

8. It is bright and visible itself, and is as fair as the vault of heaven; it supplies us with all the objects of our desire, and vies with the starry heaven by the lustre of its gems.

9. It is the pleasure and promenading ground of gods, siddha spirits and apsara nymphs; it abounds with all objects of desire, and fraught with all things of our enjoyment.

10. It has at its two ends the two polar mountains, called the lokāloka ranges (for having one side of them always brightened by the sunlight, and the other ever darkened by the surly night). The two polar circles resembling the two belts at both extremities of the earth.

11. One side of the polar mountains, is ever covered by darkness, like the minds of ignorant people; and the other side shines with eternal light, like the enlightened souls of the wise.

12. One side of these is as delightful, as society with the good and wise; while the opposite side is as dark and dolesome, as company with the ignorant and vile.

13. On one side all things were as clear as the minds of intelligent men, and on the other, there was as impervious a gloom as it hangs over the minds of unlettered Brahmans.

14. On one part there was neither the sunshine nor the moonlight to be had; and as one side presented the habitable world before it, so the other showed the vast void and waste beyond the limits of nature.

15. One side of these teemed with the cities of gods, and the other with those of demons; and as the one side lifted its lofty summits on high, so the other bent below towards the infernal regions.

16. Somewhere the vultures were hovering over the craters and at others the lands appeared charming to sight; while the mountain peaks appeared to touch the celestial city of Brahma on high. (The city of Brahma loka, is situated in the highest heaven).

17. Somewhere there appears a dismal and dreary desert forest, with loud blasts of death hovering over it; and at others there are flower gardens and groves, with the nymphs of heaven, sitting and singing in them.

18. In one part of it there is the deep infernal cave, containing the horrible *Kumbhanda* demons in it; and in another are the beautiful nandana gardens with the hermitages of holy saints in them.

19. On one part there overhang the eternal clouds, roaring loudly like furious elephants, while raining clouds are showering on the other. There are deep and dark caverns [on] one part, and thick forest arbours on another.

20. The labouring woodmen are felling the trees of woodlands, inhabited by evil spirits on one side or the hardy woodmen are driving away the devils on one side, by felling the woods of their haunts in the woodlands; while the other is full of inhabited tracts, and men more polished in their manners, than the celestials of heaven.

21. Some places are laid desolate by their inhabitants, by the driving and whirling winds; and others secure from every harm, are flourishing in their productions (of animals and vegetables).

22. Somewhere are great and desolate deserts, dreary wastes dreadful with their howling winds; and in some places there are purling lakes of lotuses with rows of sounding cranes gracing their borders.

23. In some places, is heard the gurgling of waters, and the growlings of clouds in others; and in others are the gay and merry Apsaras, turned giddy with their swinging.

24. On one side the landscape is beset by horrible demons, and is shunned by all other beings; and on the other, the happy spirits of siddhas, vidyadharas and others, are seen to be sitting and singing by the side of cooling streams.

25. Somewhere the pouring clouds, caused the ever flowing rivers to encroach upon the lands; and there were the light and flimsy clouds also, flying as sheets of cloths, and driven by gusts of winds here and there.

26. There are the lotus bushes on one side, with swarms of humming bees, fluttering about their leafy faces; and there are seen the rubicund teeth of celestial damsels, blushing with the tincture of betel leaves on the other.

27. In one place is seen the pleasant concourse of people, pursuing their several callings under the shining sun; and in another the assemblage of hideous demons, dancing in their demoniac revelry in the darkness of night.

28. Somewhere the land is laid waste of its people, by havoc and portents befalling on them; and elsewhere the country is smiling with its rising cities, under blessing of a good government.

29. Sometimes a dreary waste distracts, and at others a beautiful population attracts the sight; sometimes deep and dark caverns occur to view, and at others the dreadful abyss appears to sight.

30. Some spot is full of fruitful trees and luxuriant verdure, and another a dreary desert devoid of waters and living beings; somewhere you see bodies of big elephants, and at others groups of great and greedy lions.

31. Some places are devoid of animals, and others peopled by ferocious Rākshasas; some places are filled with the thorny *karanja* thickets, and others are full of lofty palm forests.

32. Somewhere are lakes as large and clear as the expanse of heaven, and at others there are vast barren deserts as void as the empty air. Somewhere there are tracts of continually driving sands, and there are goodly groves of trees at others, flourishing in all the seasons of the year.

33. This mountain has many a peak on its top, as high as ordinary hills and mounts elsewhere; and the kalpa clouds are perpetually settled upon them, blazing with the radiance of gems by the hues of heaven.

34. There are forests growing on the milk white and sunny stones of this mountain, and serving as abodes of foresters; and always resorted to by the breed of lions and monkeys.

35. There is a peak on the north of this mountain, with a grotto towards the east of it; and this cavern affords me a sequestered habitation, in its hard and stony bosom.

36. There I am confined, O sage, in that stony prison-house; and there methinks I have passed a series of yuga ages (of which there is no reckoning).

37. Not I alone, but my husband also is confined in the same cave with myself; and we are doomed to remain imprisoned therein, like bees closed up at nightfall, within the cup of a closing lotus-flower.

38. Thus have I with my husband, continued to abide in the stony dungeon, for the very long period of very many years.

39. It is owing to our own fault, that we do not obtain our release even at the present time; but continue to remain there in the state of prisoners as ever and forever.

40. But sir, it is not only ourselves that are confined in this stony prison-house; but all our family, friends and dependants, are enthralled in the same stronghold and to no end.

41. The ancient personage (purusha) of my twice-born husband, is there confined in his dungeon (of the body); and though he has remained there for many an age, yet he has never removed from his single seat.

42. He is employed in his studentship and studies (Brahmacharya), since his boyhood, attends to the hearing and reciting of the vedas; and is steadfast in his observances without swerving or deviation.

43. But I am not so, O sage, but doomed to perpetual distress; because I am unable, O sage, to pass a moment without his company.

44. Hear now, O sage, how I became his wife, and how there grew an unfeigned affection between us.

45. When that husband of mine had been still a boy, and acquired a little knowledge by remaining in his own house.

46. He thought in himself, saying, "Ah, I am a srotriya or vedic Brahman, and can it be possible for me to have a suitable partner for myself."

47. He then produced me out of himself, in this beautiful figure of mine; in the manner that the lightsome moon causes the moonlight to issue out of his body. (In Sanskrit the moon is masculine, and the moonlight feminine; whence they are called *nishāpati* and *jyotsna*). (So in Arabic *qmar* the moon is masculine, and shams the sun is feminine).

48. Being thus produced from the mind (of my husband), I remained as a mental consort of his; and grew up in time as the blossoms in spring, and as beautiful as the mandara plant in bloom.

49. My body became as bright, as the face of the sky by its nature; and all my features glittered like the stars in heaven. My countenance was as fair as the face of the full moon, and became attractive of all hearts towards it.

50. My breasts were swollen as the buds of flower, and as luscious as a juicy fruit; and my arms and the palms of my hands, resembled two tender creepers with their rubicund leaflets.

51. I became the delight and captor of the hearts of living beings, and the side long glances of my all stretched antelope eyes, infatuated all minds with the maddening passion of love.

52. I was prone to the blandishments and dalliance of love, and prompt in quips and cranks and wreathed smiles, and glancings; I was fond of singing and music, and was insatiate in my joviality.

53. I was addicted to the enjoyment of all felicity, both in prosperity and adversity, both of which are alike friendly to me. I was never tempted by the delusive temptations of the one, nor ever frightened by the threatening persecution of the other.

54. I do not sustain the household of my Brahmanical lord alone, but I support, O sir, the mansions of the inhabitants of all the three worlds; because by my being a mental being, I have my access to all places far and near.

55. I am the legal wife of the Brahmans, and fit for the propagation and supportance of his offspring; as also for bearing the burden of this house of the triple. (Does it mean that this is capable of comprehending all what is contained in the three worlds?).

56. I am now grown a young woman, with my swollen up big breasts; and am as giddy paced with my youthful gaiety, as a cluster of flowers flouncing in the air.

57. My husband from his natural disposition of procrastination and studiousness, is employed in his austerities; and being in expectation of getting his liberation, is deferring to engage in his marriage with me to this day.

58. But I being advanced in my youth, and fond of youthful dalliance (have given him my mind); and do now burn in the flame of my passion for him, like the lotus flower in a fiery furnace.

59. Though I am always cooling myself, with the cooling breeze of brooks and lotus lakes; yet I burn incessantly in all my body, as the sacrificial embers are reduced to ashes in the sacred fire place.

60. I see the garden grounds covered (smiling), with the flowers falling in showers from the shady trees; but I burn as the land under the burning sands, of the unshaded and burning desert.

61. The soft gurgling of waters, and the gentle breeze of lakes, full with blooming lotuses and lilies; and the sweet sounds of cranes and water fowls, are all rough and harsh to me.

62. Though decked with flowery wreaths and garlands, and swinging upon my cradle of flowers; yet methinks I am lying down upon a bed of thorns.

63. Sleeping on beds, formed of the soft leaves of lotuses and plantain leaves; I find them dried under the heat of my body, and powdered to ashes by the pressure of my person.

64. Whatever fair, lovely, charming and sweet and pleasant things, I come to see and feel, I am filled with sorrow at their sight, and my eyes are suffused in tears.

65. My eyes steam with tears, from the heat of my inward bosom; and they trickle upon and fall down my eyelids, like dew drops on lotus leaves.

66. Swinging with my playmates, on the pendant boughs of plantain trees, in our pleasure gardens; I think of the burning grief in my heart, and burst out in tears, by covering my face with my hands (for fear of being detected in my love).

67. I look at our bowers of cooling plantain leaves, and strewn over with snows all over the ground; but fearing them as bushes of thorny brambles, I fly from them far away.

68. I see the blooming lotus of the lake, and the fond crane fondling with its stalk-like arm, and then begin to condemn my youthful bloom.

69. I weep at seeing whatever is handsome, and keep quiet at what is moderate; I delight in whatsoever beseems to be ugly, and I am happy in my utter insensibility of every thing.

70. I have seen the fair flowers of spring, and the hoar frost of winter; and thought them all to be but heaps of the ashes of lovelorn dames, burnt down by the flame of love, and scattered by the relentless winds on all sides.

71. I have made me beds of the blue leaves of lotuses and other plants, and covered me with chaplets of snow-white flowers; but found them to turn pale and dry by their contact with my body. So pity me, that my youthful days have all gone in vain.

CHAPTER LXV.

LIFE AND CONDUCT OF THE ETHERIAL NYMPH.

Argument:—How nymph has come to approach before Vasishtha, her statement of facts of her life.

After the lapse of a long time, I found my passions subsiding, and I grew as callous to my susceptibilities, as the tender greens become juiceless and dry after the autumn is over.

2. Seeing my husband grown old, and shorn of all his susceptibility and vivaciousness; and sitting quietly in his steadfast devotion with an unwavering mind, I thought my life to be useless to me.

3. And methought that early widowhood, and even premature death, or rather a lingering disease or lasting misery, are preferable to a female's living without a loving husband.

4. It is the boon of life, and the greatest good fortune of a woman, to have a young and loving husband, who is of good and pleasant humour, and pliant in his manners.

5. A woman is given for lost, who has not a sweet and lovely spouse; as the understanding is lost which is not fraught with learning. In vain is prosperity when she favours the wicked, and in vain is a woman that is lost to shame. (Because modesty is the best quality of women).

6. She is the best of women, who is obedient to her husband; and that is the best fortune, which falls in the hands of the virtuous and good. That understanding is praised which is clear and capacious; and that goodness is good, which has a fellow feeling and equal regard for all mankind.

7. Neither disease nor calamity, nor dangers nor difficulties, can disturb the minds, or afflict the hearts of a loving pair, (bound together by mutual affection).

8. The prospect of the blossoming garden of Eden, and the flowery paths of paradise, appear as desert lands to women, that have no husbands, or such as wicked and unmannerly in their behaviour.

9. A woman may forsake all her worldly possessions, as of little value to her; but she can never forsake her husband, even for any fault on his part.

10. You see, O chief of sages, all these miseries to which I am subjected these very many years of my puberty.

11. But all this fondness of mine, is gradually turning to indifference; and I am pining and fading away as fast, as the frost-beaten lotus flower, is shrunken and shrivelled for want of its sap and juice.

12. Being now indifferent to the pleasure of my enjoyment of all things, I come to seek the felicity of my *nirvāna*-extinction; and stand in need of your advice for my salvation.

13. Otherwise it is better for them to die away than live in this world, who are unsuccessful in desires and ever restless and perplexed in their minds; and such as are buffeting and borne by the waves of deadly troubles.

14. He my husband being desirous of obtaining his *nirvāna* liberation, is now intent both by day and night upon the subduing of his mind by the light of his reason, as a prince is roused to conquer his foe in company with his princess.

15. Now sir, please to dispel both his as well as my ignorance, by your reasonable advice, which may revive our remembrance of the soul (which may destroy our faith in the body).

16. Because my lord sitting solely upon the meditation of the soul, without the company or any thought about me; has created in me an indifference and distaste to all worldly things *in toto*.

17. I am now set free from the influence of worldly desires, and have girt myself fast with the amulet of aeronautic expedition, for journeying through the regions of air. (This amulet is called the *khechari mudra*).

18. I have acquired the power of locomotion amidst the air, by means of this amulet of mine; and it is by virtue of this power, that I am enabled to associate with the siddha spirits, and to converse with you.

19. Having girt myself with this charm, I have acquired such potency, that though remaining in my dwelling house on earth, which is the basis and centre of all the worlds, I can see all its past and future events (by means of my intuition and yoga meditation).

20. Having then beheld within my mind, all and everything relating to this world; I have come out to survey the outward world, and seen as far as the gigantic polar mountain (which has perpetual light and darkness on either side of it).

21. Before this, O sage, neither I nor my husband, had ever any desire of seeing anything beyond our own habitation. (*i.e.* Or the internal world contained within the world).

22. My husband being solely employed in meditating on the meanings (doctrines) of the vedas; has no desire whatever, to know anything relating the past or unpassed (*i.e.* the present and future) time.

23. It is for this reason (of unacquaintance with the world), that my lord has not been able to succeed to any station in life; and it is today only, that both of us are desirous to be blest with the best state of humanity (the knowledge of the Deity).

24. We therefore beseech you, O venerable sir, to grant our request, as it is never in the nature of noble persons to refuse the prayer of their suppliants.

25. I who have been wandering in the ethereal regions, among hosts of the perfected spirits of siddhas; do not find any one except yourself, O honourable sir, who may put fire to the thick gloom of ignorance as a conflagration.

26. And as it is the nature of good people to do good to others, even without the knowledge of any cause of pity in their suppliants; so should you, O venerable sir, do to your suppliant one without refusing her suit.

CHAPTER LXVI.

DESCRIPTION OF THE INSIDE OF THE STONY MANSION OF THE WORLD.

Argument:—The nymph's Relation of the manner of her habitation in the womb of the solid stone.

Vasishtha said:—I then seated as I was, in my imaginary seat in the sky, asked the lady who was also sitting like myself in the visionary air: saying:—

2. Tell me, O gentle lady, how could an embodied being as yourself, abide in the inside of a block of stone; how could you move about within that imporous substance, and what was the cause of your abode therein.

3. The Nymph replied:—Wonder not, O sage, at this kind of our habitation, which is as habitable to us, and inhabited by other creatures, as the open and spacious world which you inhabit.

4. There are the snakes and reptiles, living in and moving about the bowels of the earth; and there are huge rocks deeply rooted in the subterranean cell; the waters are running within the bosom of the ground, with as much freedom as the winds are flying all about the open air.

5. The oceans are flowing with the fulness of their waters, and the finny tribe moving slowly beneath and above their surface; and there are infinite numbers of living creatures, that are incessantly born and dying away in them.

6. It is in the cavity of the mundane stone, that the waters are gliding below, as the winds are flying above; here the celestials are moving and roving in the air, and the earth and the planetary bodies, revolving with their unmoving mountains and other immovables.

7. There are also the gods, demigods and human beings, moving in their respective circles, within the womb of this stone; and it is from the beginning of creation, that the waters of rivers are running as those of the oceans.

8. Again it is from the beginning of creation, that the sun has been darting his beams from above; and strewing them like lotuses on the lake like land, while the dark clouds of heaven are hovering over them like a swarm of black bees, fluttering upon those blooming blossoms.

9. The moon spreads her light like sandal paste on all sides, and

effaces thereby the darkness, which overspreads the bosom of night, and covers the face of the evening star.

10. The sunlight is the lamp of his light in heavenly mansion, and scatters its rays on all the ten sides of the skies, by means of their conductor of air. (It is believed that the circumambient air is the medium, through which the pencils of solar light pass in all directions).

11. The wheel of the starry frame, is continually revolving in the air by the will of God, like a threshing mill turning about its central axle by means of a string.

12. This rotatory circle of celestial bodies, about its axis of the pole, kills all things under its two valves of heaven and earth, as the wheel of fate grinds them to dust. (So says Kabir the saint of Julpa caste: "Every one is ground to dust, under the two disks of earth and sky, as under the jaws of death").

13. The surface of the earth is full of hills and mountains, and the bosom of the sea is filled by rocks and islands; the upper sky contains the celestial abodes, and the demons occupy the lower regions below the ground.

14. The orbit of this earth, resembles the ear-ring of the goddess of the three worlds; and the verdant orb of this planet, is as the pendant gem of the ringlet, continually [moving] with the fluctuations of its people.

15. Here all creatures are impelled by their desires to their mental and bodily activities, as if moved to and fro by the flying winds, and are thus led to repeated births and deaths (from which they have no respite).

16. The silent sage sits in his sedate meditation, as the sky is unmoved with its capacity of containing all things within itself; but the earth is shaken and wasted by the dashing waves, and the fire is put down by its blazing flame, and every thing is moved about as monkey by the wind of its desires.

17. All the living beings abounding in the earth and water, and those flying in the air, as well as such as live in the hills and on trees; together with the gods and giants, are alike doomed to death and

regeneration, as the ephemeral insects, worms and flies.

18. Time—the greatest slaughterer, destroys the gods, giants, gandharvas and all, with its many arms of ages and yugas, and of years, months, days and nights, as a herdsman kills his cattle, which he has reared up himself. (Time feeds upon what it has fed himself).

19. All these rise and fall in the eventful ocean of time, and having leapt and jumped and danced awhile, sink in the abyss of the fathomless whirl of death, from which none can rise again.

20. All sorts of beings living in the fourteen spheres of the world, are carried away as dust and ashes by the gust of death, to the hollow womb of air, where they disappear as empty clouds in the autumnal sky.

21. The high heaven which is ever clad in the clean and clear attire of the atmosphere, and wears the frame work of the stars as a cap or crown on its head, holds the two lights of the sun and moon in its either hand, and shows us the works of gods in the skies. (Heaven is the book of God, before thee set &c. Milton).

22. It remains unmoved for ever, and never changes its sides composed of the four quarters of heaven, notwithstanding vicissitudes of the sky, the rushing of the winds, the tremor of the earth, the roaring of the clouds and the intense heat of the sun (All which it bears as patiently as the fixed trees and stones on earth).

23. And all things continue in their destined course, whether they that are conscious or those which are unconscious of these changes in nature; such are the appearance of meteors and portents in the sky, the roaring of clouds, the eclipses of the planets, and the trembling of the earth below.

24. The submarine fire sucks up the over flowing waters, of the seven great basins or oceans on earth; in the same manner as the all-destroying time, devours the creatures in all the different worlds.

25. All things are continually going on in their course, in the manner of the continued motion of the (sadāgati) of the current air: Namely; all earth born worms moving on and returning into the bowels of the earth; the birds of the air are moving in and flying on all sides of

the sky; the fishes are swimming and skimming all about the waters, the beasts returning to their caverns in earth and the hills, and such is the case with the inhabitants of all the continents and islands lying in the womb of this world.

CHAPTER LXVII.

PRAISE OF CONTINUED PRACTICE OR THE FORCE OF HABIT.

Argument:—The sage's visit to the stony-mansion and the nymph's relations of the force of habit.

The Nymph continued:—If you, O sage, have any doubt in any part of my narration; then please to walk with me and see that mansion, and you will observe there many more wonders than what I have related.

2. Vasishtha said:—Upon this I said "well" and went on travelling with her in our aerial journey; as the fragrance of flowers flies with the winds, to aerial nothing in which they are both lost for ever.

3. As I passed far and afar, in the regions of air; I met with multitudes of ethereal beings, and came to the sight of their celestial abodes.

4. Passing over the regions traversed by the celestials, in the upper and higher sphere of heaven; I arrived at blank and blanched sky, beyond the height and above the summit of the polar mountain.

5. I then passed amidst this etiolated vault and came out at last of it, as the fair moon appears under the white canopy of heaven; and beheld above me the bright belt of zodiac, containing the seven-fold golden spheres of the seven planets. Note. the Hindu astronomy does not reckon the earth as one of the moving planets.

6. As I was looking at that belt of the zodiac, I found it as a crystalline marble, and burning with fire. I could not discern any of the worlds that it encompassed (they being all put to shade by the

zodiacal light).

7. I then asked my lovely companion, to tell me where were the created worlds, together with the gods and planetary bodies and stars, and the seven spheres of heaven.

8. Where were the oceans and the sky, with all its different sides (of the compass); where were the high and heavy bodies of clouds, the starry heaven, and the ascension and descension of the rolling planets.

9. Where are now, said I, the rows of the lofty mountain peaks, and the marks of the seas upon the earth; where are the circles and clusters of the islands, and where are the sunny shores and dry and parched grounds of deserts.

10. There is no reckoning of time here, nor any account of actions of men; nor is there any delusive appearance of a created world or anything whatever, in this endless and empty vacuum.

11. There is no name of the different races of beings, as the Gods, demigods, Vidyādhars, Gandharvas and other races of mankind; there is no mention of a sage or prince, or of aught that is good or evil, or of a heaven or hell, or day and night and their divisions into watches, hours &c.

12. There is no calculation of the divisions of time (in this extramundane space), nor any knowing of merit or demerit (in this uninhabited place); it is free from the hostility of the gods and demigods and the feelings of love and enmity (between man and man).

13. Whilst I had been prating in this manner in my amazement, that excellent lady who was my cicerone in this maze, spake to me and said, with her eyeballs rolling as a couple of fluttering black bees.

14. The Nymph said:—I neither see any thing here, in its former state; but find everything presenting a picturesque form in this crystal stone, as it does in its image appearing in a mirror.

15. I see the figures of all things in this, by reason of my preconceived ideas eternally engraven herein, while the want of your preconceptions of them, is the cause of your oversight or blindness of

the same.

16. Moreover it is your habitual conversation, regarding the unity or duality of the sole entity; and forgetfulness of our pure spiritual and intellectual bodies, that you were blind to the sight of the reality, and I had a dim glimpse of it.

17. I have by my long habit of thinking, learnt to look upon this world in the light of an etherial plant (which is nothing); I never view it as you do to be a reality, but as a dim reflection of the ideal reality.

18. The world that appeared before so conspicuous to my sight, I find it now appearing as indistinct to me as a shadow of the same cast upon a glass.

19. It is owing to our prejudice in favour of the false doctrine of old, regarding the personality of the body; that we have missed the ease of our reliance in the spiritual body, and thus fallen in the deep darkness of delusion.

20. Whatever we are habituated to think in our internal minds, the same grows forth and takes a deep root in the heart, under the moistening influence of the intellectual soul; and mind becomes of the nature, as the force of early habit forms the youth.

21. There is nothing which is likely to be effected, either by the precepts of the best s̄astras, or the dictates of right reason, unless they are made effectual by constant application and practice of them. (Theoretical knowledge is useless without practice).

22. Your erroneous speech regarding the nihility of the world in this empty space, proceeded only from your constant habit of thinking the reality of the false world, which was about to mislead me also. Be now wise that you have overcome your previous prejudice, and known the present truth.

23. Know, O sage, that it is your habitual thinking of a thing as such, that makes it appear so to you; just as a mechanic master's art is by his constant practice of the same under the direction of its professor.

24. The erroneous conceptions of this thing and that, and of the

existence of the material world, and the reality of one's egoism and personality; are all obviated by culture of spiritual knowledge, and by force of the constant habit of viewing all things in their spiritual light.

25. I am but a weak and young disciple to thee, and yet see the stony world too well, which thou with thy all-knowingness dost not perceive; and this is because of my habit of thinking it otherwise than thou art practiced to do.

26. See the effect of practice, which makes a learned man of a dunce (by his habitude to study); and reduces a stone to dust (by continued pounding). Look at the force of the inert arrow, to hit at the distant mark (by impulsion of the practiced archer).

27. In this manner the gloom of our ignorance, and the malady of false knowledge, are both of them dispelled by right reasoning and deep thinking, both of which are the effect of habit.

28. It is habit that produces a zest, in the tests of particular articles of food, as some have a relish for what is sour and pungent, while there are others that luxuriate in what is sweet and savoury. (Tastes differ).

29. A stranger becomes friendly, by his continuance in one's company; and so is a friend alienated, by his living in an alien and distant land.

30. Our spiritual body, which is perfectly pure, aerial and full of intelligence, is converted to and mistaken for the gross material body as soul, by our constantly thinking of our corporeality.

31. The impression of your being a material body, will fly away as a bird flies off in the air, no sooner you come to know yourself to be a spiritual and intellectual soul. But it is the habit of thinking yourself as such, that makes you really so.

32. All our meritorious acts are destroyed, by a slight act of demerit; and our prosperity flies away at the approach of adversity; but there is nothing which can remove our habit from us. (Habit being our second nature).

33. All difficult matters are facilitated by practice, and enemies are conciliated into friendship, and even poison is made as delectable as honey by virtue of habit.

34. He is reckoned as too mean and vile a person, who does not accustom himself to practice, whatever is good and proper for him; he never acquires his object, but becomes as useless as a barren woman in the family.

35. Whatever is desirable and good for one, is to be gained with assiduity all along one's life time, just as one's life, which is his greatest good in the world, is to be preserved with care, until the approach of death.

36. Whoso neglects to practice any act or art, which is conducive to his welfare, is prone to his ruin and to the torments of hell.

37. They who are inclined to the meditation of the spiritual soul, cross over easily over the billowy rivulet of this world, although they may be attached to it in their outward and bodily practices. (The knowledge of the immortal soul, is the healing balm of the turmoils of mortal life).

38. Practice is the light, that leads one in the path of his desired object; just as the light of the lamp shows the place, where the lost pot or cloth lies in the room. (So application to the esoteric, enlightens the mysterious truths of nature).

39. The arbour of assuetude fructifies in its time, as the kalpa tree yields all the fruits of our desire; and as the hoarded capital of the rich, is attended with great profit and interest.

40. Habitual inquiry into spiritual truth, serves as the sunlight to enlighten the nature of the soul (unto us); or it lies hid in our very body as any part of it in the darkness of the sunless night. (The inward soul is invisible to exoteric view).

41. All animal beings are in need of certain provisions, for the supportance of their lives; and all these they have to obtain by their continued search, and never without it. Therefore the force of habit prevails in all places as the powerful sunshine.

42. All the fourteen kinds of living beings, have to live by the habit of their respective activities; and it is impossible for any one to get its desired object, without its unfeigned activity.

43. It is the repetition of same action, which takes the name of habit, and which [is] called one's personal effort or exertion; and it is not possible for any body to do anything without any effort.

44. Constant habit of action, joined with bodily and mental energy, is the only means of accomplishing anything and not otherwise.

45. There is nothing which is impossible to the power of habit, which is as powerful as the strong sun-beams which give growth to everything on earth. It is habitual energy only that gives prosperity and undauntedness to the brave, on earth and water and mountains, and in forests and deserts.

CHAPTER LXVIII.

THE FALLACY OF THE EXISTENCE OF THE WORLD.

Argument:—Exposition of the Erroneous conception of the Material World.

The Nymph continued:—Now as it is the habit of long practice, combined with the understanding and cogitation of a subject, that makes one proficient in it; so these being applied to the meditation of the spiritual and pure soul, will cause the material world to vanish in the stone (we have been talking of).

2. Vasishtha said:—After the celestial nymph had spoken in this manner, I retired to the cavern of a rock, where I sat in my posture of *Padmāsana* (or legs folded upon one another); and became engaged in my samādhi-devotion (or abstract and abstruse meditation).

3. Having given up all thoughts of corporeal bodies, and continued to think only of the intellectual soul, according to the holy dictate of

the nymph as said before.

4. I then had the sight of an intellectual void in me, which present a clear and fair prospect before me, resembling the clearness of the vacuous vault of heaven in autumnal season.

5. It was at last by my intense application, to the meditation of the true One (or the God in spirit), that my erroneous view of the phenomenals, entirely subsided within me (or disappeared from my mind).

6. The intellectual sphere of my mind, was filled by a transcendent light; which knew no rising or setting, but was always shining with an uniform radiance.

7. As I was looking into and through the light, that shone in me, I could find neither the sky nor that great stone, which I sought to find.

8. I then found the clear and thick blaze of my spiritual light, to ravish my outward sight; as it had enrapt my inward vision.

9. As a man sees in his dream a huge stone in his house, so I beheld the vast vacuum as a crystalline globe, situate in the clear atmosphere of the intellect. (The stone is the mundane egg or sphere of the universe).

10. A dreaming man, may think himself as another person; but after he is awakened from his sleep, he comes to know himself. (So we dream ourselves as this and that, but upon waking to reason, we find ourselves as none of these, but the pure spirit).

11. Those who dream themselves headless beings in their sleep, and remain so in this world; they can be of no good or use to themselves, though they have a little knowledge afterwards.

12. The man that is drowned in utter ignorance, comes to his right understanding in course of time; and comes to know at the end, that there is no real entity, except the essence of God.

13. This when I beheld the solid and transparent light, which appeared as crystal stone lying in the vacuity of Brahma; I could observe no material thing as the earth and water, or aught whatever in connection with it.

14. The pure and spiritual form, in which all things were presented at their first creation; they bear the same forms still, in our ideas of them.

15. All these bodies of created beings, are but forms of Brahma; being considered in their primordial and spiritual and natural natures; and it is the mind which gives them the imaginary shapes of materiality, in its fabricated dominion of the visible world.

16. It is the spiritual form, which is the true essence of all things; and all that is visible to us or perceptible to the senses, is mere fabrication of the originally inventive mind.

17. The prime creation was in the abstract, or an abstract idea of it, and imperceptible to the senses (because the original prototype of the world, was co-eternal with the divine mind, and existent with it from before the formation of the perceptive senses of beings; but it was perceptible to the mind in the form of the noumenal, which was converted to the concrete and phenomenal by the ignorant.

18. The yogi like the knowing minds, sees all things in the abstract and in a general view; but the ignorant that are deprived of the power of abstraction and generalization, fall into the errors of concrete particulars and deceptive sensibles.

19. All sensation is but a temporary perception, and presents a wrong impression in the mind; know all sensible perceptions to be false and deluding, but their concepts in the mind of yogi are the true realities. (Falsity of perception and reality of noumena according to the Berkeley).

20. O, the wonder of taking the sensibles for the invisible verities! when it is ascertained that the concepts, which are beyond the senses, are the true realities that come under our cognizance.

21. It is the subtle form (or idea) of a thing, that appears at first before the mind; which is afterwards represented in various false shapes before us; and this is true of all material things in the world. (As the general and abstract idea of heat, which is at first imprinted in the mind, is manifested unto us at last in the concrete and particular forms of the sun and fire and all others hot bodies. (This passage supports

the doctrine of the eternity of general ideas innate in us, against Locke's denial of inborn ideas).

22. Whatever there has not been before, has never been in being afterwards; as the variety of the jewelery of gold, is naught but gold itself; so the pristine subtle ideas, cannot have any gross material form. (All which is but shadow and fallacy).

23. O, the great ignorance of men! that takes the error for truth, and considers the falsehood as true; and there is no way for the living soul to discern the true and false, except by right reasoning.

24. The material body cannot be maintained by correct reason, but the immaterial essence of it is indestructible, both in this world as also in the next.

25. The error of materiality in the incorporeal or spiritual body, which is presided over by the intellect—*chit*; is as the fallacy of a vast sea, in the shining sands of a sandy desert.

26. The consciousness of materiality, which one has in his spiritual and intellectual form; is as his supposition of a human body in the peak of a mountain, when it is viewed by his naked eye sight.

27. The erroneous supposition of materiality, in the spiritual entity of our being; is as the error of our taking the shells on the sea shore for silver, the sunshines on sands for water, and another moon in the mist.

28. O the wondrous efficacy or error! that represents the unreal as real and the *vice-versa*; and O the great power of delusion! which springs from the unreasonableness of living beings.

29. The yogi finds the spiritual force and mental activity, to be the two immaterial causes of all action and motion, that actuate everything in both the physical and intellectual worlds.

30. Therefore the yogi relies in his internal perception only, by rejecting those of his external senses; while the common sort are seen to run giddy, with drinking the vapours of the mirage of senses.

31. That which is commonly called pleasure or pain, is but a fleeting

feeling in the mind of men, and is of a short duration; it is that unfeigned and lasting peace of mind, which has neither its rise or fall, that is called true happiness (and is felt by yogis only).

32. Infer the hyper-sensible from the sensibles, and see the true source of thy sensations manifest in thy presence. (Know the Lord as the pattern of thy perceptions).

33. Reject the sight of this triple world (composed of the upper, lower and midway spheres), which thy perception presents to thy imagination; because there can be nothing more foolish than taking a delusion for truth.

34. All these bodies and beings bear only, their immaterial forms of mere ideas; and it is the goblin of delusion alone, that causes us to suppose their materiality.

35. Whatever is not produced or thought of in the mind, can not present its figure to our sight also; and that which is no reality of itself, can not be the cause of any else. (Nothing comes from a nullity).

36. When the sensibles are null and unreal, what other thing is there that may be real; and how can anything be said as real, whose reality is by the unreal and delusive senses.

37. The sensibles being proved as unreal, there can be no reality in their perceptions and thoughts also; it is impossible for a spider to maintain its web before a storm, which blows away an elephant.

38. So likewise the ocular evidence being proved as false, there is no proof of there being any object of vision anywhere. There is but One invariable entity in all nature, whose solidity depends upon the consolidation of the divine intellect, as of the sea salt on the solidified sea water.

39. As a dreamer dreams of a high hill in his house, and in its ideal form, which is unknown to and unseen to others sleeping with him in the same house; so we thought two of that stone we have been talking of erewhile, and which is no other than the intellect.

40. It is this intellectual soul, which exhibits a great many ideal

phenomena within itself, and all of which are as unsubstantial as empty air; such as:—this is a hill, and this is the sky; this is the world, and these are myself and thyself.

41. Men of enlightened souls only, can perceive these phenomena of the intellect in themselves and not the unenlightened soul; just as the hearer of a lecture understands its purport, and not one who dozes upon the reading of a sermon.

42. All these erroneous sights of the world, appear to be true to the unenlightened person; just as the unmoving trees and mountains, seem to be dancing to inebriated man.

43. The yogi beholds one irrepressible form of God (Siva) in all places, and manifest before him in the form of his intellect; but the ignorant are biguiled by their false guides, to place their reliance in the objects of senses, notwithstanding their frail nature.

CHAPTER LXIX

ENTRANCE INTO THE COSMICAL STONE OF MUNDANE EGG.

Argument:—Creative energy of God is the cause of reminiscence, and reminiscence is the cause of reproduction.

Vasishta added:—The world is without any figure or substance, though it presents the appearance of such; it is seen in the light of the pure and imperishable essence of God, by the keen sight of transcendental philosophy.

2. It is that quintessence which exhibits in itself the rare show of the cosmorama, and the figures of hills and rivers are seen in it as pictures in a panorama, or as spectres appearing in the empty air.

3. The nymph then entered that cosmical block by the resistless efforts, and I also penetrated in it after her, with my curiosity (to know the contents thereof).

4. After that indefatigable lady had made her way into the cosmos of Brahmā, she took her seat before a Brahman, and shone supremely bright in his presence.

5. She introduced me to him and said: "This is my husband and supporter and with whom I have made my betrothal a long time in my mind.

6. He is now an old man, and I too have attained my old age; and as he has deferred his marriage with me till now, I have become utterly indifferent about it at present.

7. He also has grown averse to his marriage at present, and is desirous of attaining to that supreme state, of which there is no view nor viewer, and which is yet no airy vacuity also.

8. The world is now approaching to its dissolution, and he has been sitting in his meditation, in as silent a mood as a stone and as immovable as a rock (in his yoga hypnotism).

9. Therefore do thou please, O lord of saints, to awaken both himself and me also, and enlighten and confirm us in the way of supreme felicity, until the end of this creation and the re-creation of a new one".

10. Having said so to me, she waked her husband and spoke to him saying; Here my lord, is the chief of saints, that has come today to our abode;

11. This sage is the progeny of Brahmā in another apartment of this worldly dome, and deserves to be honoured with the honors worthy of a guest, according to the proper rite of hospitality.

12. Arise and receive the great sage with offering of his honorarium, and the water (for washing his feet); because great persons are deserving of the greatest regards and respects, that one can offer unto them.

13. Being thus addressed by her, the holy devotee awoke from his hypnotism, and his consciousness rose in himself, as a whirlpool rises above the sea.

14. The courteous sage opened his eyes slowly, as flowers open their petals in the vernal season after the autumn is over.

15. His returning senses slowly displayed the power of his limbs, as the returning moisture of plants in spring, puts their new sprouts and branches to shoot forth anew.

16. Immediately there assembled about him the gods, and demigods, siddhas and Gandharvas also from all sides; just as the assemblage of swans and cranes, flock to the limpid lake, blooming with the full-blown lotuses in it.

17. He looked upon all that were standing before him, together with myself and the fair lady (that had brought me thither); and then in the sweet tone of the *parnavā* hymn, he addressed me as the second Brahmā himself.

18. The Brahman said:—I welcome thee, O sage, to this place, that dost view the world as in a globe placed in the palm of thy hand; and resemblest the great ocean in the vast extents of thy knowledge. (Lit:—the ambrosial waters of knowledge).

19. You have come a great way, to this far distant place; and as you must have been tired with your long journey, please to sit yourself in this seat.

20. As he said these words, I saluted him saying, I hail thee my lord; and then sat on the jewelled seat, he pointed out to me.

21. And then he was lauded by the assembled gods, and holy spirits standing before him, and received their pūjā presents and adorations, according to the rules and rites of courtesy.

22. Then as the praises and prayers of the assembled host, was all at an end in a moment; the venerable brahman was accosted and bespoken unto me in the following manner.

23. How is it, O venerable sir, that this nymph has recourse to me, and tells me to enlighten you both with true knowledge, when you are acquainted whatever is past, and all that is to take place in future.

24. You sir, are lord of all, and fully acquainted with all knowledge; what is it then that this silly woman wants to learn from me, and this is what I want to learn from you.

25. Why was she produced by you to become your spouse, and was never taken to spousal by your indifference towards her.

26. The Brahman replied:—Hear me saint to tell you, how it came to be so with us; because it is right and fit to acquaint everything in full to the wise and good.

27. There is an unborn and imperishable entity from all eternity, and I am but a spark of that ever sparkling and effulgent intellect.

28. I am of the form of empty air or vacuum, and situated for ever in the supreme spirit; and am called the self-born in all the worlds, that were to be created afterwards.

29. But in reality I am never born, nor do I ever see or do anything in reality; but remain as the vacuous intellect in the intellectual vacuity of the selfsame entity.

30. These our addresses to one another in the first and second persons (lit. as I, thou, mine, thine &c.), are no other than as the sounds of the waves of the same sea dashing against each other.

31. I who was of this nature (of a clear wave in the sea of eternity), became disturbed in time by feeling some desire rising in me, and seeing that maid amidst the blaze of my intellect.

32. I thought her as myself, though she appears as another person to you and other; and though she is manifest before you, yet lies as hidden in me as my very self.

33. And I find myself as that imperishable entity, which abides in me as I abide in the supreme soul; I find my soul to be imperishable in its nature, and to be delighted in itself as if it were the lord of all.

34. Though I was thus absorbed in meditation, yet the reminiscence of my former state (as the creative energy of God or Brahmā); produced in me the desire of reproduction, and yonder is the incarnate divinity

presiding over my will.

35. She is the presiding divinity over my will, that is standing here manifest before you; she is neither my wife nor have I betrothed her as such.

36. It is from the desire of her heart, that she deems herself the spouse of Brahmā; and it is for that reason that she has undergone troubles, before she got rid of her desires.

Chapter LXX.

THE WORDS OF THE CREATOR OF WORLDS IN THE MUNDANE STONE.

Argument:—Relation of the desire of the Divine of Divinity as the cause of her sorrow.

The Brahman related:—Now as the world is approaching to its end, and I am going to take my rest in the formless void of the intellect (after dissolution of the material world); it is for this reason that this divinity of worldly desires, is drowned in deep sorrow.

2. And as I am about to forsake her forever, it is for this very reason, O sage, that she is so very sorry and sick at her heart.

3. Being myself of an aerial form, when I become one with the supreme spirit (after my leaving the mental sphere); then there takes place the great dissolution of the world with the end of all my desire.

4. Hence she with deep sorrow pursues my way, for who is there so senseless, that does not follow after the giver of her being.

5. Now the time is come for the termination of the Kaliyuga, and of the rotation of the four ages; and the dissolution of all living beings, Manus, Indras, and the Gods, is near at hand.

6. Today is the end of the kalpa and great kalpa age, and this day puts

an end to my energy and will, and makes me mix with the eternal and infinite vacuity.

7. It is now that this personification of my desire, is about to breathe her last; just as the lake of lotuses being dried, the breath of lotus flowers also is lost in the air.

8. The quiet soul like the calm ocean, is always at a state of rest; unless it is agitated by its fickle desires, as the sea is troubled by its fluctuating waves.

9. The embodied being (which is confined in the prison house of the human body), has naturally a desire to know the soul, and to [be] freed from its dungeon.

10. Thus this lady being fraught with spiritual knowledge, and long practiced in yoga meditation; has seen the world you inhabit, and the four different states of its inhabitants. (The gloss explains the four states to mean the four different pursuits of men expressed by *Dharma*, *Artha*, *Kāma*, *Moksha*).

11. She traversing through the regions of air, has come to the sight of the aforesaid ethereal stone above the polar mountain, which is our celestial abode and the pattern of your world.

12. Both that world of yours and this abode of ours, rest on a great mountain, which bears upon it many other worlds (invisible to the naked eye).

13. We also do not see them with our discriminating eye sight, of discerning them separately from one another; but we behold them all commingled in one, in our abstract view of yoga meditation (*i.e.* The sight of particulars is lost in their abstract meditation).

14. There are numberless worlds of creations, in earth, water and air and in everything under the sky, as if they are compressed or carved in the body of a huge block of stone.

15. What you call the world is a mere fallacy, and resembles your vision of a fairy city in dream; it is a false name applied to an object, existing nowhere beyond the intellect (and in the imagination of the

mind).

16. They who have come to know the world, as no other than an airy vision of the mind, are verily called as wise men, and not liable to fall into error.

17. There [are] others who by their application to and practice of yoga contemplation, come to attain their desired object, as this lady has succeeded to gain your company (for her edification).

18. Thus doth the illusory power of the intellect, display these material worlds before us; and thus doth the everlasting Divine omnipotence manifest itself (in all these various forms).

19. There is no action nor any creation, that is ever produced from anything or ever reduced to nothing; but all things and actions are the spontaneous growth of the intellect only; together with our ideas of space and time.

20. Know the ideas of time and space, of substance and action, as well as of the minds and its faculties, are the lasting figures and marks on the stone of the intellect, and are ever salient in it, without their setting or being shaded at any time.

21. This intellect is the very stone (we have been talking of), and is either at rest or rolling on as roller or wheel; the worlds appertain to it as its appurtenances, and accompany it as motion doth the wind.

22. The soul being replete with its full knowledge of all things, is considered as the solid world itself; and though it is infinite in time and space, yet it is thought as limited, owing to its appearance in the form of the bounded and embodied mind.

23. The unbounded intellect appears as bounded, by its limited knowledge; and although it is formless, yet it appears in the form of the mind, representing the worlds in it.

24. As the mind views itself in the form of aerial city in its dream, so doth it find itself in the form of this stone, with the worlds marked upon it in the daytime. (The world like the dream, is a transformation or representation of the mind itself).

25. There is no rolling of the orbs in this world, nor the running of streams herein, there is no object subsisting in reality any where; but they are all mere representations of the mind in empty air.

26. As there are no *kolpa* and great *kalpa* ages in eternity, nor the substantiality of anything in the vacuity of our consciousness; and as there is no difference of the waves and bubbles from the waters of the sea (So there is no difference of the empty thoughts from the vacuous mind; whence they take their rise).

27. The worlds appearing to be *in esse*, or existent in the mind and before the eyes; are in reality utterly inexistent in the intellect, which spreads alike as the all pervading and empty vacuum every where. And as all empty space in every place is alike and same with the infinite vacuity; so the forms of things appearing to the limited understanding, are all lost in the unlimited intellect.

28. Now Vasishtha, go to your place in your own world; and have your peace and bliss in your own seat of *samādhi*-devotion. Consign your aerial worlds to empty air, while I myself to the supreme Brahma do repair.

CHAPTER LXXI.

DESCRIPTION OF FINAL DISSOLUTION.

Argument:—Conduct of Kali age, and Termination of Brahmā's Creation at the End.

Vasishtha added:—So saying, Brahmā—the personified Brahman, sat in his posture of devotion—padmāsana, and resumed his intense meditation of the *samādhi* meditation; and so did his celestial companions also.

2. He fixed his mind on the pause *santa*, which is placed at the end of half syllable *m*—the final letter of the holy mantra of *omkara*; and sat sedate with his steady attention (on the Divine), as an unmoved

picture in painting.

3. His concupiscent consort-vāsana or desire, followed his example also; and sat reclined at the end of all her endless wishes, as an empty and formless vacuity. (The devotee must become a nullity, for his union with the unity).

4. When I saw them growing thin for want of their desires, I also reduced myself by means of my meditation, until I found myself as one with all pervading Intellect; in the form of endless vacuity (and perceived every thing that was going on everywhere).

5. I saw that as the desires of Brahmā were drying up in himself, so I found all nature to be fading away, with the contraction of the earth and ocean, together with the diminution of their hills and islands.

6. I saw the trees and plants and all sorts of vegetables, were fading away with the decay of their growth; and all creation seemed to come to its end in a short time.

7. It seemed that the stupendous body of Virāt, which contained the whole universe, was sick in every part; and the great earth which was borne in his body, was now falling insensibly into decline and decay.

8. She is now stricken with years, and grown dull and dry without her genial moisture, and is wasting away as a withered tree in the cold season (lit.—in the cold month of Christmas, when the icy breath of winter withers every green).

9. As the insensibility of our hearts, stupifies the members of our bodies; so did the anesthesia of One produce the obtuseness of all things in the world. (The creative power failing, all creation dwindles away).

10. The world was threatened by many a portent and ill omen on all sides, and men were hastening to hell-fire; and burning in the flame of their sins. (The end of *Kali* or sinful age, is the precursor to its final doom of the dooms-day).

11. The earth was a scene of oppression and famine, troubles, calamities and poverty, waited on mankind every where; and as women trespassed the

bounds of decorum, so did men transgress the bounds of order and conduct.

12. The sun was obscured by mist and frost, resembling gusts of ashes and dust; and the people were greatly and equally afflicted by the excess of heat and cold, the two opposites which they knew not how to prevent. (*i.e.* All beings were tormented by the inclemencies of weather).

13. The Pamaras or Pariahs, were tormented by burning fires on one side, and floods and draughts of rain water on the other; while waging wars were devastating whole provinces altogether.

14. Tremendous portents were accompanied, with the falling mountains and cities all around; and loud uproars of the people rose around, for the destruction of their children and many good and great men under them. (*i.e.* under the falling rocks and edifices).

15. The land burst into deep ditches, where there was no water course before; and the peoples and rulers of men, indulged themselves in promiscuous marriages.

16. All men living as way-farers or peddlers, and all paths full of tailor shops; all women dealing in their hairs and head-dresses, and all rulers imposing head taxes on their people.

17. All men living by hard labour, and the *reyets* living upon litigation only; women living in impiety and impurity, and the rulers of men addicted to drinking.

18. The earth was full of unrighteousness, and its people were misled by heretical doctrines and vicious *sāstras*; all wicked men were wealthy and fortunate, and good people all in distress and misery.

19. The vile non-aryans, were the rulers of earth, and the respectables and learned men had fallen into disrepute and disregard; and the people all were guided by their evil passions of anger, avarice and animosity, envy, malice and the like.

20. All men were apostates from their religion, and inclined to the faith of others; the Brahmans were furious in their dehortation, and the vile borderers were persecutors of others. (*i.e.* they robbed

themselves).

21. Robbers infested the cities and villages, and robbed the temples of gods and the houses of good people; and there were parasites, pampered with the dainties of others, but short lived and sickly with their gluttony.

22. All men indulging themselves in their idleness and luxury, and neglecting their rituals and duties; and all the quarters of the globe, presented a scene of dangers and difficulties, woe and grief.

23. Cities and villages were reduced to ashes, and the districts were laid waste on all sides; the sky appeared to be weeping with its vaporous clouds, and the air disturbed by its whirling tornadoes.

24. The land resounded with the loud crying and wailing of widows and unfortunate women, and they who remained at last, compelled to live by beggary.

25. The country was dry and anhydrous, and lying bare and barren in all parts; the seasons were unproductive of season fruits and flowers; so every part of this earthly body of Brahmā, was out of order and painful to him.

26. There was a great dearth on earth, upon her approaching dissolution, and the body of Brahmā grew senseless, owing to the loss of the watery element, in all its canals of rivers and seas.

27. The spirit of Brahmā being disturbed, there occurred a disorder in the course of nature; and it brought on a transgression of good manners, as when the waters of rivers and seas overflowed their boundaries.

28. Then the furious and sounding surges begin to break down their bounds, and run mad upon the ground; and the floods overflow the land, and lay waste the woodlands.

29. There were whirlpools, whirling with hoarse noise, and turning about on every side, with tremendous violence; and huge surges rose as high, as to wash the face of the heavy clouds in the sky.

30. The mountain caverns, were resounding to the loud roars of huge

clouds on high, and heavy showers of rain fell in torrents from the sky, and overflowed the mountain tops afar and nigh.

31. Gigantic whales, were rolling along with the whirling waves of the ocean; and the bosom of the deep appeared as a deep forest, with the huge bodies of the whales floating upon the upheaving waves.

32. The mountain caves were strewn over with the bodies of marine animals, which were killed there by rapacious lions and tigers; and the sky glittered with marine gems, which were borne on high by the rising waters.

33. The dashing of the rising waves of the sea, against the falling showers of the sky; and the dashing of the uplifted whales with elephantine clouds on high, raised a loud uproar in the air.

34. The elephants floating on the diluvian waters, washed the faces of the luminaries, with the waters spouted out of their nozzles; and their justling against one another, hurled the hills aground. (Or they clashed on one another, as two hills dashed over against the other).

35. The sounding surges of the sea, dashed against the rocks on the shore, emitted a noise like the loud roar of elephants, contending in the caverns of mountains.

36. The nether sea invaded the upper sky, and its turbulent waves drove the celestials from their abode; as an earthly potentate attacks another, and his triumphant host, dispossesses the inhabitants with loud outcry.

37. The overflowing waters covered the woods, both in the earth and air; and the overspreading waves filled the skies like the winged mountains of yore.

38. High sounding winds were breaking the breakers of the sea, and driving them ashore as fragments of mountains; while their splashing waters, dashed against the rocks on the shore, and washed the fossil shells on the coast.

39. Whirling whirlpools, were hurling the huge whales into them; and ingulphing the falling rocks in their fathomless depth.

40. Big water elephants or whales were carried with the torrents, and drowned in the depths of the caverns on the mountain tops; and these they attempted to break, with their hideous teeth or tusks.

41. The tortoise and crocodile hang suspended on the trees, and extended their full length and breadth thereon; and the vehicles of Yama and Indra (*i.e.* the buffalo and elephant), stood aghast with their erect ears.

42. They listened [to] the fragments of rocks, falling with hideous noise on the sea-shore; and beheld fishes with their broken fins, tossed up and down by the falling stones.

43. The forests shook no more in their dancing mood, and the waters on earth were all still and cold; but the marine waters were flaming with the submarine fire, emitting a dismal glare.

44. The sea elephants or whales being afraid of the extinction of marine fire, by the primeval waters (which were the seat of Nārāyana); fell upon the waters on the mountain tops, and contended with the earthly and mountainous elephants.

45. The rocks carried away by the rapid current, appeared as dancing on the tops of the waves; and there was a loud concussion of the swimming and drowned rocks (*mainākas*), as they dashed against the mountains on land.

46. Large mountains and woods, were now resorted to by men and wild animals; and the driving droves of wild elephant, were roaring as loud, as the high sounding trumpets at a distance.

47. The infernal regions were disturbed by the torrents of water, as by the infernal demons; and the elephants of the eight quarters, raised loud cries with their uplifted trunks and nozzles.

48. The nether world emitted a growling noise, from their mouths of infernal caverns; and the earth which is fastened to its polar axis, turned as a wheel upon its axle.

49. The over flowing waters of the ocean, broke their bounds with as

much ease, as they tear asunder the marine plants; and the breathless skies resounded to the roaring of the clouds all around.

50. The sky was split into pieces, and fell down in fragments; and the regents of the skies fled afar with loud cries. And comets and meteors were hurled from heaven, in the forms of whirlpools.

51. There were fires and firebrands, seen to be burning on all sides of the skies, earth and heaven; and flaming and flashing as liquid gold and luminous gems, and as snakes with colour of vermilion.

52. My flaming and flying portents, with their burning crests and tails, were seen to be flashing all about, and flung by the hands of Brahmā, both in the heaven above and earth below.

53. All the great elementary bodies, were disturbed and put out of order; and the sun and moon and the regents of air and fire, with the gods of heaven and hell (name by Pavana and Agni, and Indra and Yama), were all in great confusion.

54. The gods seated even in the abode of Brahmā, were afraid of their impending fall; when they heard the gigantic trees of the forests falling headlong, with the tremendous crash of *pata-pata* noise.

55. The mountains standing on the surface of the earth, were shaking and tottering on all sides; and a great earthquake shook the mountains of Kailāsa and Meru, to their very bottom and caverns and forests.

56. The ominous tornadoes at the end of the kalpa period, overthrew the mountains and cities and forests, and overwhelmed the earth and all in a general ruin and confusion.

CHAPTER LXXII.

DESCRIPTION OF NIRVĀNA OR FINAL EXTINCTION.

Argument:—Brahmā's suppression of his Respiration; his settling on the wings of air and his form of Virāt.

Vasishtha continued:—Now the self-born Brahmā, having compressed his breath in his form of Virāt (or the heart); the aerial or atmospheric air, which is borne on the wings of wind, lost its existence.

2. The atmospheric air, which is the very breath of Brahmā being thus compressed in his breast; what other air could there remain, to uphold the starry frame and the system of the universe.

3. The atmospheric air, being compressed with the vital breath of Brahmā; the perturbed creation (as described before), was about to come to its ultimate *quietus*.

4. The firmament being no more upheld by its support of the air, gave way to the fiery bodies of meteors, to fall down on earth, as starry flowers from the arbour of heaven.

5. The orbs of heaven, being unsupported by the intermediate air, were now falling on the ground; like the unfailing and impending fruits of our deserts, or the flying fates falling from above.

6. The gross desire or the crude will of Brahmā, being now at its end at the approach of dissolution; there was an utter stop, of the actions and motions of the siddhas, as that of the flame of fire before its extinction.

7. The world-destroying winds were winding in the air, like the thin and flying scraps of cotton; and then the siddhas fell down mute from heaven, after the loss of their strength and power of speech.

8. The great fabrics of human wishes, fell down with the cities of the Gods; and the peaks of mountain were hurled headlong, by shocks of tremendous earthquakes.

9. Rāma rejoined:—Now sir, if the world is but a representation of the ideal in the mind of the great God Brahmā or Virāt; then what is the difference of earth, heaven and hell to him (who encompasses the whole in his body or mind).

10. How can these worlds be said, to be the members of his body; or can

it be thought, that the God resides in them with his stupendous form.

11. I well know that Brahmā is wilful spirit of God, and has no form of himself; and so do I take this world, for a formless representation of the will or idea in the Divine Mind. Please sir, explain this clearly unto me.

12. Vasishtha replied:—In the beginning this world was not in existence, nor inexistence either; because there was the eternal Intellect, which engrossed all infinity in itself, and the whole vacuity of space with its essence.

13. This vacuity of it (the subjective chit), is known as the objective *chetya* or thought; and the intellect without forsaking its form, becomes *chetana* or the power of intellection (or the mind) itself.

14. Know this intellection as the *jīva* or living soul, which being condensed (with feelings &c.) becomes the gross mind; but none of these essences or forms of existence, have any form whatever.

15. The vacuity of the intellect, remains as the pure vacuum in itself forever; and all this which appears as otherwise, is no other and nothing without the self-same soul.

16. The very soul assumes to it its egoism (or personality), and thinking itself as the mind, becomes sullied with its endless desires, in its vacuous form. (The pure soul is changed to the impure spirit or volitive mind).

17. Then this intellectual principle, thinks itself as the air, by its own volition; and by this false supposition of itself, it becomes of an aerial form in the open air.

18. Then it thinks of its future gross form, and immediately finds itself transformed to an aerial body, by its volition or *sankalpa*. (The will being master to the thought).

19. Though the soul, spirit and mind, are vacuous in their natures; yet they can assume aerial forms to themselves by their will, as the mind sees its imaginary cities; and so doth the Lord take upon Him any form it pleases.

20. And as the knowledge of our minds, is purely of an aerial nature, so the intelligence of the all-intelligent Lord is likewise of an intellectual kind; and he takes and forsakes any form as he supposes and pleases for himself.

21. As we advance to the knowledge of recondite truth, so we come to lose the perception of size and extension; and to know this extended world as a mere nullity, though it appears as a positive entity.

22. By knowledge of the real truth, we get rid of our desires, as it is by our knowledge of the unity and the absence of our egoism or personality, that we obtain our liberation. (*i.e.* The knowledge of our nothingness).

23. Such is He—the supreme One, and is Brahma the entity of the world. And know Virāt, O Rāma, to be the body of Brahma, and the form of the visible world. (Brahma, Brahmā and Virāt, are the triple hypostasis of the One and same God).

24. The desires or will, is of the form of empty vacuum, and the erroneous conceptions which rise in it; the same give birth to the world, which is thence called the mundane egg.

25. Know all this is *non esse*, and the forms you see, are but formation of your fancy; in reality there is nothing *in esse*; and tuism and egoism are no entities at any time.

26. How can the gross world be ever attached to the simple Intellect, which is of the nature of a void; how can a cause or secondary causality, be ever produced in or come out from a mere void?

27. Therefore all this production is false, and all that is seen a mere falsity; all this is a mere void and nothing, which [is] erroneously taken for something.

28. It is the Intellect only which exhibits itself, in the forms of the world and its productions, in the same manner as the air begets its pulsations (in the form of winds), in the very calm air itself.

29. The world is either as something or a nothing at all, and devoid of

unity and duality; know the whole to lie in the empty vacuity of the Intellect, and is as void and transparent as the same.

30. I am extinct to all these endless particulars and distinctions, and whether you take them as real or unreal, and be with or without your egoism, it is nothing to me.

31. Be without any desire and quiet in your mind, remain silent and without fickleness in your conduct; do whatever you have to do, or avoid to do it without anxiety.

32. The eternal One, that is ever existent in our notion of Him, is manifest also in the phenomenal, which is no other than Himself. But our imperfect notion of God, has many things in it which are unknown to us and beyond our comprehension; and such are the phenomenals also, that are so palpable unto us. (We have the innate idea of God, but no knowledge of his inner or outer nature and attributes, which are displayed in all existence).

CHAPTER LXXIII.

DESCRIPTION OF THE PERSON OF VIRAJ—THE GOD OF NATURE.

Argument:—If there is no truth or untruth in the creation, how can both be true or false at once.

Rāma said:—Sir, you have said at length regarding our bondage and liberation, and our knowledge of the world as neither a reality nor an unreality also; and that it neither rises nor sets, but is always existent as at first and ever before.

2. I have well understood Sir, all your lectures on the subjects, and yet wish to know more of these, for my full satisfaction with the ambrosial drops of your speech.

3. Tell me sir, how there is no truth nor any untruth, either an erroneous view of the creation as a reality, or its view as a mere

vacuum:

4. In such a case, I well understand what is the real truth; yet I want you to tell more of this, for my comprehension of the subject of creation.

5. Vasishtha replied:—All this world that is visible to us, with all its moving and unmoving creatures; and all things with all their varieties, occasioned by difference of country and climate.

6. All these are subject to destruction, at the great dissolution of the world; together with Brahmā, Indra, Upendra, Mahendra and the Rudras at the end.

7. Then there remains something alone, which is unborn and increate and without its beginning; and which is ever calm and quiet in its nature. To this no words can reach, and of which nothing can be known.

8. As the mountain is larger and more extended than a mustard seed, so is the sky much more than that; but the entity of vacuity is the greatest of all.

9. Again as the dusts of the earth, are smaller than the great mountain; so the stupendous universe, is a minute particle in comparison with the infinite entity of the vacuity of God.

10. After the long lapse of unmeasured time, in the unlimited space of eternity (*i.e.* at the end of a Kalpa age); and after the dissolution of all existence in the transcendent vacuum of the Divine Mind (lit., thinking soul).

11. At this time the great vacuous intellect, which is unlimited by space and time, and is quite tranquil by being devoid of all its desire and will; looks in itself by its reminiscence, the atomic world in aeriform state (as the soul ruminates over the past in its dream).

12. The intellect reconnoitres over this unreality within itself, as it were in its dream; and then it thinks on the sense of the word Brahma or enlargement, and beholds the dilation of these *minutiae* in their intellectual forms (*i.e.* the developed ideas).

13. It is the nature of the intellect to know the minute ideas, which are contained in its sensory; and because it continues to look upon them, it is called their looker. (*i.e.* The subjective principle of the objective thoughts).

14. (In order to clear how the intellect can be both the subjective and objective at once, it is said that:) As a man sees himself as dead in his dream, and the dead man sees his own death; so doth the intellect see the minute ideas in itself. (Hence it is not impossible for the contraries to subsist together).

15. Hence it is the nature of the intellect, to see its unity as a duality within itself; and to remain of its own nature, as both the subjective and objective by itself.

16. The intellect is of the nature of vacuum, and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

17. It then finds its minute self, springing out distinctly in its own conception; just as a seed is found to sprout forth in its germ. (This is the first step of the conception of personality of the universal spirit).

18. It has then the distinct view of space and time, and of substance and its attributes and actions before its sight; but as these are yet in their state of internal conceptions, they have as yet received no names for themselves.

19. Wherever the particle of the intellect shines (or that which is perceptible to it); is called the place (or object), and whenever it is perceived the same is termed as time, and the act of perception is styled the action.

20. Whatever is perceived (by the intellect), the same is said as the object; and the sight or seeing thereof by it, is the cause of its perception, just as the light of a luminary, is the cause of ocular vision.

21. Thus endless products of the intellect appear before it, as distinct

from one another by their time, place, and action; and all these appearing as true, like the various colours of the skies in the sky.

22. The light of the intellect shines through different parts of the body, as the eye is the organ whereby it sees; and so the other organs of sense for its perception of other objects. (All these are called *axas* answering the sight of the eyes).

23. The intellectual particle, shining at first within itself, bears no distinct name except that of *tanmātra* or its inward perception; which is as insignificant a term as empty air.

24. But the shadow of the atomic intellect falling upon the empty air, becomes the solid body; which shoots forth into the five organs of sense, owing to its inquest into their five objects of form and the rest.

25. The intellectual principle, being then in need of retaining its sensations in the sensorium, becomes the mind and understanding (which is called the sixth or internal organ of sense).

26. Then the mind being actuated by its vanity, takes upon it the denomination of egoism, and is inclined to make imaginary divisions of space and time.

27. Thus the minute intellect comes to make distinctions of time, by giving them the different denomination of the present, past and future.

28. Again with regard to space, it denominates one place as upper and another as lower; and goes on giving different appellations of sides (or the points of compass), to one invariable space in nature.

29. It then comes to understand the meanings of words, and invent the terms signifying time and space, action and substance.

30. Thus the intellect bearing a vacuous form in the primordial vacuum, became the spiritual or *lingadéha* of its own accord, until it was diffused all over the world (which is thence called the mundane God).

31. Having long remained in that state as it thought, it took upon it the completely concrete material form through which it was transfused.

32. Though formed originally of air in the original air, and was perfectly pure in its nature; yet being incorporated in the false corporeal form, it forgot its real nature; as the solar heat in conjunction with sand, is mistaken for water.
33. It then takes upon itself and of its own will, a form reaching to the skies; to which it applied to the sense of the word head to some part, and that of the word feet to another. (The highest heaven is the head and the earth the foot-stools of God).
34. It applied to itself the sense of the words breast, sides and to other parts, by adopting their figurative sense and rejecting the literal ones. (Viraj is the human figure for the macrocosm of the universe).
35. By thinking constantly on the forms of things, as this is a cow and that is a horse &c., as also of their being bounded by space and time; it became conversant with the objects of different senses.
36. The same intellectual particle, saw likewise the different parts of its body; which it termed its hands, feet &c., as its outward members; and the heart &c., as the inner members of the body.
37. In this manner is formed the body of Brahmā, as also those of Vishnu and the Rudras and other Gods; and so also the forms of men and worms are produced from their conception of the same.
38. But in fact there is nothing, that is really made or formed; for all things are now, as they have been ever before. All this is the original vacuum, and primeval intelligence; and all forms are the false formations of fancy.
39. Virāt is the seed producing the plants of the three worlds, which are productive of many more, as one root produces many bulbs under it. Belief in the creation, puts a bolt to the door of salvation; and the appearance of the world, is as that of a light and fleeting cloud without any rain.
40. This Virāt is the first male, rising unseen of his own will. He is the cause of all actions and acts.

41. He has no material body, no bone or flesh, nor is he capable of being grasped under the fist of anybody.

42. He is as quiet and silent, as the roaring sea and cloud, and the loud roar of lions and elephants, and the din of battle, is unheard by the sleeping man.

43. He remains neither as a reality, nor entirely as an unreality; but like the notion of a waking man, of a warrior seen to be fighting in his dream. (*i.e.* As the faint idea of an object seen in dream).

44. Although his huge body stretches to millions of miles, yet it is contained in an atom with all the worlds that lie hid in every pore of his body. (Meaning—the cosmos contained in a grain of the brain).

45. Though thousands of worlds and millions of mountains compose the great body of the unborn Virāt, yet they are not enough to fill it altogether, as a large quantity of grain, is not sufficient to fill a winnowing basket.

46. Though myriads of worlds are stretched in his body, yet they are but an atom in comparison with its infinity; and the Virāt is represented to contain all in his body, yet it occupies no space or place, but resembles a baseless mountain in a dream.

47. He is called the self-born and Virāt also, and though he is said to be the body and soul of the world, yet he is quite a void himself.

48. He is also named as Rudra and Sanatana, and Indra and Upendro also; he is likewise the wind, the cloud and the mountain in his person.

49. The minute particle of the Intellect, like a small spark of fire, inflates and spreads itself at first; and then by thinking its greatness, it takes the form of *chitta* or the thinking mind, which with its self-consciousness becomes the vast universe.

50. Then being conscious of its afflation, it becomes the wind in motion; and this is the aeriform body of Virāt.

51. Then it becomes the vital breath, from the consciousness of its inspiration and expiration in the open air.

52. It then imagines of an igneous particle in its mind, as children fancy a ghost where there is none; and this assumes the forms of luminous bodies (of the sun, moon, and stars) in the sky.

53. The vital breath of respiration, is carried by turns through the respiratory organs into the heart; whence it is borne on the wings of air to sustain the world, which is the very heart of Virāt.

54. This Virāt is the first rudiment of all individual bodies in the world, and in their various capacities forever.

55. It is from this universal soul, that all individual bodies have their rise, and according to their sundry desires; and as these differ from one another in their outward shapes, so they are different also in their inward natures and inclinations.

56. As the seed of Virāt sprang forth at first, in the nature and constitution of every individual being; it continues to do so in the same manner in the heart of every living, agreeably to the will of the same causal principle.

57. The sun, moon and the winds, are as the bile, phlegm in the body of Brahmā; and the planets and stars, are as the circulating breath and drops of the spittle of phlegm of that deity.

58. The mountains are his bones, and the clouds his flesh; but we can never see his head and feet, nor his body and skin.

59. Know, O Rāma, this world to be the body of Virāt, and an imaginary form by his imagination only. Hence the earth and heaven and all the contents, are but the shadow of his Intellectual vacuity.

CHAPTER LXXIV.

DESCRIPTION OF THE COSMICAL BODY OF VIRAJ (CONTINUED).

Argument:—Description of the several parts and Members of the

body of Virāt.

Vasishtha continued:—Hear now more about the body of Virāt, which he assumed to himself of his own will in that *Kalpa* epoch, together with the variety of its order and division, and its various customs and usages.

2. It is the transcendent vacuous sphere of the intellect, which makes the very body of Virāt; it has no beginning, middle or end, and is as light as an aerial or imaginary form.

3. Brahmā who is without desire, beheld the imaginary mundane-egg appearing about him, in its aerial form (of a chimera).

4. Then Brahmā divided this imaginary world of his in twain. It was of a luminous form, from which he came out as a luminary, like a bird matured in its egg. (This is hence called Brahmānda or egg of Brahmā).

5. He beheld one half (or the upper hemisphere) of this egg, rising high in the upper sky; and saw the other half to constitute the lower world, and both of which he considered as parts of himself.

6. The upper part of Brahmā's egg, is termed as the head of Virāt; the lower part is styled his footstool, and the midway region is called his waist.

7. The midmost part of the two far separated portions, is of immense extent, and appearing as a blue and hollow vault all around us.

8. The heaven is the upper roof of this hollow, likening to the palate of the open mouth, and the stars which are studded in it, resemble the spots of blood in it. The breath of the mouth is as vital air, which supports all mortals and the immortal Gods.

9. The ghosts, demons and ogres, are as worms in his body; and the cavities of spheres of the different worlds, are as the veins and arteries in his body.

10. The nether worlds below us, are the footstools of Virāt; and the cavities under his knees, are as the pits of infernal regions.

11. The great basin of water in the midst of the earth, and surrounding the islands in the midst of them; is as the navel and its pit in the centre of the body of Virāt.

12. The rivers with the purling waters in them, resemble the arteries of Virāt with the purple blood running in them; and the *Jam-bu-dvīpa* is as his lotiform heart, with the mount Meru as its pericarp.

13. The sides of his body, are as the sides of the sky; and the hills and rocks on earth, resemble the spleen and liver in the body of Virāt; and the collection of cooling clouds in the sky, is like the thickening mass of fat in his body.

14. The sun and the moon are the two eyes of Virāt, and the high heaven is his head and mouth; the moon is his marrow, and the mountains are the filth of his person.

15. The fire is the burning heat, and bile in his bowels; and the air is the breath of his nostrils (and so the other elements are humours of his body).

16. The forests of Kalpa trees and other woods, and the serpentine races of the infernal regions, are the hairs and tufts of hairs on his head and body. (All these are parts of the one undivided whole of Virāt's body).

17. The upper region of the solar world, forms the cap of Virāt's head; and the zodiacal light in the concavity beyond the mundane system, is the crest on top of Virāt's head.

18. He is the universal Mind itself, has no individual mind of his own; and he being the sole enjoyer of all things, there is nothing in particular that forms the object of his enjoyment.

19. He is the sum of all the senses, therefore there is no sense beside himself; and the soul of Virāt being fully sensible of every thing, it is a mere fiction to attribute to him the property of any organ of sense. (It is a mere figure of speech to say God hears and sees, when the omniscient soul knows all without the aid of the organs of seeing and hearing).

20. There is no difference of the property of an organ (as the hearing of the ear); and its possessor—the mind, in the person of Virāt, who perceives by his mind all organic sensations, without the medium of their organs.

21. There is no difference in doings of Virāt and those of the world; it is his will or thought alone which acts with many (or active) force (on the passive world), both in their transitive as well as in their causal forms.

22. All actions and events of the world, being said to be same with his, our lives and deaths in this world, are all conformable to his will. (This passage is explained in four different ways in the gloss).

23. It is by his living that the world lives, and so it dies away with his death; and just as it is the case, with the air and its motion, so it is with the world and Virāt to act or subside together. (But Virāt being the god of nature in general, he acts by general and not by partial laws, and is therefore neither affected by particular events nor ever directs any particular accident at any place or time). (Both of which are the one and the same thing).

24. The world and Virāt are both of the same essence, as that of air and its motion in the wind; that which is the world, the same is Virāt; and what Virāt is, the very same is the world also. (The same thing personified as another).

25. The world is both Brahma as well as Virāt, and both of which are its synonyms according to its successive stages; and are but forms of the will of the pure and vacuous intellect of God. (The will was at the beginning, *Aham bahu syam*; *i.e.* I will become many).

26. Rāma asked:—Be it so that Virāt is the personified will of God, and of the form of vacuum; but how is it that he is considered as Brahma himself in his inner person?

27. Vasishtha replied:—As you consider yourself as Rāma and so situated in your person also; so Brahma—the great father of all, is the wilful soul only in his person.

28. The souls of holy men also, are full with Brahma in themselves; and their material bodies, are as mere images of them.

29. And as your living soul is capable, of fixing its residence in your body; so the self-willed soul of Brahma, is by far more able to reside in his body of the Brahmānda-Universe.

30. If it is possible for the plant, to reside in its seed, and for animal life to dwell in the body; it must likewise be much more possible for the spirit of Brahma, to dwell in a body of its own imagination.

31. Whether the Lord be in his consolidated form of the world, or in his subtile form of the mind, He is the same in his essence, though the one lies inside and the other outside of us, in his inward and outward appearance.

32. The holy hermit who is delighted in himself, and continues as mute as a log of wood and as quiet as a block of stone; remains with his knowledge of I and thou (*i.e.* of the subjective and objective as well as of the general and particular) fixed in the universal soul of Virāt.

33. The holy and God knowing man, is passionless under all persecution, as an idol which they make with ligatures of straw and string; he remains as calm as the sea, after its howling waves are hushed; and though he may be engaged in a great many affairs in the world, yet he remains as calm and quiet in his mind, as a stone is unperturbed in its heart.

CHAPTER LXXV.

DESCRIPTION OF THE FINAL CONFLAGRATION OF THE WORLD.

Argument:—Destruction of the world by the great fire, produced by a dozen of suns at the behest of Brahmā.

Vasishtha continued:—Then sitting in my meditation of Brahmā, I cast my eyes around, I came to the sight of the region before me.

2. It being then midday, I beheld a secondary sun behind me, appearing as a conflagration over a mountain (or a burning mountain), at the furthest border of that side.

3. I saw the sun in the sky as a ball of fire, and another in the water burning as the submarine fire; I beheld a burning sun in the south east corner, and another in the southern quarter.

4. Thus I saw four fiery suns on the four sides of heaven, and as many in the four corners of the sky also.

5. I was astonished to find so many suns all at once in all the sides of heaven; and their flame-fire which seemed to burn down their presiding divinities—the Agni, Vāyu, Yama, Indra &c. (The twelve suns of Hindu Astronomy, are the so many solar mansions in the twelve signs of the zodiac, which encircle all the sides of the compass, together with the personified climates under the same).

6. As I was looking astonished at these unnatural appearances, in the heavens above; there appeared on a sudden a terrestrial sun before me, bursting out of the submarine regions below.

7. Eleven of these suns were as reflexions of the one sun, seen in a prismatic mirror; and they rose out of the three suns of Brahmā, Vishnu and Siva, in the vacuity of the different sides of heaven. (The gloss explains the eleven suns, as the eleven Rudra forms of Siva—the god of destruction amidst the Hindu Trinity).

8. The same form of Rudra with its three eyes, shone forth in the forms of the twelve burning suns of heaven. (As Siva with the eleven Rudras, makes the number twelve, so doth the sun with the other eleven signs of the zodiac, make the same number).

9. In this manner the sun burnt down the world, as the flame of fire burns away dry wood of the forest; and the world was dried up of its moisture, as in the parching days of summer season.

10. The solar fire burnt away the woods, without any literal fire or flame; and the whole earth was as dry as dust by this fireless incendiarism.

11. My body became heated and my blood boiled as by the heat of a wild fire; and I left that place of torrid heat, and ascended to the remoter and higher regions of air.

12. I beheld the heavenly bodies hurling as tops, flung from the string held by a mighty hand; and I saw from my aerial seat, the rising of the blazing suns in heaven.

13. I beheld the twelve suns burning in the ten sides of it, and I saw also the extensive spheres of the stars, whirling with incredible velocity.

14. The waters of the seven oceans were boiling, with a gurgling noise; and burning meteors were falling over the cities in farthest worlds.

15. The flame flashed upon distant mountains, making them flare with vermilion hue, and splitting noise; and continued lightnings flashed upon the great edifices on every side, and put the canopy of heaven in a flame.

16. The falling buildings emitted a cracking and crackling noise all around, and the earth was covered with columns of dark smoke, as by the thickening clouds and mists.

17. The fumes rising as crystal columns, appeared as turrets and spires upon the towers on earth; and the loud noise of wailing beasts and men, raised a gurgling (gharghara) clangor all over the ground.

18. The falling of cities upon men and beasts, made a hideous noise and huge heaps of *omnium gatherum* on earth; and the falling stars from heaven, strewed the earth with fragments of gems and jewels.

19. All human habitations were in flames, with the bodies of men and beasts, burning in their respective homes and houses; and the noiseless skirts of villages and towns, were filled with the stink of dead and burning bodies.

20. The aquatic animals were stewed, under the tepid waters of the seas; and the cry of people within the city, was hushed by the howling of the ambient flames on all sides.

21. The elephants of the four quarters of heaven, fell down and rolled upon the burning ground, and uplifted the hills with their tusks (to shelter themselves from the falling fires); while the caverns of the mountains, were emitting gusts of smoke, from the subterranean fire.

22. The burning hamlets and habitations, were crushed and smashed under the falling stones and hills; while the mountain elephants yelled aloud, with their deadly groans and agonies.

23. Heated by sunheat, all living beings rushed to and splashed the hot waters of seas, and the mountainous vidyādhara fell down into the hollow bosom of mountains, bursting by their volcanic heat.

24. Some being tired with crying, and others resorting to their yoga meditation, remained quiet in some places; and the serpent races were left to roll on the burning cinders, both below as well as upon the earth.

25. The voracious marine beasts as sharks and whales; being baked in the drying channels, were driven to the whirlpools of the deep; and the poor fishes attempting to evade the smarting fire, flew into the air by thousands and thousands.

26. The burning flames, then clad as it were, in crimson apparel, rose high in the air; and there leaping as it were in dancing, caught the garments of the Apsaras in heaven.

27. The desolating *Kalpa* fire, being then wreathed with its flashing flames, began to dance about all around; with the loud sound of bursting bamboos and cracking trees, as it were with the beating of drums and timbrels.

28. The sportive fire danced about like a playful actor, in the ruinous stage of the world.

29. The fire ravaged through all lands and islands, and desolated all forests and forts; it filled all caves and caverns and the hollow vault of sky, till at last it over reached the tops of the ten sides of heaven.

30. It blazed in caverns and over cities and in all sides of dales, and

the lands; it blazed over hills and mountain tops, and the sites of the siddhas and on the seas and oceans.

31. The flames flashing from the eyes of Siva, and the Rudras, boiled the waters of the lakes and rivers; and burned the bodies of devas and demons, and those of men and serpent races; and there arose a hoarse whispering sound from everywhere.

32. With column of flaming fire over their head, they began to play by throwing ashes upon one another; like the playful demon's flirtation with dust and water.

33. Flames flashed forth from subterranean cells and caves on earth, and all things situated amidst them, were reddened by their light.

34. All the sides of heaven lost their azure hue, under the vermilion colour of the clouds which hung over them; and all things and the rubicund sky, lost their respective hues, and assumed the rosy tint of the red lotus (sthala padma—growing on land).

35. The world appeared to be covered under a crimson canopy, by the burning flames which overspread it all around, and resembled the evening sky under the parting glories of the setting sun.

36. Overspread with the flaming fires, the sky appeared as an overhanging garden of blooming Asoka flowers, or as a bed of the red *kinsuka* blossoms hanging aloft in the sky.

37. The earth appeared to be strewn over with red lotuses and the seas seemed to be sprinkled with red dye; in this manner the fire blazed in many forms, with its tails and crests of smoke.

38. The fire of conflagration, raged with its youthful vigour in the forest, where it glared in variegated colours, as a burning scenery is shown in a painting.

39. The vicissitudes of sunrise and sunset (*i.e.* the succession of day and night), now disappeared from the vindhyan mountain, owing to the continual burning of the woods upon its summit.

40. The flying fumes had the appearance of the blue sahya mountain in

the south (Deccan), from their emitting the flashes of fire in the midst, like the lustre of the gems in that mountain.

41. The blue vault of the sky seemed as a cerulean lake, decorated with lotus like fire brands all over it, and the flames of fire flashed over the tops of the cloudy mountains in air (like the brisk dancing of actresses in a play).

42. Flames of fire with their smoky tails, resembling the train of a comet, danced about on the stage of the world, in the manner of dancing actresses, with the loosened and flouncing hair.

43. The burning fire burst the parched ground, and flung its sparkling particles all around, like the fried rice flying all about the frying pan in various colours.

44. Then the burning rocks and woods exhibited a golden hue on the breast of the earth, with their bursting and splitting noise (as if the earth was beating her breast at her impending destruction).

45. All lands were crushed together with the cry of their inhabitants, and all the seas dashed against one another, with foaming froths in their mouths.

46. The waves shone in their faces, with the reflexion of the shining sun upon them; they clashed against each other, as if they were clapping their hands; and dashed with such force against the land, that they beat and broke down the rocks on the sea shore.

47. The raging sea with his billowy arms, grasped the earth and stone, as foolish men do in their anger; and devoured them in his hollow cell with a gurgling noise, as fools swallow their false hopes with vain bawling.

48. The all destroying fire with a hoarse sound, melted down the rivers with their banks, and the regents of the sphere fell before the geysers.

49. The ten sides of the compass, were out of order and confounded together; and all the mountains were reduced to the form of liquid gold (fire), with their woods and abodes and caves and caverns.

50. By degrees the prodigious mountain Meru, was dissolved to snow by the heat of fire; and soon after the great mount of Himālaya, was melted down as lac-dye by the same fire.

51. All things were cold and pinched in themselves, as good people are thawed by the awe of the wicked; except the Malaya mountain, which yielded its fragrance even in that state (of its tribulation).

52. The noble minded man never forsakes his nobleness, though he is exposed to troubles; because the great never afflict another, though they are deprived of their own joy and happiness.

53. Burn the sandal wood, yet it will diffuse its fragrance to all living beings; because the intrinsic nature of a thing, is never lost or changed into another state.

54. Gold is never consumed nor disfigured, though it is burnt in the fire of a conflagration; thus there are two things, namely, *aura* and *vacuum*, that cannot be consumed by the all destroying fire.

55. Those bodies are above all praise, which do not perish at the perdition of all others; such as the vacuum is indestructible on account of its omnipresence, and gold is not subject to any loss owing to its purity.

56. The property of goodness (*sattwa*) alone is true happiness, and neither *rajas* nor ostentation or passion. Then the fiery clouds moved aloft as a moving forest, ashed showers of vivid flame.

57. Mountainous clouds of fire, accompanied with flame and fume, poured liquid fire around; and burnt away all bodies, already dried up by heat and for want of water.

58. The dried leaves of trees ascending high in the air, were burnt away by the flame instead of the rain of heavy clouds. (Now the clouds were heavy with fire, and not with rain water).

59. The ambient and gorgeous flame passed by the Kailāsa mountain without touching it, knowing it to be the seat of the dread God Siva; in the manner of wise men, flying from the mud and mire of sin (knowing it to be attended with their perdition).

60. Then the God Rudra growing furious, at the final destruction of the world, darted the direful flame of his igneous eyes, and burnt down the sturdy arbours and robust rocks to ashes, with their stunning cracklings.

61. The hills at the foot of mountains, being crowned with flames of fire, moved forward as it were, to fight against the fire, with their stones and clubs of the clumps of trees.

62. The sky became as a bed of full blown lotuses, and creation became a mere name as that of Agastya, that departed and disappeared for ever from sight.

63. The suffering idiot on remembering into his mind the Kalpānta, took the world to be at an end; as the fire consumes all objects like the unreality of the world.

64. The falling thunderbolts pierced all bodies, and the glittering flames inflamed all the trees and plants; the winds too blew with fiery heat, and scorched the bodies of even the gods, and singed all things on every side.

65. Here the wild fire was raging loose among the arbours in the forest, and there were clouds of hot ashes flying in the air; and smoky mists emitting red hot embers and fiery sparks. Again darkness was rising upward with faggot of fire falling from amidst them, and gusts of wind blew with speed and force, to befriend the destructive fire. (The air enkindled and spread the wild fire all about).

CHAPTER LXXVI.

THE STRIDOR OF PUSHKARÁVARTA CLOUDS.

Argument:—Description of the Devouring fire below, and the Deluging clouds above.

Vasishtha added:—Now blew the destroying winds, shaking the mountains

by their force: and filling the seas with tremendous waves, and rending the skies with cyclonic storms.

2. The bounded seas broke their bounds, and ran to the boundless oceans by impulse of the wind, as poor people run to the rich, by compulsion of their driving poverty.

3. The earth being fried by the fire, went under the overflowing waters; and joined with the infernal regions, lying below the waters of the deep.

4. The heaven disappeared into nothing, and the whole creation vanished into the air. The worlds were reduced to vacuum, and the solar light dwindled to that of a star in the starry sphere.

5. There appeared from some cavity of the sky some hideous clouds, called pushkara Avartaka and others in the forms of dreadful demons, and roaring with tremendous noise.

6. The noise was as loud as the bursting of the mundane-egg, and the hurling down of a large edifice; and as the dashing of the waves against one another, in a furiously raging sea.

7. The loud peal resounding through the air and water, and reechoing amidst the city towers, was deafening and stunning to the ear; and the swelling at the tops of mountains, filled the world with uproar.

8. The sound swelling as it were, in the conch-shell of the mundane-egg, was returned with triple clangor, from the vaults of heaven and sky and the infernal world.

9. The supports of all the distant sides, were tottering at their base; and the waters of all the seas were mixed up together, as if to quench the thirst of the all devouring doomsday.

10. The doomsday advanced as the God Indra, mounted on the back of his elephantine clouds; which roared aloud amidst the waters, contained in the etherial ocean from the beginning.

11. The great doomsday was attended with a hubbub, as loud as that of the churning of the ocean before; or as that emitted by the revolving world or a hydrostatic engine of immense force.

12. Hearing this roaring of the clouds, amidst the surrounding fires, I became quite astonished at the stridor, and cast my eyes on all sides to see the clouds.

13. I saw no vestige of a cloud in any part of the heavens, except that of hearing their roar and finding flashes of firebrands flaming in the sky, with showers of thunderbolts falling from above. (*i.e.* It was a thunderstorm preceding the rain).

14. The flaming fire spread over millions of miles, on all the sides of earth and heaven; and burnt away every thing in them, to a horrid devastation.

15. After a little while I descried a spot at a great distance in the sky; and felt a cool air blowing to my body from it.

16. At this time I observed the *Kalpa clouds*, appearing and gathering at a great distance in the sky, where there was no relic of the living fire perceptible to the naked eye.

17. Then there breathed the *Kalpa airs*, from the watery corner or western side of the sky; which burnt at last in blasts, capable of blowing and bearing away the great mountains of Meru, Malaya and Himālaya.

18. These winds blew away the mountainous flames, and put to flight the burning cinders as birds to a distance; they bore down the spreading sparks, and drove away the fire from all sides.

19. The clouds of fire disappeared from the air, as evening clouds; then clouds of ashes rose to the sky, and the atmosphere was cleared of every particle of fire.

20. The air was blowing with fire, and passing every where as the fire of incendiarism; and melted down the golden citadels on the flying mountain of Meru.

21. The mountains on earth being put on fire, their flames spread all about as the rays of the twelve suns.

22. The waters of oceans were boiling with rage, and the trees and leaves of the forest were burning with blaze.
23. The cities and celestials sitting on their happy seats, in the highest heaven of Brahma, fell down below with all their inhabitants of women and young and old people, being burnt by the flames.
24. The Kalpānta or chaotic fire was mixed with the water, in the lake of Brahmā.
25. The strong winds uprooted the deep rooted mountains and rocks, and plunged them headlong into the fiery mire of the infernal regions.
26. The chaotic clouds advanced as a troop of sable camels, moving slowly in the azure sky with a grumbling noise.
27. They appeared from a corner of the sky, like a huge mountain flashing with lightnings of gorgeous flame; and fraught with the waters of the seven oceans.
28. These clouds were capable of rending the great vault of the world (heaven), with their loud uproar; and splitting all the sides of heaven, standing upon their solid snow white and impregnable walls.
29. The doomsday was as the raging ocean, and the planets were the rolling islands in the whirlpools of their orbits; the flitting lightnings likened its shifting aquatic animals, and the roaring of the clouds was as the howling of its waters.
30. The moon being devoured by Rāhu, and burnt away by the fiery comet, rose to heaven again and assumed the colder form of the cloud, to pour down more moisture than her nightly beams and dews.
31. Lightning like golden sphere in the shape of frigidity of the sort of Himalaya, held all stupefied waters, woods and hills.
32. After the clouds had split the vault of heaven, by their harsh crackling and thunder; they dropped down the solid snows at first, which were then melted down in the form of liquid rain.
33. There was a jarring of dissonant sounds, that grated upon the ear,

and proceeded from the bursting of woods by wild fire, and the stridor of thunder-claps in the re-bellowing air; and the cracking and crackling and dashing and crashing of every thing in the shattering world.

34. There was a sharp and shrill noise, arising from the warring winds blowing in a hundred ways, and the drift of bleak cold showers of driving snows, covering the face of heaven.

35. The vault of heaven which is supported by the blue and sapphire-like pillars of the azure skies on all sides, shattered the earth and its props of the mountains, with big and heavy showers of diluvian rain.

36. The earth was bursting and splitting sound, by the blazing furnaces of fire on all sides; and the hearts of all living beings, were rent by the loud rattling of thunderbolts from heaven.

37. The rain that reigned long over the realm of the fiery earth, was now going upward in the form of smoke, which the burning earth heaved from her bosom, as her sighs towards heaven.

38. Now the vault of heaven, appeared to be overspread with a network, studded with red lotuses of the flying fires on high; while the dark showers had the appearance of swarms of black bees, and the rain drops likened their fluttering wings.

39. All the sides of heaven resounded to the mingled clatter of hailstone and firebrands, falling down simultaneously from the comingled clouds of dire and dreadful appearance; and the scene all around was as dire to behold, as the mingled warfare of two dreadful forces, with dire arms and commingled bloodshed.

CHAPTER LXXVII.

DESCRIPTION OF THE WORLD OVERFLOODED BY THE RAINS.

Argument:—The world presenting the scene of one universal sheet of water caused by the deluging clouds.

Vasishtha continued:—Hear now of the chaotic state of the world, which was brought on by conflict of the earth, air, water, and fire with one another; and how the three worlds were covered under the great diluvian waters.

2. The dark clouds flying in the air as pitchy ashes, overspread the world as a great ocean, with whirlpools of rolling smoke.

3. The dark blaze of the fire glimmered amidst the combustibles, and converted all of them to heaps of ashes, which flew and spread over all the world.

4. The swelling sound of the hissing showers rose as high, as [if] they were blowing aloud the whistle of their victory.

5. There was the assemblage of all the five kinds of clouds and all of them pouring their waters in profusion upon the ground; these were the ashy clouds, the grey clouds, the *kalpa* clouds, and the misty and the showering clouds.

6. The howling breezes, tottered the foundations of the world; the high wind rose high to heaven, and filled all space; and bore the flames to burn down the regencies of the gods on every side.

7. The winds dived deep into the depths of water, and bore and dispersed their frigidity to all sides of the airs, which numbed the senses, and deafened the ears of all (by their coldness).

8. A loud hubbub filled the world, raised by the incessant fall of rain in columns from the vault of heaven; and by the roaring and growling of the *kalpa* fire.

9. The whole earth was filled with water as one ocean, by waterfalls from the clouds of heaven, resembling the torrents of Ganges and the currents of all rivers.

10. The canopy of the *kalpa* or diluvian clouds, pierced by the shining sun-beams above them, appeared as the leafy tuft at the top of the nigrescent *tamala* tree, with clusters of lurid flowers, peeping through the sable leaves.

11. The all destroying tornado bore away the broken fragments, of trees and rocks, and the top of towers and castles aloft in the air; dashed them against the skyapt mountains, and broke them asunder to pieces.

12. The swift stars and planets, clashing with the rapid comets and meteors, struck sparks of fire and flame by their mutual concussion, which burned about as igneous whirlpools in the air.

13. The raging and rapid winds, raised the waves of seas, as high as mountains; which striking against the rocks on the sea shore, broke and hurled them down with tremendous noise.

14. The deep dusky and showering clouds, joined with the wet kalpa clouds, cast into shade the bright light of the sun; and darkened the air under their sable shadows.

15. The seas overflowed their beds and banks, and bore down the broken fragments of the rocks under their bowels; and they became dreadful and dangerous by the falling and rolling down of the stones with their current.

16. The huge surges of the sea, bearing the fragments of the rocks in their bosom, were raised aloft by the cloud rending winds; and they dashed against and broke down the shores with deep and tremendous noise.

17. The diluvian cloud then broke asunder the vault of heaven, and split the bosom of the sky with its loud rattling; and then clapped together its oaklike hands, to see the universal ocean which it had made.

18. The earth, heaven and infernal regions, were rent to pieces, and tossed and loosed in the all devouring waters; and the whole nature was reduced to its original vacuity, as if the world was an unpeopled and vast desert.

19. Now the dead and half dead, the burnt and half burnt bodies, of gods and demigods, of Gandharvas and men beheld one another in the general ruin, and fled and fell upon each other with their lifted arms and weapons, with the velocity of the winds. (It is a dogma of spiritualism, that tribal and personal animosities &c., continue to the death bed and in after life, if there is no reconciliation made in the present state).

20. The diluvian winds, were flying as the funeral ashes from the piles; or as the arjuna humour of choler, drives a person up and down in the air like a column of ashes.

21. The heaps of stones that were collected in the air, fell forcibly on the ground, and broke down whatever they struck upon; just as the falling hailstones from heaven, clatter out of season, and shatter every thing whatever they fall.

22. The rustling breezes howling in the caverns of mountains, resounded with a rumbling noise from the fall of the mansions of the regents of every side.

23. The winds growled with harsh sounds, resembling the jarring noise of demons; and these blowing amidst the woods, appeared to be passing through the windows.

24. The cities and towns burning with the demoniac fire, and the mountains and abodes of the gods, flaming with solar gleams, and their sparks in the air, flying like swarms of gnats.

25. The sea was roaring with its whirling rain waters on the surface, and boiling with the submarine fire below; and destroying alike both the big mountains below, as also the abodes of the gods above.

26. The conflict of the waters and rocks, demolished the cities of the rulers of earth on all sides; and hurled down the abodes of the deities and demons, and of the siddhas and gandharvas also.

27. The stones and all solid substances were pounded to powder, and the fire-brands were reduced to ashes: when the flying winds blew them as dust all about.

28. The hurling down of the abodes of gods and demons, and the dashing together of their walls emitted a noise as that of the crashing of clouds, or ginging of metallic things in mutual contact.

29. The sky was filled with peoples and edifices, falling from the seven regions of heaven; and the gods themselves were whirling in air, as anything fallen in a whirlpool in the sea.

30. All things whether burnt or unburnt, were swimming up and down in the etherial ocean, as the winds toss about the dry leaves of trees in the air.

31. The air was filled with the jarring and gingling sounds, rising from the fallen edifices of various metals and minerals in all worlds.

32. Then the smoky and ashy clouds all flew upward, while the heavy watery clouds lowered upon the earth; again the swelling billows were rising high upon the water, and the hills and all other substances were sinking below.

33. The whirlpools were wheeling against one another, with gurgling noise, and the old ocean was rolling on with gigantic mountains, floating upon it like groups of leaves and shrubs.

34. The good deities were wailing aloud, and the weary animals were moving on slowly; the comets and other portents were flying in the air, and the aspect of the universe, was dreadful and diresome to behold.

35. The sky was full of dead and half dead bodies, borne by the breezes into its bosom; and it presented a grey and dingy appearance, as that of the dry and discoloured foliage of trees (in the fading autumn).

36. The world was full of water, falling in profuse showers from the mountain peaks; and hundreds of streams flowed down by the sides of mountains, and were borne all about by the breeze.

37. The fire now ceased to rage with its hundred flames, and the swelling sea now run over its boundary hills; and overflowed its banks.

38. Mass of gramineous plant mixed with mud and mire, appeared as large island; and intellect in the far distant vacuity, appeared as lighting over a forest.

39. The rains closing extinguished the fire, but the rising fume and smoke filled the air and hid the heaven, so that the existence of the prior world and the former creation was altogether forgotten from remembrance.

40. Then there rose the loud cry of the extinction of creation, and there remained only the One being, who is exempt from creation and destruction (*i.e.* who is increate and imperishable).

41. Now the winds abated also, that had been incessantly struggling to upset the world; and continually filling the universe with their particles, as with an unceasing supply of grains.

42. The bodies of comets clashing against one another, were reduced to sparks of fire resembling the dust of gold; and these extinguishing at last to ashes, filled the vault of heaven with powdered dust.

43. The orb of the earth being shattered to pieces, with all its contents of islands &c., was rolling in large masses together with the fragments of the infernal worlds.

44. Now the seven regions of heaven and those of the infernal worlds, being mixed up in one mass with the shattered mass of the earth and its mountains, filled up the universal space with the chaotic waters and diluvian winds.

45. Then the universal ocean, was swollen with the waters of all its tributary seas and rivers; and there was a loud uproar of the rolling waters, resembling the clamour of the enraged madman.

46. The rain fell at first in the form of fountains and cascades, and then it assumed the shape of falling columns or water spouts; at last it took the figure of a palm tree, and then it poured down its showers in torrents.

47. Then it ran as the current of a river, and flooded and overflowed on all sides; and the raining clouds made the surface of the earth one extended sheet of water.

48. The flamefire was seen to subside at last, just as some very great danger in human life, is averted by observance of the precautions given in the *sāstras*, and advice of the wise.

49. At last the vast vault of the mundane world, became as desolate of all its contents and submerged in water; as a goodly *bel* fruit loses its substance by being tossed about in playful mood from the hands of

boys.

CHAPTER LXXVIII.

DESCRIPTION OF THE UNIVERSAL OCEAN.

Argument:—Rain waters running as rivers, and these meeting together and making an universal ocean.

Vasishtha continued:—The rain storm and falling hails and snows, shattered the surface of the earth to parts and parcels; and the violence of the waters was increasing, like the oppression of kings in Kali or last days of the world.

2. The rain water falling upon the stream of the etherial Ganges, make it run in a thousand streamlets, flowing with huge torrents, higher than the mountains of Meru and Mandara.

3. Here the waves rose to the path of the sun, and there the waters sank down and lay dull in the mountain caves; and then the dull element made the universal ocean, as when a fool is made the sovran lord of earth.

4. The great mountains were hurled down as straws, in the deep and broad whirlpools of water; and the tops of the huge surges, reached to the far distant sphere of the sun.

5. The great mountains of Meru and Mandara of Vindhya, Sahya and Kailasa, dived and moved in as fishes and sea monsters; the melted earth set as its soil, and large snakes floated thereon like stalks of plant with their lotus like hoods.

6. The half burnt woods and floating plants, were as its moss and bushes, and the wet ashes of the burnt world, were as the dirty mud underneath the waters.

7. The twelve suns shone forth, as so many full-blown lotuses, in the large lake of the sky; and the huge and heavy cloud of Puskara, with

its dark showers of rain, seemed as the blue lotus bed, filled with the sable leaves.

8. The raging clouds roared aloud from the sides of mountains, like the foaming waves of the ocean; and the sun and moon rolled like two pieces of sapphires over cities and towns (being darkened by the clouds).

9. The gods and giants and people at large, were blown up and borne into the air; till at last they flew up from their lightness and fell into the disc of the sun. (*i.e.* From their want of gravity on earth, they were attracted to the sun—the centre of gravity of the solar system).

10. The clouds rained in torrents with loud clattering noise, and their currents carried down the floating rocks, as if they were mere bubbles of water, into the distant sea.

11. The deluging clouds were rolling in the air, after pouring their water in floods on earth; as if they were in search after other clouds, with their open mouths and eyes (as if to see whether there remained any raining cloud still).

12. The rushing tornado filled the air with uproar, and with one gust of wind, blasted the boundary mountain from its bottom into the air. (So were the mountainous clouds, flung by the hands of Titans to the skies).

13. The furious winds collected the waters of the deep to the height of mountains; which ran with a great gurgling noise all about, in order to deluge the earth under them.

14. The world was torn to pieces by the clashing of bodies, driven together by the tempestuous winds; which scattered and drove millions of beings pell-mell, and over against one another.

15. The hills floated on the waves as straws, and dashing against the disc of the sun, broke it into pieces as by the pelting of stones.

16. The great void of the universe, spread as it were, the great net of waters in its ample space, and caught in them the great hills, resembling the big eels caught in fishing nets.

17. The big animal bodies that were rising or plunging in the deep,

either as living or dead described the eddies made by whirlpools and whales on the surface of the waters (*i.e.* the one sinking downwards, and the other rising upward).

18. Those that have been yet alive, were floating about the tops of the sinking mountains, which resembled the floating froth of the sea; while the gods were fluttering as gnats and flies over them.

19. The spacious firmament on high, filled with innumerable rain drops, shining as bubbles of water in the air; appeared as the thousand eyes of Indra, looking on the rains below.

20. Indra the god of heaven, with his body of the autumnal sky, and his eyes of the bubbling raindrops; was looking on the floating clouds in the midway skies, flowing as the currents of rivers on high.

21. The Pushkara and Avartaka clouds with their world overflowing floods; met and joined together in mutual embrace, as two winged mountains flying in air, and clashing against one another.

22. These clouds being at last satisfied with their devouring the world, under their all swallowing waters; were now roaring loudly and flying lightly in the air, as if they were dancing with their uplifted hilly arms.

23. The clouds were pouring forth their floods of water above, and the mountain tops were flaming in the midway sky; and the huge snakes that had supported the earth, were now diving deep into the mud of the infernal regions (owing to the destruction of the earth).

24. The incessant showers filled the three regions, like the triple stream of Ganges running in three directions; they drowned the highest mountains, whose tops floated as froth in the universal ocean.

25. The floating mountains struck against the sphere of heaven, and broke it into fragments; when the fairies of heaven, floated as pretty lotuses on the surface of waters.

26. The universe was reduced to an universal ocean, which roared with a tremendous noise; and the three worlds being split to pieces, were borne away into the waters of the endless deep.

27. There remained no one to save another, nor any one that was not swept away by the flood; for who is there that can save us, when the all devouring time grasps us in his clutches.

28. There remained neither the sky nor the horizon, there was no upside nor downward in the infinite space; there was no creation nor a creature any where, but all were submerged under one infinite sheet of water.

CHAPTER LXXIX.

MAINTENANCE OF INAPPETENCY OR WANT OF DESIRE.

Argument:—Nirvāna-Extinction Compared with Waking from the Dream of Existence.

Vasishtha resumed:—Seeing the end of all I still retained my seat in infinite vacuity; and my eyes were detained by the sight of a glorious light, shining as the morning rays of the rising luminary of the day.

2. While I was looking at that light, I beheld the great Brahmā sitting as a statue carved in stone, intent upon his meditation of supreme One, and beset by his transcendent glory all about him.

3. I saw there a multitude of gods, sages and holy personages, with Brihaspati and Sukra—the preceptors of gods and demigods, together with the regent deities of wealth and death.

4. There were likewise the regent divinities of water, fire and the other deities also; so were there companies of *rishis* and *siddhas* and *sādhyas*, gandharvas and others.

5. All these were as figures in painting, and all sitting in their meditative mood; they all sat in their lotiform posture, and appeared as lifeless and immovable bodies.

6. Then the twelve ādityas or suns (of the twelve signs), met at the

same centre (with the same object in their view); and they sat in the same lotiform posture (of devotion, as the other deities).

7. Then a while after, I beheld the lotus born Brahmā; as if I came to see the object of my dream before me after my waking.

8. I then lost the sight of the deities, assembled in the Brahma-loka or in the world of Brahmā, as when great minded men, lose the sight of the most prominent objects of their desire from their minds. Nor did I perceive the aerial city of my dream before me, upon my waking (from the trance of my illusion).

9. Then the whole creation, which is but the ectype of the mind of Brahmā; appeared as void as an empty desert to me; and as the earth turning to a barren waste upon the ruin of its cities.

10. The gods and sages, the angels and all other beings, were no where to be seen any more; but were all blended in and with the same void every where.

11. I then seated in my ethereal seat, came to know by my percipience, that all of them have become extinct (lit. obtained their nirvāna extinction, like Brahmā in Brahma himself).

12. It is with the extinction of their desires, that they have become extinct also; as the sleeping dreamers come to themselves after they are awakened from their illusive vision. (Coming to one's self *swasiarupa* one's own nature or essence, means in vedānta, the holy and pure nature of the human soul, as an emanation or image of the divine).

13. The body is an aerial nothing, appearing as a substantial something, from our desire (or imagination of it only), and disappearing with the privation of our fancy for it, like a dream vanishing from the sight of a waking man.

14. The aerial body appears as real as any other image in our dream; and there remains nothing of it, upon our coming to their knowledge of its unreal nature, and the vanity of our desires.

15. We have no consciousness also, of either our spiritual or corporeal bodies, when we are fixed in our *samādhi* or intense meditation in the

state of our waking (from sleep).

16. The notion of a thing seen in our dream, is given here as an instance (to prove the unreality of our idea of the body); because it is well known to boys and every body, and adduced to us both in the *srutis* and *smritis* tradition (that the objects of sight, are as false as those of dreams).

17. Whoever denies the falsity of the notions he has in his dream, and goes on to support the reality of these as well as other visible sights; must be a great impostor; and such a one deserves to be shunned, for who can wake the waking sleeper.

18. What is the cause of the corporeal body? Not the dream; since the bodies seen in a dream, are invisible (to the naked eye); and this being true it follows, that there is no solid body in the next world (as it is expected by means of sacrifices and pious acts).

19. Should there be other bodies after the loss of the present ones (by death); then there would be no need of repeated creation (of corporeal bodies by Brahma); if the pristine bodies were to continue for ever.

20. Anything having a form and figure and its parts and members, is of course perishable in its nature; and the position (of Jaimini), that there was another kind of world before, is likewise untenable (since there could be nothing at any time, without its definite form and parts).

21. If you say (in the manner of the *chārvākas*), that the world was never destroyed; and that the understanding is produced of itself in the body, in the same manner as the spirit is generated in the fermented liquor.

22. This position of yours is inconsistent with the doctrines, of the *purānas* and histories as well as those of the *vedas*, *smritis* and other *sāstras*, which invariably maintain destructibility of material things.

23. Should you, O intelligent Rāma, deny with the *chārvākas* the indefeasibility of these *sāstras*; say what faith can be relied on those heretical teachings, which are as false as the offspring of a barren woman.

24. These heretical doctrines are not favoured by the wise, owing to their pernicious tendencies; there are many discrepancies in them, as you shall have it, from the few that I am going to point out to you.

25. If you say the human spirit to liken the spirit of liquors, (which is generated in and destroyed with the liquor); then tell me what makes the destroyed or departed spirit of [a] deceased person, who is dead in a foreign country, revisit his friends at home in the shape and form of a fiend (pisācha)?

26. To this it is answered, that the apparition which thus appears to view is a false appearance only; granting it as such, why not own our appearances to be equally false also?

27. It being so, how can you believe the bodies, that the departed souls of men are said in the sāstras, to assume in the next world, to be true also? (Any more than their being mere apparitions only).

28. There is no truth in the proof of a ghost (pisācha), as there is in that of the spirit in liquor; hence if the supposition of the former is untrue, what faith is there in future body in the next world?

29. If the existence of spirits be granted, from the common belief of mankind in them; then why should not the doctrine of a future state of the dead, be received as true upon the testimony of the sāstras?

30. If the prepossession of a person being possessed on a sudden by an evil spirit, be any ground of his reliance in it, why then should he not rest his belief in his future state, wherein he is confirmed by the dogmas of the sāstras?

31. Whatever a man thinks or knows in himself, he supposes the same as true at all times; and whether his persuasion be right or wrong, he knows it [to be] correct to the best of his belief.

32. A man knowing well, that the dead are to live again in another world, relies himself fully upon that hope; and does not care to know, whether he shall have a real body there or not.

33. Therefore it is the nature of men, to be prepossessed with the idea of their future existence; and next their growing desire for having

certain forms of bodies for themselves, leads them to the error of seeing several shapes before them.

34. It is then the abstaining from this desire, that removes the maladies of our errors of the looker, looking and the look (*i.e.* of the subjective and the objective); while the retaining of this desire leads us, to the viewing of this apparition of the world ever before us.

35. So it was the feeling of desire at first, which led the supreme spirit of Brahma to the creation of the world; but its abandonment causes our *nirvāna*-release, while its retention leads us to the error of the world.

36. This desire sprang at first in the Divine mind of Brahmā, and not in the immutable spirit of Brahma; and I feel this desire rising now in me, for seeing the true and supreme Brahma in all and every where.

37. All this knowledge that you derive here from, is said to form what is called the *nirvāna*-extinction by the wise; and that which is not learnt herein, is said to constitute the bondage of the world.

38. This is the true knowledge to see God every where, it is self-evident in our inmost soul, and does not shine without it; (for all without is error and ignorance—*avidyā*).

39. The self-consciousness of our liberation—*muktasmi*, is what really makes us so; but the knowledge that we are bound to this earth—*baddhasmi*, is the source of all our woe, which require great pains to be removed.

40. The awakening of our consciousness of the world, is the cause of our being enslaved to it; and its hybernation in the trance of *samādhi*, is our highest felicity. By being awake to the concerns of the world, you only find the unreal appearing as real to you (for every thing here, is but deception and delusion).

41. Lying dormant in holy trance, without the torpidity of insensibility, is termed our *moksha* or spiritual liberation; while our wakefulness to the outer world, is said to be the state of our bondage to it.

42. Now let your *nirvāna* be devoid of all desire, and from trouble, care and fear; let it be a clear and continuous revery without any gap or cessation, without the scruples of unity and duality; and be of the form of spacious firmament, ever calm and clear and undisturbed in itself.

CHAPTER LXXX.

THE WORLD PROVED TO BE A DELUSION.

Argument:—Description of ultimate Dissolution according to Rational and Materialistic Philosophy.

Vasishtha continued:—Afterwards the celestials that were present in the heaven of Brahmā, vanished away and became invisible, as a lamp with its weakened (*i.e.* burnt out), wick or thread.

2. Now the twelve suns, having disappeared in the body of Brahmā; their burning beams burnt away the heaven of Brahmā, as they had burnt down the earth and other bodies.

3. Having consumed the seat and abode of Brahmā, they fell into the meditation of the supreme Brahma, and became extinct in him like Brahmā, as when a lamp is extinguished for the want of its oil.

4. Then the waters of the universal ocean, invaded the celestial city of Brahmā, and over flooded its surface, as the shade of night fills the face of the earth darkness.

5. Now the whole world was filled by water, from the highest seat of Brahmā, to the lowest pit of hell; and became as full with that liquid, as a grape is swollen with its juice, when it is perfectly ripe (*i.e.* cold and darkness filled the place, where there was no heat or light).

6. The waving waters rising as mountain tops, plied with the flying birds of air; and washed the seats and feet of the gods hovering over them. They touched the kalpa or diluvian clouds, which deluged over them.

7. In the meantime I beheld from my aerial seat, something of a dreadful appearance in the midst of the skies, which horrified me altogether.

8. It was of the form of deep and dark chaos, and embraced the whole space of the sky in its grasp and appeared as the accumulation of the gloom of night, from the beginning to the end of creation.

9. This dark form radiated the bright beams; of millions of morning suns, and was as resplendent as three suns together; and as the flashing of many steady lightnings at once.

10. Its eyes were dazzling and its countenance flashed with the blaze of a burning furnace, it had five faces and three eyes; its hands were ten in number, and each of them held a trident of immense size.

11. It appeared manifest before me, with its outstretched body in the air; and stood transfixed in the sky, as a huge black cloud extending all over the atmosphere.

12. It remained in the visible horizon, below and out of the universal ocean of waters; and yet the position and features of the hands and feet and other members of its body, were but indistinctly marked in the sky.

13. The breath of its nostrils, agitated the waters of the universal ocean; as the arms of Govinda or Hari churned of yore the milky ocean (after the great deluge).

14. Then there arose from the diluvian waters, a male being called afterwards the first male (Ādipurusha). He was the personification of the collective ego, and the causeless cause of all.

15. He rose out of the ocean, as a huge mountainous rock; and then flew into the air with his big flapping wings, extending over and enclosing the whole space of infinite vacuity.

16. I knew him from a distance, and by the indications of his triple eyes and trident, to be the Lord Rudra himself; and then bowed down to him, as the great God of all.

17. Rāma asked:—Why sir, was the Lord Rudra of that form, why was he of

such gigantic form and of so dark a complexion? Why had He ten arms and hands, and why had He the five faces and mouths upon his body?

18. Why had he his three eyes, and so fierce a form; was he absolute in himself or delegated by any other? What was his errand and his act; and was it a mere shadow or having a shadow (helpmate) of its substance (*i.e.* māya or Illusion)?

19. Vasishtha replied:—This being is named Rudra or fierce, for his being the aggregate of Egoism. He is full of his self-pride, and the form in which I beheld him, was that of a clear vacuity.

20. This lord was of the form of vacuum, and of the hue and resplendence of vacuity; and it is on account of his being the essence of the vacuous intellect, that he is represented as the cerulean sky.

21. Being the soul of all beings, and being present in all places, he is represented in his gigantic form; as his five faces, serve as representations of his five internal organs of sense.

22. The external organs of sense (together with their objects and faculties), and the five members of his body, are represented by his ten arms on both sides of his body.

23. This Lord of creation together with all living bodies and mankind, are resorbed in the supreme One at the final dissolution of the world; and when he is let out to pass from the unity, he then appears in this form.

24. He is but a part of the eternal soul, and has no visible body or form of his own; but is thought of in the said form by the erroneous conception of men.

25. Having proceeded from the vacuum of the Intellect, the lord Rudra is posited in the material vacuum or firmament; and has his residence also in the bodies of living beings in the form of air (or vital breath).

26. The aeriform Rudra comes to be exhausted in course of time, and then by forsaking the animated bodies, he returns to resort to the reservoir of eternal rest and peace.

27. The three qualities, the three times, the three intellectual faculties of the mind, understanding and egoism; the three vedas, and the three letters of the sacred syllable of om, are the three eyes of Rudra.

28. The trident of Rudra is the symbol of his sceptre, and it is held in his hand, to imply his having the dominion of the three worlds under his hold.

29. He is represented as having a living body and soul, to indicate his being the personality and personification of the egoism of all living beings, and that there is no living body apart from himself.

30. It is his nature and business, to provide to all living creatures, according to their wants and desert; and is therefore manifested in the form of Siva, which is the divine Intellect in the form of air.

31. This Lord having at last destroyed and devoured the whole creation, rests himself in perfect peace, and becomes of the form of pure air and of the blue firmament.

32. After affecting the destruction of the world, he drinks down and drenches up the universal ocean; and then being quite satiate, he rests himself in perfect peace and inaction.

33. Afterwards as I beheld him drawing the waters of the ocean into his nostrils, by the force of his breath.

34. I saw a flame of fire flashing out from his mouth, and thought it to be the flash of the latent fire of the water, which was drawn in him, by the breath of his nostrils.

35. Rudra the personified Ego, remains in the form of latent heat in the submarine fire; and continues to suck up the waters of the ocean, until the end of a kalpa epoch.

36. The waters then enter into the infernal regions, as snakes enter in the holes beneath the ground; and the diluvian winds entered into his mouth, in the form of the five vital airs; just as the winds of heaven have their recess in hollow sky.

37. The lord Rudra then goes on to swallow and suck up the marine waters, as the bright sunlight swallows the gloom of the dark fortnight.

38. There appears at last a calm and quiet vacuity as the azure sky, and resembling the wide ocean filled with flying dust and smoke; and devoid of any being or created thing, and stretching from the Empyrean of God to the lowest abyss or *infernum*.

39. I described amidst it four different spheres of empty void, bearing no vestige of anything moving or stirring in them. Listen to me, O son of Raghu, and you will hear what they were.

40. One of these lay in the midst of the air, and was sustained in it without any prop or support like the particles of fragrance floating in the air. This was Rudra of the form of the azure sky.

41. The second was lying afar, and appeared as the concavity of the sky over this earth; it was a part of the mundane system and below the seven spheres of the infernal regions.

42. The third was a region above the mundane sphere, and was invisible to the naked eye, owing to its great distance beyond the azure sky.

43. Then there was the surface of the earth, with its lower hemisphere of the watery regions; it was traversed by the great mountain which was the seat of gods—the Himālayas; and beset by islands, and sea-girt sands and shores.

44. There is another sphere, lying at the furthest distance from the other circles of the world; and comprises the infinite space of vacuum, which extends unlimited like the unbounded and transparent spirit of God.

45. This was the remotest sphere of heavens, that could be observed by me; and there was nothing else observable on any side, beside and beyond the limits of these four spheres or circles.

46. Rāma interrogated, saying:—I ask you to tell me, O venerable sir; whether there is any sphere or space, beyond what is contained in the mind of Brahmā; then tell me what and how many of them are there, what are their boundaries, and how are they situated, and to what end and purpose.

47. Vasishtha replied:—Know Rāma, that there are ten other spheres beyond this world (and each of them ten times greater than the preceding one). Of these the first is the sphere of water, lying beyond the two parts (or continents) of the earth. It is ten times greater than the land which it covers, as the shadow of evening overspreads the sky.

48. Beyond that is the sphere of heat, which is ten times greater in its extent than that of water; and afar from this is the region of the winds, whose circle is ten times larger than that of solar heat and light.

49. Next to these is the sphere of air, which is ten times as wide as the circuits of the winds; It is the highest sphere of transparent air, and is said to comprise the infinite vacuity of the divine spirit.

50. Afar and aloft from these, there are some other spheres also, whose circles extend to the distance of ten times above one another in the vast infinity of space.*

*Note.—These are named as the spheres of *ahamkara* or egoism, *mahatattwa* or the great principle, and the *ananta-prakriti* or the hyperphysical Infinity; in the saiva and sankhya sāstras.]

51. Rāma said:—Tell me, O chief of sages, who is it that upholds the water of the deep below, and supports the air of the firmament above the world; and in what manner they are held aloof.

52. Vasishtha replied:—All earthly things are upheld by the earth, as the waters support the leaves of lotuses upon them; and every part depends upon the whole, as a babe depends upon its mother (or as the young of an ape, clings to the breast of its dam, and never falls off from it).

53. Hence everything runs to, and is attracted by whatever is larger than it, and situated nearer to it than others; just as the thirsty man runs to, and is attracted by the adjacent water. (Here we find the discovery of the theory of attraction, some thousands of years before it was discovered by Newton, and known to moderns).

54. So all metallic and other bodies, depend upon the close union of their parts, which being joined together, are as inseparable from one

another, as the limbs and members of a person are attached to the main body.

55. Rāma rejoined:—Tell me sir, how do the parts of the world subsist together; in what manner they are joined with one another, and how are they disjoined from one another, and destroyed at last.

56. Vasishtha replied:—Whether the world is supported by some one or not, and whether it remains fixed (by attraction) or falls off (by its gravity); it is in reality an unsubstantial form, like that of a city in a dream.

57. What is it falls away or remains fixed on some support, it is viewed in the same manner, as our consciousness represents it unto us.

58. The world is contained in and represented by the intellect, in the same manner, as the wind is contained in and let out of air; and as the sky presents the blueness of the firmament, and other airy appearances.

59. These habitable worlds forming the universe, are but imaginary cities and creations of the Intellect; they are but airy representations of the airy mind, as the formless sky is represented in empty vacuity, and appearing in various forms unto us.

60. As it is the nature of our Intellect, to give many things to our consciousness, so it is its nature also, to make us unconscious of their disappearance by day and night.

61. An innumerable train of thoughts, are incessantly employing our minds when we are sitting and at rest; and so they are flying off and returning to us by day and night.

62. All things appear to approach to their dissolution, to one who knows their destructibility and their ultimate extinction at the end of a kalpa period or millennium; and they seem as ever growing to one, who is conversant with their growth only in the vacuity of the mind.

63. All our thoughts appear in the vacuum of our minds, as the vaporous chains of pearls are seen in the autumn sky; they are both as erroneous and fleeting as the other, and yet they press so very thick and quick on our sight and minds, that there is no reckoning of them.

CHAPTER LXXXI.

DESCRIPTION OF THE LAST NIGHT OF DEATH OR GENERAL DOOM.

Argument:—Rudra dancing as Bhairava on the last day, in company with his shadow the last night.

Vasishtha related:—I beheld afterwards, O Rāma! the same Rudra standing in the same firmament, and dancing with a hideous form in the same part of the sky.

2. This body then became as big as to fill the whole atmosphere, and as deep and dark black as to cover the ten sides of the sky, under the shadow of its sable appearance.

3. Its three eye-balls flashed with the flaming lights of the sun, moon and fire; and the body which was as black as the fumes of a dark flame, was as mute as the ten sides of the naked sky.

4. The eyes were blazing with the flame of the submarine fire, and the arms were as ponderous as the huge surges of the sea; and the blue body, seemed as the consolidated form of waters rising from the blue universal ocean.

5. As I was looking upon this enormous body, I saw a form like that of its shadow rising from it; and jumping about in the manner of dancing.

6. I was thinking in my mind, as to how could this appear in this dark and dreary night; when the heavens were hid under darkness, and there was no luminary shining in the sky (to cause the shadow).

7. As I was reflecting in this manner, I beheld on the foreground of that ethereal stage, the stalwart phantom of a dark dingy female with three eyes, prancing and dancing and glancing all about.

8. She was of a large and lean stature, and of a dark black complexion;

with her flaming eye-balls burning as fire, and girt with wild flowers all over her body.

9. She was as inky black as pasted pitch, and as dark as the darkest night or Erebus; and with her body of darkness visible, she appeared as the image of primeval night.

10. With her horrid and wide open jaws, she seemed to view the spacious vacuum of air; and with her long legs and outstretched arms, she appeared to measure the depth and breadth of open space on all sides.

11. Her frame was as faint as [if] it was reduced by long enduring fast, and it stooped lower and lower as if pressed down by hunger; it was wavering to and fro, as a body of sable clouds is driven backward and forward by the driving winds.

12. Her stature was so lean and long, that it could not stand by itself; and was supported like a skeleton, by the ligaments of the ribs, and ligatures of arteries, which uphold it fast from falling.

13. In a word her stature was so tall and towering, that it was by my diurnal journey in the upper and lower skies, that I came to see the top of her head, and the base of her feet.

14. After this I beheld her body, as a bush of tangling thickets and thistles, by the complicate ligatures of the tendons and arteries, which fastened all its members together.

15. She was wrapped in vests of various hues, and her head was decked by the luminaries belike her head-dress of lotus flowers. She was beset by the pure light of heaven, and her robe flashed as fire, enflamed by the breath of winds.

16. The lobes of her long ears, were adorned with rings of snakes, and pendants of human skulls; her knee bones were as prominent as two dried gourd shells, and her two dark dugs hung down loosely upon her breast.

17. The braid of hair on the top of her head, was adorned with feathers of male and young peacocks; and defied the crowned head of the lord of Gods (*i.e.* Indra), and the circlet of his discus (Khattānga).

18. Her moon-like teeth, cast their lustre like moon beams; and it glistened amidst the dark ocean of chaotic night, as the moon beams play upon the surface, and rising waves of the dark blue deep.

19. Her long stature rose as a large tree in the sky, and her two knee pans resembled two dry gourds growing upon it; and these clattered like the rustling of a tree by the breeze, as she turned about in the air.

20. And as she danced about in the air, with her sombre arms lifted on high; they resembled the rising of the waves of dark ocean of eternity. (The words Kāla and Kāli—implying both the black goddess and dark eternity).

21. Now she lifts one arm and then many more, and at last she displays her countless hands; to play her part in the playhouse of the universe.

22. Now she shows but one face and then another, and afterwards many more *ad infinitum*; in order to represent her various and infinite parts, in the vast theatre of the world.

23. Now she dances on one foot, and instantly on both her feet; she stands on a hundred legs in one moment, and on her numberless feet at another.

24. I understood this person to be the figure of chaotic, and the same which the wise have ascertained as the goddess known under the designation of Kāli or eternal night. Or I presently recognized her as the figure of *kāla-rātri* or dark night; which the wise have ascertained to be the image of dark eternity, as designated as the goddess Kālī—Hecate or chaotic night. (But Kāli as in Greek, means *sundari* or fair and beautiful also).

25. The sockets of her triple eyes flashed with a flame, like that of the furnace of a fire engine; and her forest was as glaring and flaring, as the burning Indra-nīla mountain.

26. Her cheek-bones were as frightful as two high hills, projecting over her hideous open mouth; appearing as a mountain cavern, and capable of engulfing the whole world in it. (Hence Kāli the type of time, is said to be the devourer of all things, and restorer of them in unconscious womb).

27. Her shoulder-blades were as high as two mountain peaks, piercing the starry frame; where they were decorated by the clusters of stars, as with strings of pearls.

28. She danced with her outstretched arms, resembling the waving branches of trees; and displayed the brightness of her nails, like that of blooming blossoms upon them; or as so many full moons shining under the azure sky.

29. As she turned and tossed her sable hands on every side, she seemed as a dark cloud moving about in the sky; and the lustre of her nails, appeared to shed the splendour of stars all around.

30. The face of the sky resembled a forest ground, occupied by the black arbours of her two sable arms; and her outstretched fingers resembling the twigs of the trees, were covered over by the blossoms of their pearly nails, which waved as flowers in azure sky.

31. With her legs taller than the tallest *tāla* and *tamāla* trees, she stalked over the burning earth, and put to shame the largest trees that grew upon it (and kept burning without being able to move).

32. The long and flowing hairs on her head, reached to and spread over the skies; and seemed about to form black vestures for the dark elephantine clouds, moving about in the empty air.

33. She breathed from her nostrils a rapid gale of wind, which bore the mountains aloft in the air; and blew great gales in the sky; resounding with loud repeals from all sides of its boundless spheres.

34. The breath of her nostrils and mouth, blew in unison all about the circle of the universe; and kept the great sphere in its constant rotation, as it were in its enharmonic progression.

35. I then came to perceive, as I looked on her with attention, that her stature was enlarging with her dancing, till at last I found it to fill the whole space of the air and sky.

36. And as long I continued to behold her in her dancing state, I saw the great mountains pendant all about her body, as if they were a string

of jewels around her person.

37. The dark diluvian clouds formed a sable garb about her body, and the phenomena of the three worlds appeared as the various decorations, that adorned her person.

38. The Himālaya and Sumeru mountains, were as her two silver and golden ear-rings, and the rolling worlds, resembled the ringing trinkets and belts about her waist.

39. The ranges of boundary mountains, were as chains and wreaths of flower upon her person; and the cities and towns and villages and islands, were as the leaves of trees scattered about her.

40. All the cities and towns of the earth, appeared as adornments on her person; and all the three worlds and their seasons and divisions of time, were as ornaments and garments upon her body.

41. She had the streams of holy rivers of Gangā and Yamunā, hanging down as strings of pearls from the ears of her other heads. So the virtues and vices (recorded in the srutis), formed decorations of her ears also.

42. The four vedas were her four breasts, which exuded with the sweet milk (of religion) in the manner of her sweat; and the doctrines of other sāstras, flowed as milk from their nipples.

43. The armour and arms, and the various weapons as the sword and the shield, the spear and the mallet, which she bore on her body; decorated her person as with wreaths of flowers.

44. The Gods and all the fourteen kinds of animal beings, were all situated as lines of hair on her person, in her form of animated nature itself.

45. The cities and villages and hills, which were situated on her person; all joined in their merry dance with herself, in the expectation of their resurrection, in the same forms again.

46. The unstable moving creation also, which rested in her, appeared to me as if they were situated in the next world, and dancing with joy in the hope of their revivification. (The living that are dead and buried

in the chaotic Kali, are to be revived to life again).

47. The chaotic Kali, having devoured and assimilated the world in herself; dances with joy like the peacock, after gorging a snake in its belly, and at the appearance of a dark cloud.

48. The world continues to remain and exhibit its real form, in her wide extended figure; as the shadow of a thing is seen in a mirror, and the situations of countries are shown in a map.

49. I saw her sometimes to stand still, with the whole world and all its forests and mountains; to be moving and dancing in her person; and all forms to be repeatedly reduced in and produced from her.

50. I beheld the harmonious oscillation of the whole, in the mirror of that person; and I saw the repeated rising and setting of the world in that circle, without its utter extinction.

51. I marked the revolution of the stars, and the rising of mountains within its circumference, and I observed the throngs of gods and demigods, to assemble and disperse on her in time, as flights of gnats and flies, are driven to and fro by the winds in open air.

52. All these heavenly bodies and these islands in the ocean, are moving around her, like the flying wheels of a broken war-car; and they whirl up and down about her, like the rocks and woods in a whirlpool.

53. She is clad in the robes of the blue clouds, which are furled and folded by the breezes of air; and the cracking of wood and bones under feet, answer the sound of her foot-steps and anklets below.

54. The world is filled with the noise of the concussion and separation of its objects, and the tumult of worldly people; appearing as passing shadows in a mirror, or as the entrance and exits of actors in a play on the stage.

55. The high-headed Meru and the long armed (ranged) boundary mountains, seem to be dancing about her in their representations in the moving clouds; and the forest trees seen in the clouds, seem to perform their circuitous dance all around.

56. The high-swelling seas were heaving their waves to heaven, bearing with them the uprooted woods of the coasts on high, and again hurling them down, and sinking them in the waters below.

57. The cities were seen to be rolling with a tremendous noise in the waters below, and no relics of houses and towers and the habitations of human kind, were found to be left beneath.

58. As the chaotic night (*kāla-rātri*) was thus roving at random, the sun and moon with their light and shade, found shelter in the tops of her nails, where they sparkled as threads of gold. (*i.e.* The flash of her nails, afforded the only light amidst the universe of gloom).

59. She was clad in the blue mantle of the clouds, and adorned with necklaces of frost and icicles; and the worlds hang about her, like the trickling dewdrops of her perspiration.

60. The blue sky formed her covering veil about her head, the infernal region her footstool, the earth her bowels, and the several sides (or points of the compass) were so many arms on her.

61. The seas and their islands, formed the cavities and pimples in her person; the hills and rocks made her rib bones, and the winds of heaven were her vital airs.

62. As she continues in her dancing, the huge mountains and rocks swing and reel about her gigantic body, as her attendant satellites.

63. The mountain trees turning around her, appear to weave chaplets and dance about, in congratulation of her commencing a new cycle or *kalpa*.

64. The gods and demigods, the hairless serpents and worms, and all hairy bodies; are all but component parts of her body; and being unable to remain quiescent while she is in motion, are all turning round with her.

65. She weaves the three fold cord of the sacred thread—*trivrit*, consisting of acts, sacrifices and knowledge, which she proclaims aloud in the thundering voice of the triple vedas.

66. Before her (*i.e.* in the infinite space), there is no heaven

or earth (*i.e.* up or down); but the one becomes the other, by its constant rotation like the wheel of a vehicle.

67. Her wide open nostrils constantly breathe out hoarse currents of her breath, which give rise to the winds of air, and their loud sufflation and whistling.

68. Her hundred fold arms revolving in all the four directions, give the sky the appearance of a forest; *filled* with the tall heads of trees and their branches, shaken by a furious tornado in the air.

69. At last my steady eye-sight grew tired, with viewing the varieties of productions from her body; and their motions and movements, resembling the manners of an army in warfare.

70. Mountains were seen to be rolling as by an engine, and the cities of the celestials falling downward; and all these appearances were observed to take place in the mirror of her person.

71. The Meru mountains were torn and borne away as branches of trees, and the Malayas were tossed about as flying leaves; the Himālayas fell down as dewdrops, and all earthly things are scattered as straws.

72. The hills and rocks fled away, and the Vindhya flew as aerials in the air; the woods rolled in the whirlpools, and the stars floated in the sea of heaven, as swans and geese in the lakes below.

73. Islands floated as straws in the ocean of her body, and the seas were worn as circlet on it; the abodes of the gods were like lotus-flowers, blooming in the large lake of her person.

74. As we see the images of cities in our dream, and in the darkness of night, as clearly we behold them in the fair sky light; so I beheld all things in her dark body, as vividly as they shone in broad sunlight.

75. All things though immovable, as the mountains and seas and arbours; appear to be moving in and dancing about in her person.

76. So the wandering worlds are dancing about in the great circle of her spacious body, as if they were mere straws in the vast ocean of creation. Thus the sea rolls on the mountain, and the high hills pierces

the hollow of the heaven above. This heaven also with its sun and moon, are turning below the earth; and the earth with all its islands and mountains, cities, forests and flowery gardens; is dancing in heaven round about the sun. (Describing the harmonious dance of the planetary spheres in empty air).

77. The mountains are wandering (with the earth), amidst the surrounding sky; and the sea passes beyond the horizon (with the rotation of the earth); and so the cities and all human habitations, traverse through other skies; and so also the rivers and lakes pass through other regions, as objects reflecting themselves in different mirrors, and as swiftly as the leaf of a tree torn by a tempest, is hurled on and borne afar to distant parts.

78. Fishes skim in the desert air (or ethereal desert), as they swim in the watery plain; and cities are situated in empty air, as firmly as they are fixed on solid earth. The waters are raised to heaven by the clouds, which are again driven back by the winds, to pour their waters on mountain tops.

79. The groups of stars are wandering about, like lustres of a thousand lamps lighted in the sky; they seem to shed gems with their rays as they roll, or scatter flowers from all sides on the heads of gods and aerial beings.

80. Creations and destructions accompany her, as fleeting days and nights, or as jewels of brilliant and black gems on her person. They are as the two fortnights resembling her white and black wings on either side.

81. The sun and moon are the two bright gems on her person, and the clusters of stars form her necklaces of lesser gems; the clear firmament is her white apparel, and the flashes of lightnings form the brocaded fringes of her garment.

82. As she dances in her giddy dance of destruction, she huddles the worlds under her feet as her anklets, raising thereby a jingling sound as that of her trinkets.

83. In her warfare with the jarring elements, rolling on like waves of the ocean, and darkening the daylight as by the waving swords of

warriors, she listens to the tumult of all the worlds and their peoples.

84. The gods Brahmā, Vishnu and Siva, together with the regents of sun and moon and fire, and all other gods and demigods, that shine in their respective offices; are all made to fly before like a flight of gnats, and with the velocity of lightning.

85. Her body is a congeries of conflicting elements and contrary principles, and creation and destruction, existence and non-existence, happiness and misery, life and death, and all injunctions and prohibitions (*i.e.* the mandatory and prohibitory laws, do all abide conjointly and yet separately in her person).

86. The various states of production and existence, and continuance of action and motion, and their cessation which appear to take place in her body, as in those of all corporeal beings, together with the revolution of the earth and all other worlds in empty air; are all but false delusions of our minds, as there is nothing in reality except a boundless vacuity.

87. Life and death, peace and trouble, joy and sorrow, war and truce, anger and fear, envy and enmity, faith and distrust and all other opposite feelings; are concomitants with this worldly life, and they dwell together in the same person, as the various gems stored in a chest.

88. The intellectual sphere of her body, teems with notions of multifarious worlds; which appear as phantoms in the open air, or as fallacies of vision to the dim sighted man.

89. Whether the world is quiescent in the intellect, or a passing phenomenon of outward vision; it appears both as stable as well as moving, like the reflexion of objects in a standing or shaking mirror.

90. All worldly objects are as fluctuating, as the changing shows in a magic play; they forsake their forms and assume others as quickly, as the fickle desires of whimsical boys are ever shifting from one object to another.

91. It is the combination of causal powers, which cause the production of bodies; and it is their separation which effects their dissolution; as it is the accumulation of grains, which makes a granary, and their

abstraction which tends to its disappearance.

92. The Goddess now appears in one form, and then in another; she becomes now as small as the thumb finger, and in a moment fills the sky (with the bigness of her body).

93. That goddess is all in all, she is changed through every thing in world, and is the cosmos itself and the power of the intellect also; she fills the whole concavity of the sky with her form of pure vacuity.

94. She is the intellect, which embraces all, whatever is contained in the three worlds and in all the three times (of the past, present, and future). It is she that expands the worlds which are contained in her, as a painter draws out the figures which are pictured in [the] receptacle of his mind.

95. She is the all comprehensive and plastic nature or form of all things; and being one with the intellectual spirit, she is equally as calm and quiet as the other. Being thus uniform in her nature, she is varied to endless forms in the twinkling of her eye.

96. All these visibles appear in her, as marks of lotuses and carved figures are seen in a hollow stone (or in the perforated sāligram stones of gunduk). Her body is the hollow sphere of heaven, and her mind is full of all forms, appearing as waves in the depth of sea, or as the sights of things in the bosom of a crystal stone (as reflected in it by the Divine Intellect).

97. The very furious goddess Bhairavī—the consort of the dread god Bhairava—the lord of destruction, was thus dancing about with her fierce forms filling the whole firmament.

98. On one side the earth was burning with the fire, issuing from the eye on the fore-head of all destroying Rudra; and on the other was his consort Rudranī, dancing like a forest blown away by a hurricane.

99. She was armed more over with many other weapons, (beside those that are mentioned before); such as a spade, a mortar and pestle, a mallet, a mace &c.; which adorned her body as a garland of flowers.

100. In this manner, she danced and scattered the flowers of her

garlands on all sides; in her acts of destructions and recreation (as preliminaries on one another).

101. She hailed the god Bhairava—the regent of the skies, who joined her in dancing with his form as big and high as hers.

102. May the god Bhairava, with his associate Goddess of *kālarātri* or chaotic night, preserve you all in their act of heroic dance, with the beating of high sounding drums, and the blowing of their buffalo horn, as they drunk their bowls of blood and are adorned with wreaths of flowers, hanging down from their heads to the breasts.

CHAPTER LXXXII.

DESCRIPTION OF THE PERSON OF THE GOD SIVA.

Argument:—Description of the perfection and personality of Siva as an undivided whole.

Rāma rejoined:—Who is this goddess, sir, that is dancing thus in her act of destruction, and why is it that she bears on her body the pots and fruits as her wreaths of flowers?

2. Say, whether the worlds are wholly destroyed at the end, or they become extinct in the goddess Kāli, and reside in her person, and when doth her dance come to an end.

3. Vasishtha replied:—Neither is he a male, nor is she a female; nor was there a dancing of the one, or a duality of the two (in their spirit); such being the case (of their unity), and such the nature of their action (of destruction); neither of them any form, or figure of their own (except that they are personified as such).

4. That which is without its beginning or end, is the divine Intellect alone; which in the manner of infinite vacuity, is the cause of all causes. (In the beginning all was void, which caused all things).

5. It is the increate and endless light, that exists from eternity, and extends over all space. This calm and quiet state of the etherial space is known as Siva or tranquil, and its change to confusion at the end, is denominated Bhairava or the dreadful. (*i.e.* the Lord acting his dreadful part in the theatre of the universe).

6. It is impossible for the pure and formless intellect, to remain alone and aloof from its association with plastic nature; as it is not likely to find any gold to exist without some form or other. (So the sruti:—The creation and absorption of the world, require a formal agent and recipient also).

7. Say ye who know, how the intellect may subsist without its intelligence, and where a pepper may be had without its pungency? (There is nothing without its necessary property, nor the formal world without a formal cause).

8. Consider how can there be any gold, without its form of a bracelet or any other; and how doth a substance exist without its substantial property or nature?

9. Say what is the extract of the sugar-cane, unless it is possessed of its sweetness; you can not call it the juice of sugar-cane, unless you find the saccharine flavour in the same.

10. When the intellect is devoid of its intellection, you can not call it as the intellect any more; nor is the vacuous form of the intellect, ever liable to any change or annihilation. (A void is devoid of all accidents).

11. Vacuity admits of no variety, besides its retaining the identity of its inanity; and in order to assume a diversity, the void must remain a void as ever. (Or else it becomes a solid, which is no more itself).

12. Therefore the unchanged and unagitated essence, which is essential to it, must be without beginning and unlimited, and full of all potency in itself (since vacuum is the medium both of creation as well as of annihilation also).

13. And therefore the creation of the three worlds and their destruction, the earth, firmament and the sides of the compass; together

with all the acts of creation and destruction, are the indiscriminate phenomena of vacuum.

14. All births, deaths, delusions and ignorance, being and not being, together with knowledge and dullness, restraint and liberty, and all events whether good or evil.

15. Knowledge and its want, the body and its loss, temporariness and diuturnity; together with mobility and inertia, and egoism and tuism and illism.

16. All good and evil, goodness and badness, ignorance and intelligence; together with durations of time and space, substance and action, and all our thoughts, fancies and imagination.

17. The sight of the forms of things and the thoughts of the mind, the action of the body, understanding and senses; with those of the elements of earth and water, fire, air, and vacuum extending all about us.

18. These and all others, proceed from the pure intellectual vacuity of the Divine spirit; which resides in its vacuous form in everything and is always without decay and decrease.

19. All things subsist in pure vacuum, and are as pure as the void itself; there is nothing beside this empty air, though they appear as real as doth a mountain in our hollow dream.

20. The intellectual spirit, which I have said to be transcendent void; is the same which we call as *jīva*—the sempiternal and Rudra—the august.

21. He is adored as Hari or Vishnu by some, and as Brahmā the great progenitor of men by others; he is called the sun and moon, and as Indra, Varuna, Yama, the Virāta and the God of fire also.

22. He is the marut or wind, the cloud and sea, the sky, and everything that there is or is not; all whatever manifests itself in the empty sphere of the Intellect.

23. In this manner all things appearing under different names, and taken to be true by the ignorant eye; vanish into nothing in their spiritual light, which shows them in their pure intellectual natures.

24. In the understanding of the ignorant, the world appears as apart from the spirit; but to the intellectual soul, the vacuity of the intellect is known to be situated in the Divine spirit; therefore there is no distinction of unity and duality to the knowing mind (in which all multiplicities blend into unity).

25. So long is the living soul tossed about as a wave in the ocean of the world, and running the course of its repeated births and deaths in it; until it comes to know the nature of the supreme spirit, when it becomes as immortal and perfect as the eternal soul and self-same with it.

26. By this knowledge of the universal soul, the human soul attains its perfect tranquillity; as to find itself no more, as the fluctuating wave in the ocean of the world, but views itself and everything beside, to be as calm and quiet, as the eternal and infinite spirit of God.

CHAPTER LXXXIII.

SIGHT OF THE MUNDANE GOD.

Argument:—Siva is the Representation of the Pure Intellect; but Bhairava & Kali are not so. Explanation of the causes of such representations and Personifications.

Vasishtha added:—I have already related to you, that Siva is the representation of the vacuous intellect; but not so is Rudra, whom I have described as dancing all about.

2. The form that is attributed to him (or to the goddess *kālī*); is not their real figure; but a representation of the grosser aspect of intellectual vacuity (which is of a dark complexion).

3. I saw with my intellectual and clear vision (*clair-voyance*), that sphere of the intellect in its clear, bright and clear light (as that of Siva's body); but it did not appear so to others, who beheld it in

their ignorance, to be as dark as the black complexion of the associate goddess. (There is shadow under the lamp).

4. I saw at the end of the kalpa cycle, the two spectres of delusion, appearing before me; the one was the furious Rudra, and the other—the ferocious Bhairava; and knew them both to be but delusion, and creatures of my mistaken fancy.

5. The great chasm which is seen to exist in the vacuous sphere of the Intellect, the same is supposed to be conceived under the idea of a vast void, represented as the dreadful Bhairava.

6. We can have no conception of anything, without knowing the relation, the significant term and its signification; it is for that reason that I related this to you, as I found it to be.

7. Whatever idea is conveyed to the mind by the significant term, know Rāma, the very same to be presently presented before the outward sight by the power of delusion and as a magical appearance.

8. In reality there is no destruction, nor the destructive power of Bhairava or Bhairavī (in the masculine or feminine gender); all these are but erroneous conceptions fleeting in the empty space of the intellect. (It is the bias of the mind, which presents these hobgoblins to sight).

9. These appearances are as those of the cities seen in our dream, or as a warfare shewn in our fancy; they are as the utopian realms of one's imagination, or as the fits of our feelings on some pathatic and hear stirring description.

10. As the fairy castle is seen in the field of fancy, and strings of pearls hanging in the empty air; and as mists and vapours darken the clear atmosphere, so are there the troops of fallacies flying all about the firmament of the intellect.

11. But the clear sky of the pure intellect, shines of itself in itself; and when it shines in that state, it shows the world in itself.

12. The soul exhibits itself in its intellectual sphere, in the same manner as a figure is seen in picture; and the soul manifests also in

the raging fire of final destruction. (The same soul is equally manifest in the subjective, as well as in the objective, *i.e.* both in itself as in all other things whatsoever).

13. I have thus far related to you, regarding the formlessness of the forms of Siva and his consort Sivanī; hear me now to tell you concerning their dance, which was literally no dancing.

14. Sensation cannot exist any where (in any person), without the action of the power (lit, element) of intellection; as it is not possible for anything to be a nothing or appear otherwise than what it is. (Gloss. There can be no sensation without action of the power of intellection, as there can be no pearl-shell without the appearance of silver in it).

15. Therefore the powers of sensations and perception, are naturally united with all thing, as Rudra and his consort, who are blended together as gold and silver appearing as one and the same metal.

16. Whatever is sensation and wherever it exists, the same must be a sensible object, and have action or motion for its natural property.

17. Whatever is the action of the Intellect, whose consolidated form is called by the name Siva, the same is the cause of our motions also; and as these are actuated by our will and desires, they are called the dance or vacillations (of the intellectual power).

18. Therefore the furious form of Rudra, which is assumed by the god Siva at the end of a kalpa; which is said to dance about at that time, is to be known as vibration of the divine intellect.

19. Rāma rejoined:—This world being nothing in reality, in the sight of the right observer; and anything that there remains of it in any sense whatever, the same is also destroyed at the end of the kalpa.

20. How then does it happen at the end of the kalpa, when everything is lost in the formless void of vacuity, that this consolidated form of intellect, known as Siva remains and thinks in itself.

21. Vasishtha replied:—O Rāma! if you entertain such doubt, then hear me tell you, how you can get over the great ocean of your doubts, respecting the unity and duality of the deity:—that all things being

extinct at the end, there remains the thinking and subjective intellect alone, without anything objective to think upon.

22. The subjective soul then thinks of nothing, but remains quite tranquil in itself; as the unmoving and mute stone, and resting in the solid vacuity of its omniscience.

23. If it reflects at all on anything, it is only on itself; because it is the nature of the intellect to dwell calmly in itself.

24. As the intellect appears itself, like the inward city it sees within itself in a dream; so there is nothing in real existence any where, except the knowledge thereof, which is inherent in the intellect. (So it is with the divine intellect, whose omniscience comprehends the knowledge of every thing in itself).

25. The divine soul knowing everything in itself, and in its vacuous intellect, sees the manifestation of the universe at the time of creation, by simple development of itself.

26. The intellect develops itself of its own nature, within its vacuous cell at first; and then in a moment envelopes this erroneous universe in itself, and at his will at the time of its destruction.

27. The intellect expands itself, in itself in its natural state of vacuum; and devolves itself likewise into its conceptions of I and thou and all others (which are but false ideas and creatures of its imagination).

28. Therefore there exists no duality nor unity, nor an empty vacuity either; there is neither an intelligence or its want or the both together; so is there neither my meism nor thy tuism either.

29. There is nothing that ever thinks of anything, nor aught whatever which is thought of or object thereof of its own nature; therefore there is nothing that thinks or reflects, but all is quite rest and silence.

30. It is the unalterable steadiness of the mind, which is the ultimate *samādhi* or perfection of all sāstras; therefore the living yogi aught to remain, as the mute and immovable stone in his meditation.

31. Now Rāma, remain to discharge your ordinary duties, as they are incumbent on you by the rules of your race; but continue to be quiet and steady in your spiritual part, by renouncing all worldly pride and vanity; and enjoy a peaceful composure in your mind and soul, as that of the serene and calm and clear concavity of the sky.

CHAPTER LXXXIV.

RELATION OF SIVA AND SAKTI OR OF THE HOLY SPIRIT AND ITS POWER.

Argument:—The definition of the term Sakti and her elucidation.

Rāma said:—Tell me sir, why the goddess Kāli is said to be dancing about, and why is she armed with axe and other weapons, and arrayed with her wreaths of flowers.

2. Vasishtha replied:—It is the vacuum of the intellect, which is called both as Siva and Bhairava; and it is this intellectual power or force, which is identic with itself, that is called Kāli and its consorting mind.

3. As the wind is one with its vacillation, and the fire is identic with its heat; so is the intellect identical with its oscillation. (The mind is ever fleeting and active as dull matter is inert and inactive).

4. As the wind is invisible even in its act of vacillations, and the heat is unseen even in its act of burning; so the intellect is imperceptible notwithstanding its acting, and is therefore called Siva—the calm and quiet.

5. It is because of the wondrous power of his vibration, that he is known to us, and without which we could have no knowledge of his existence; know therefore this Siva to be the all powerful Brahma, who is otherwise a quiescent being, and unknowable even by the learned and wise.

6. His oscillation is the power of his will, which has spread-out this visible appearance; as it is the will of an embodied and living man, that builds a city according to his thought (or just as it depends on the option of a living person, to erect a city according to the model in his thought or mind).

7. It is the will of Siva or Jove that creates all this world from its formless state, and it is this creative power which is the Intelligence of God, and the intellection of living being.

8. This power takes also the form of nature in her formation of the creation, and is called the creation itself, on account of her assuming on herself the representation of the phenomenal world.

9. She is represented with a crest of submarine fire on her head, and to be dry and withered in her body; she is said to be a fury on account of her furiousness, and called the lotiform from the blue-lotus-like complexion of her person.

10. She is called by the names jayā and siddha (victory and fortune), owing to her being accompanied by victory and prosperity at all times.

11. She is also designated as Aparājitā or invincible, viryā the mighty and Durgā—the inaccessible, and is like wise renowned as umā, for her being composed of the powers of the three letters of the mystic syllable Om. (In the birth of umā, the subject of the first canto of Kumāra Sambhaba, Kalidāsa says, "Tapasa nibrita je umeti nāmnā prakīrtitā," she was termed umā for prevention of austerities. The glossarists have all explained the passage in the sense of the mythic personification of umā, and nobody has ever known its mystic interpretation of sacred syllable Om itself, whose utterance precludes the necessity of all formal devotions: *i.e.* to say, *umā-is-om* the divine mantra itself).

12. She is called the gāytrī (hymn) from its being chanted by every body, and Sāvitrī also from her being the progenitrix of all beings; she is named sarasvatī likewise, for her giving us an insight into whatever appears before our sight.

13. She bears the appellation of gaurī from her gaura or fair complexion, and of Bhavānī from her being the source of all beings, as also from

her association with the body of Bhava—or Siva. She is also termed the letter [Sanskrit: a] (a) to signify her being the vital breath of all waking and sleeping bodies.

14. Umā means moreover the digit of the moon, which enlightens the worlds from the forehead of Siva; and the bodies of the God and Goddess are both painted as black and blue, from their representing the two hemispheres of heaven.

15. The sky appears as dark and bright from the two complexions of these divinities, who are situated in the vacuous forms in the bosom of the great vacuum itself.

16. Though they are formless as empty airs, yet they are conceived as the first-born of the void; and are figuratively attributed with more or less hands and feet, and holding as many weapons in them.

17. Now know the reason of attributing the Goddess with many weapons and instruments, to be no more, than of representing her, as the patron of all arts and their employments.

18. She was self-same with the supreme soul, as its power of self-meditation from all eternity; and assumed the shapes of the acts of sacred ablutions, religions, sacrifices, and holy gifts, as her primal forms in vedas. (*i.e.* The intellectual power (chit-sakti) evolves itself to meditation and action—dhya and Karma).

19. She is of the form of the azure sky, comely in appearance and is the beauty of the visibles; she is the motion of all objects, and the varieties of their movements are the various modes of the dancing of the goddess. (the divine power or force—*sakti*, is always personified as his female agent, as it is evident in the words potentia, energia, exergasia, qudrat, taquat &c).

20. She is the agent of Brahma in his laws of the birth, decay, and deaths of beings; and all cities and countries, mountains and islands, hang on her agency as a string of gems about her neck.

21. She holds together all parts of the world, as by her power of attraction; and infuses her force as *momentum* in them all, as it were into the different limbs and members of her body, she bears the various

apellations of Kali, Kalika &c., according to her several functions denoted by those terms (in the glossary).

22. She as the one great body of the cosmos, links together all its parts like her limbs unto her heart; and moves them all about her; though this formless body of force, has never been seen or known by any body. (We always see the moving bodies about us, but never the moving force which moves them all about).

23. Know this ever oscillating power to be never different or unconnected, from the quiescent spirit of Siva the changeless god; nor think the fluctuating winds to be ever apart from the calm vacuum, in which they abide and vibrate for ever.

24. The world is a display of the glory of God, as the moonlight is a manifestation of the brightness of that luminary; which is otherwise dark and obscure; so the lord God is ever tranquil and quiet and without any change or decay without his works.

25. There is not the least shadow, of fluctuation in the supreme soul; it is the action of this agency, that appears to be moving us. (Gloss. The inactive spirit of God is the true reality, and the passing phenomena are all but vanity).

26. That is said to be the tranquil spirit of Siva—the god, which reverts itself from action, and reposes in its understanding; and apart from the active energy which possesses the intellect as its goddess. (Hence the state of the soul in perfect rest and repose is called Siva—salvus or felicity).

27. The intellect reposing in its natural state of the understanding, is styled Siva—salvus or felix; but the active energy of the intellectual power, is what passes under the name of the great goddess of action.

28. That bodiless power, assumes the imaginary forms of these worlds, with all the peoples that are visible in them in the day light.

29. It is this power which supports the earth, with all its seas and islands, and its forests, deserts and mountains, it maintains the vedas with its *angas*, *upangas*, the *sāstras*, sciences and the psalms. (The vedas are four in number, its *angas* or branches called the six *vedāngas*

namely, the *siksha*, *kalpa*, *nirukta*, *vyākaraṇa*, *chhanda* and *jyotiṣa*. The *upāṅgas* or subsidiary branches are the four arts, viz., *ayurveda* or medicine, *dhanurveda*—archery, *gāndhārva*—music &c. The *vidyās* are the sciences and philosophy, and the *gītas* are *sāmāgīti* or the psalm of *sāmaveda*).

30. It ordains the injunctions and prohibitions (of law), and gives the rules of auspicious and inauspicious acts and rites; it directs the sacrifices and sacrificial fires, and the modes of offering cakes and oblations.

31. This goddess is adorned with the sacrificial implements, as the mortar and pestle, the post and ladle &c.; and is arrayed with the weapons of warfare also, as the spear, arrows and the lance.

32. She is arrayed with the mace and many missile weapons also; and accompanied by horse and elephants and valiant gods with her. In short she fills the fourteen worlds, and occupies the earth with all its seas and islands.

33. Rāma said:—I will ask you sir, to tell me now, whether the thoughts of creation in the divine mind, subsisted (in their ideal forms) in the Divine soul; or they were incorporated in the forms of Rudra and which are false and fictitious.

34. Vasishtha replied:—Rāma, she is verily the power of the Intellect (Divine mind), as you have rightly said; and all these that there are being thought of by her, they are all true as her thoughts (and not in their visible appearances).

35. The thoughts that are subjective and imprinted in the inner intellect (from preconceived desire or reminiscence), are never untrue; just as the reflection of our face cast in a mirror from without, cannot be a false shadow.

36. But those thoughts are false, which enter into the mind from without, as the whole body (lit. city of our desires and false imaginations); and the fallacies of these are removed upon our right reflection and by means of our sound judgment.

37. But in my opinion, the firm belief and persuasion of the human soul

in anything whatever, is reckoned as true by every one; such as the picture of a thing in a mirror, and the representations of things seen in a dream or the forms of things seen in a picture or in dream, and the creatures of our imagination are all taken for true and real by every one for the time, and for their serviceableness to him.

38. But you may object and say that, things that are absent and at a distance from you, are no way serviceable to you, and yet they cannot be said to be inexistent or unreal; because they come to use when they are present before us.

39. As the productions of a distant country, become of use when they are presented before us; so the objects of our dreams and thoughts, are equally true and useful when they are present in view; so also every idea of a definite shape and signification, is a certain reality (as that of the goddess Kālī).

40. As an object or its action passing under the sight of any one, is believed to be true by its observer; so whatever thought passes in his mind, is thought to be true by him. But nothing that is seen or thought of by another, is ever known to or taken into belief by any one else, or accounted as true to him.

41. It is therefore in the power of the Divine Intellect, that the embryo of the creation is contained for ever; and the whole universe is ever existent in the divine soul, it is wholly unknown to others.

42. All that is past, present, and ever to be in future, together with all the desires and thoughts of others; are for ever really existent in the divine spirit, else it would not be the universal soul. (The meaning of the universal soul is container of all and not that it is contained in them).

43. There are the adepts only in yoga practice, who acquire the power of prying into the hearts and minds of others; just as others come to see different countries, by passing over the barriers of hills and dales. (As the divine soul is the knower of the hearts of others, so is the pure soul of the holy divine also).

44. As the dream of a man fallen into fast sleep, is not disturbed by the shaking of his bedstead or sleeping couch; so the fixed thought of

any body, are never lost by his removing from place to place (or by his departure from this life to the next, or by his transmigration from one into another).

45. So the movements of the dancing body of Kālī (the creative energy of God) cause no fluctuation in the world which is contained within it; just as the shaking of a mirror, makes no alternation in the reflection which is cast upon it.

46. The great bustle and commotion of the world though seeming as real to all appearance, yet it being but a mere delusion in sober reality, it were as well whether it moveth all or not all (as it were the same whether we are hurried or kept sedate in a dream).

47. When is the dreaming scene or the city seen in our dream, said to be a true one, and when is it pronounced as a false one; and when is it said to be existent and when dilapidated? (supplied how for when to give it some sense).

48. Know the phenomenal world that is exposed before you, to be but mere illusion; and it is your sheer fallacy, to view the unreal visibles as sure realities.

49. Know your conception of the reality of the three worlds to be equally false, as the aerial castle of your imagination or the air drawn city of your fond desire; it is as the vision in your dream, or any conception of your error.

50. That this is I the subjective, and the other is the objective world, is the interminable error that binds fast the mind for ever; it is a gross mistake as that of the ignorant, who believe the endless sky to be bounded, and take it for black or blue; but the learned are released from this blunder (and rest in the only existent One).

CHAPTER LXXXV.

RELATION OF NATURE AND SOUL, OR THE PRIME MALE AND FEMALE POWERS.

Argument:—The dancing goddess embraces the steady god, and is joined with him in one body.

Vasishtha continued:—Thus the goddess was dancing with her outstretched arms, which with their movements appeared to make a shaking forest of tall pines in the empty sky. (The Briarean arms of Kālī).

2. This power of the intellect, which is ignorant of herself and ever prone to action, continued thus to dance about with her decorations of various tools and instruments. (The mental power acts by means of the mechanical powers).

3. She was arrayed with all kinds of weapons in all her thousand arms, such as the bow and arrows, the spear and lance, the mallet and club, and the sword and all sort of missiles. She was conversant with all things whether in being or not being, and was busy at every moment of passing time. (*i.e.* Ever active in body and mind).

4. She contained the world in the vibration of her mind, as airy cities and castles consist in the power of imagination; it is she herself that is the world, as the imagination itself is the imaginary city—the utopia.

5. She is the volition of Siva, as fluctuation is innate in the air; and as the air is still without its vibration, so Siva is quite quiet without his will or volition (represented as his female energy in the form of Kālī).

6. The formless volition becomes the formal creation in the same manner, as the formless sky produces the wind which vibrates into sound; so doth the will of Siva bring forth the world out of itself.

7. When this volitive energy of Kālī, dances and sports in the void of the Divine mind; then the world comes out of a sudden, as if it were by union of the active will with the great void of the supreme Mind.

8. Being touched by the dark volitive power (or volentia), the supreme soul of Siva is dissolved into water; just as the submarine fire is extinguished by its contact with the water of the sea. (Water the first

form of God: "and the spirit of God moved upon the surface of water").

9. No sooner did this power come in contact with Siva—the prime cause of all, the same power of volentia, inclined and turned to assume the shape of nature, and to be converted to some physical form.

10. Then forsaking her boundless and elemental form, she took upon herself the gross and limited forms of land and hills; and then became of the form of beautiful arbours and trees. (*i.e.* Of the forms of minerals and vegetables).

11. (After taking various other forms), she became as the formless void, and became one with the infinite vacuity of Siva; just as a river with all its impetuous velocity, enters into the immensity of the sea.

12. She then became as one with Siva, by giving up her title of sivaship; and this Siva—the female form became the same with Siva—the prime male, who is of the form of formless void and perfect tranquillity (called *samana*—*quietus* which means both death and the quiet, which follows the other. *Samana* like *somnum* is both extinction of life, and cessation of care and labour).

13. Rāma rejoined:—Tell me sir, how that sovran Goddess Siva, could obtain her quiet by her coming in contact with the supreme God Siva (and forget her former activity altogether).

14. Vasishtha replied:—Know Rāma, the Goddess Siva to be the will of the God Siva; she is styled as nature, and famed as the great Illusion of the word.

15. And this great God is said the lord of nature, and the prime male also; he is of the form of air and is represented in the form of Siva, which is as calm and quiet as the autumnal sky.

16. The great Goddess is the energy of the Intellect and its will also, and is ever active as force put in motion; she abides in the world in the manner of its nature, and roves all about in the manner of the great delusion (of holding out external nature as the true reality, instead of her lord the spirit).

17. She ranges throughout the world, as long as she is ignorant of her

lord Siva; who is ever satisfied with himself, without decay or disease, and has no beginning or end, nor a second to himself.

18. But no sooner is this Goddess conscious of herself, as one and same with the god of self-consciousness; than she is joined with her lord Siva, and becomes one with him. (Force has its rest in inertia).

19. Nature coming in contact with the spirit, forsakes her character of gross nature; and becomes one with the sole unity, as a river is incorporated in the ocean.

20. The river falling into the sea, is no more the river but the sea; and its water joining with sea water, becomes the same briny water.

21. So the mind that is inclined to Siva, is united with him and finds its rest therein; as the iron becomes sharpened by returning to its quarry (as the knife or razor is sharpened on the white stone).

22. As the shadow of a man entering into a forest, is lost amidst the shade of the wilderness; so the shades of nature (or natural propensities), are all absorbed in the umbrage of the Divine spirit. (It also means as the nature of a woman, is changed to that of her man).

23. But the mind that remembers its own nature, and forgets that of the eternal spirit; has to return again to this world, and never attains its spiritual felicity.

24. An honest man dwells with thieves, so long as he knows them not as such; but no sooner he comes to know them as so, than he [is] sure to shun their company and fly from the spot.

25. So the mind dwells with unreal dualities, as long as it is ignorant to the transcendent reality; but as it becomes acquainted with the true unity, he is sure to be united with it (by forsaking his dualistic creed).

26. When the ignorant mind, comes to know the supreme felicity, which attends on the state of its self-extinction or nirvāna; it is ready to resort to it, as the inland stream runs to join the boundless sea.

27. So long doth the mind roam bewildered, in its repeated births in the

tumultuous world; as it does not find its ultimate bliss in the Supreme; unto whom it may fly like a bee to its honeycomb.

28. Who is there that would forget his spiritual knowledge, having once known its bliss; and who is there that forsakes the sweet, having had once tasted its flavour. Say Rāma, who would not run to relish the delicious draughts, which pacifies all our woes and pains, and prevents our repeated births and deaths, and puts an end to all our delusions in this darksome world.

CHAPTER LXXXVI.

THE CONVERTIBILITY OF THE WORLD TO THE SUPREME SPIRIT.

Argument:—The huge body of Rudra, that absorbs the world in it, is at last dissolved in empty air and vacuity.

Vasishtha added:—Hear now Rāma, how this whole world resides in the infinite void; and how the airy Rudra which rises from it, is freed from his deluded body, and finds his final rest in it.

2. As I stood looking on upon that block of stone, I beheld the aerial Rudra and the two upper and nether worlds, marked over it (as in a map), and remaining quite at rest.

3. Then in a moment that airy Rudra, beheld the two partitions of the earth and sky within the hollow of vacuum, with his eye balls blazing as the orb of the sun.

4. Then in the twinkling of an eye, and with the breath of his nostrils, he drew the two partitions unto him, and threw them in the horrid abyss of his mouth.

5. Having then devoured both the divisions of the world, as if they were a morsel of bread or paste food to him; he remained alone as air, and one with the universal air or void about him.

6. He then appeared as a piece of cloud, and then as a small stick, and afterwards as little as [a] digit. (A stick is the measure of cubit, and a digit is that of a span).

7. I beheld him afterwards to become transparent as a piece of glass, which at last became as minute as to melt into the air, and vanish altogether from my microscopic sight.

8. Being reduced to an atom, it disappeared at once from view; and like the autumnal cloud became invisible altogether.

9. In this manner did the two valves of heaven (the earth and sky), wholly disappear from my sight; the wonders of which I had ere long been viewing with so much concern and delight.

10. The cosmos being thus devoured as grass by the voracious deer; the firmament was quite cleared of everything, it became as pellucid, calm and quiet as the serene vacuum of Brahma himself.

11. I saw there but one vast expanse of intellectual sky, without any beginning, midst or end of it; and bearing its resemblance to the dreary waste of ultimate dissolution, and a vast desert and desolation.

12. I saw also the images of things drawn upon that stone, as if they were the reflexion of the things in a mirror; and then remembering the heavenly nymph and seeing all these scenes, I was lost in amazement.

13. I was amazed as a clown upon his coming to a royal city, to see that stone again clearer far than ever before.

14. This I found to be the body of goddess Kālī, in which all the worlds seemed to be inscribed as in a slab of stone; I saw these with my intellectual eyes, far better than they appear to the supernatural sight of deities.

15. I beheld therein every thing that there ever existed in any place, and though it seemed to be situated at a distance from me, yet I recognized it as the very stone (which was represented as the Divine Intellect.)

16. This stone alone is conspicuous to view, and there was nothing of

the worlds it contained so perspicuous in it. The stone remained for ever in the same unvaried state, with all the worlds lying concealed in it.

17. It was taintless and clean, and as fair and clear as the evening cloud; I was struck with wonder at the sight, and then fell to my meditation again.

18. I looked to the other side of the stone with my contemplative eye, and found the bustle of the world lying dormant at that place.

19. I beheld fully the great variety of things, as described before; and then I turned my sight to look into another side of it.

20. I saw it abounding with the very many creations and created worlds, accompanied with their tumults and commotions as I observed before; and whatever place I thought of and sought for, I found them all in the same stone.

21. I saw the fair creation, as if it were an ectype cast upon a reflector; and felt a great pleasure to explore into the mountainous source of this stone.

22. I searched in every part of the earth, and traversed through woods and forests; until I passed through every part of the world, as it was exhibited therein.

23. I saw them in my understanding, and not with my visual organs (which are both delusive and incapable of reaching so far); and beheld somewhere the first born Brahma—the lord of creatures.

24. I then beheld his arrangement of the starry frame, and the spheres of the sun and moon; as also the rotations of days and nights, and of the seasons and years; and I saw likewise the surface of the earth, with its population here and there.

25. I saw somewhere the level land, and the great basins of the four oceans elsewhere; I saw some places quite unpeopled and unproductive, and others teeming with Sura and Asura races.

26. Somewhere I saw the assemblage of righteous men, with their manners

and conduct as those of the pure golden age; and elsewhere I beheld the company of unrighteous people, following the practices and usages of the corrupt iron age.

27. I saw the forts and cities of the demons in certain places, with fierce and continuous warfares going on all along among them.

28. I saw vast mountainous tracts, without a pit or pool in them any where; and I beheld elsewhere the unfinished creation of the lotus-born Brahmā.

29. I saw some lands where men were free from death and decay; and others with moonless nights and bare headed Sivas in them. (The moon being the coronet of Siva's head, it must be bare for want of the moon on it).

30. I saw the milky ocean unchurned, and filled with the dead bodies of gods; and the marine horse and elephant, the *Kāmadhenu* cow, the physician Dhanvantari and the goddess Laxmī; together with the submarine poison and ambrosia, all lying hidden and buried therein.

31. I saw in one place the body of gods, assembled to baffle the attempts of the giants and the devices of their leader Sukra; and the great god Indra in another, entering into the womb of of Deity—the mother of demons, and destroying the unborn brood therein.

32. It was on account of the unfading virtue (or unalterable course) of nature, that the world was brilliant as ever before; unless that some things were placed out of their former order.

33. The ever lasting vedas ever retain their same force and sense, and never did they feel the shock of change, by the revolution of ages or even at the *kalpānta* dissolution of the world.

34. Sometimes the demons have despoiled, some parts of the heavenly abodes of gods; and sometimes the paradise of Eden (*udyāna*), resounded with the songs of Gandharvas and kinnaras. (Hence some part of the Himalayas, is said to have been the site of the garden of paradise).

35. Sometimes an amity was formed between the gods and giants, and I saw in this manner, the past, present, and future commotions of the world.

36. I then beheld in the person of the great soul of worlds, (*i.e.* in the face of nature which is the body of God); the meeting of the Pushkara and Avarta clouds together.

37. There was an assemblage of all created things, in peaceful union with one another in one place; and there was a joint concussion, of the gods, and demigods and sovereigns of men, in the one and same person.

38. There was the union of the sunlight and deep darkness in the same place, without their destroying one another; and there were the dark clouds, and their flashing lightnings also in the very place.

39. There were the demons Madhu and Kaitabha, residing together in the same navel-string of Brahma; and there were the infant Brahmā and the lotus bud in the same navel of Vishnu.

40. In the ocean of the universal deluge, where Mādhava (the divine spirit), floated on the leaf of the bata tree (*ficus religiosus*); there reigned the chaotic night along with him, and spread its darkness over the face of the deep.

41. There was then but one vast void, wherein all things remained unknown and undefined, as if they lay buried and asleep, in the unconscious womb of a stony grave.

42. Nothing could be known or inferred of anything in existence, but everything seemed to be submerged in deep sleep every where; and the sky was filled by darkness, resembling the wingless crows and unwinged mountains of old.

43. On one side the loud peals of thunder, were breaking down the mountains, and melting them by the fire of the flashing lightnings; and in another, the overflowing waters were sweeping away the earth into the deep.

44. In certain places there were the warfares of the giants, as those of Tripura, Vritra, Andha, and Valī, and in others there were terrible earthquakes, owing to the trepidation of the furious elephant in the regions below. (This elephant is said so be one of the supports of the earth).

45. On one hand the earth was tottering on the thousand hoods on the infernal serpent Vāsuki, which trembled with fear at the *kalpānta* deluge of the world; and on the other the young Rāma killing the Rāxas, with their leader Rāvana (an event which was yet to occur).

46. On one side was Rāma foiled by his adversary Rāvana; and I saw these wonders, now standing upon my legs on earth, and then lifting my head above the mountain tops.

47. I saw kāla-nemi invading the sky one side, where he stationed the demons, by ousting the gods from their heavenly seats.

48. In one place I found the Asuras foiled by the gods, who preserved the people from their terror; and in another the victorious son of Pandu—Arjuna, protecting the world from the oppression of Kauravas, with the aid of lord Vishnu. I saw also the slaughter of millions of men in the Bharatic war.

49. Rāma rejoined:—Tell me sir, how I had been before in another age, and who had been these Pandavas and Kauravas too, that existed before me. (Wheeler in his India dates the Pandavas prior to Rāma).

50. Vasishtha replied:—Rāma! all things are destined to revolve and return, over and over again as they had been before. (In the same manner as the impressions in the mind, recur repeatedly to it every where; and the present state of the world, is no more than a reminiscence of the past ones).

51. As a basket is filled repeatedly with grains of the same kind, or mixed sometimes, with some other sorts in it; so the very same thoughts and ideas, with their self-same or other associations, recur repeatedly in our minds.

52. Our ideas occur to us in the shape of their objects, as often as the waters of the sea run in their course, in the form of waves beating upon the banks; and thus our thoughts of ourselves, yourselves and others, frequently revert to our minds.

53. There never comes any thought of anything, whereof we had no previous idea in the mind; and though some of them seem to appear in a

different shape, it is simply owing to our misapprehension of them, as the same sea water seems to show the various shapes of its waves.

54. Again there is a delusion, that presents us many appearances which never come to existence; and it is this which shows us an infinite train of things, coming in and passing and disappearing like magic shows (or māyā) in this illusive world.

55. The same things and others also of different kinds, appear and reappear unto us in this way (either by our reminiscence of them, or by illusion of our minds).

56. Know all creatures, as drops of water in the ocean of the world; and are composed of the period of their existence, their respective occupations, understanding and knowledge; and accompanied by their friends and properties and other surroundings.

57. All beings are born, with every one of these properties at their very birth; but some possess them in equal or more or less shares, in comparison with others. (That some are and must be greater (or less) than the rest. Pope).

58. But all beings differ in these respects, according to the different bodies in which they are born; and though some are equal to others, in many of these respects, yet they come to vary in them in course of time.

59. Being at last harassed in their different pursuits, all beings attain either to higher or lower states in their destined times; and then being shackled to the prison houses of their bodies, they have to pass through endless varieties of births in various forms. Thus the drops of living beings, have to roll about in the whirlpool of the vast ocean of worldly life, for an indefinite period of time, which no body can gainsay or count.

CHAPTER LXXXVII.

THE INFINITY OF THE WORLD SHOWN IN THE MATERIAL BODY.

Argument:—In the preceding chapter the world was shown to consist in thought or a grain of the brain; in this it is demonstrated to be contained in the body or an atom of dust.

Vasishtha continued:—Afterwards as I directed my attention to my own body for a while; I saw the undecaying and infinite spirit of God (lit.—the vacuous Intellect, surrounding every part of my material frame).

2. Pondering deeply, I saw the world was seated within my heart, and shooting forth therein; as the grains put out their sprouts in a granary, by help of the rain water dropping into it.

3. I beheld the formal world, with all its sentient as well as insensitive beings, rising out of the formless heart, resembling the shapeless embryo of the seed (*i.e.* the plastic nature from the amorphous spirit), by moisture of the ground.

4. As the beauty of the visibles appears to view, on one's coming to sense after his sleep; so it is the intellect only which gives sensation to one, who is waking or just risen from his sleep: (and so it was the intellectual wakefulness of Vasishtha and other inspired men, which made them sensible of outward objects, even in the trance of their meditation (Samādhi).

5. So there is conception of creation in the self-same soul, ere its formation or bringing into action; and the forms of creations are contained in the vacuum of the heart, and in no other separate vacuity whatever.

6. Rāma rejoined:—Sir, your assertion of the vacuum of the heart, made me take it in the sense of infinite space of vacuity, which contains the whole creation; but please to explain to me more clearly, what you mean by your intellectual vacuum, which you say, is the source of the world. (*i.e.* whether the heart or mind or infinite space, is the cause and container of the cosmos).

7. Vasishtha replied:—Hear Rāma, how I thought myself once in my meditation, as the self-born Swayambhu or the god who is born of himself, in whom subsisted the whole, and there was nothing born but by

and from him; and how I believed the unreal as real in my revelry, or as an air-built-castle in my dreaming.

8. As I had been looking before, at that sight of the great kalpa-dissolution, with my aeriform spiritual body; I found and felt the other part of my person (*i.e.* my material frame), was likewise infused with the same sensibility and consciousness. (The body being the counter part or *rechauffe* of the mind).

9. As I looked at it for a while, with my spiritual part; I found it as purely aerial, and endued with a slight consciousness of itself. (So says the Sruti:—In the beginning the spirit became or produced the air with its oscillation).

10. The vacuous Intellect found this elastic substance, to be of such a subtile and rarefied nature, as when you see the external objects in your dream, or remember the objects of your dream upon your waking.

11. This ethereal air, having its primary powers of *chit* and *samvid*—intellect and conscience, becomes the intellection and consciousness also; then from its power of reflecting (on its existence in space and time), it takes the name of reflection (*chittam*). Next from its knowledge of itself as air, it becomes the airy *egoism*, and then it takes the name of *buddhi* or understanding, for its knowledge of itself as plastic nature, and forgetfulness of its former spirituality. At last it becomes the mind, from its minding many things that it wills or nils.

12. Then from its powers of perception and sensation it becomes the five senses, to which are added their fivefold organs; upon the perversion of the nice mental perceptions to grossness.

13. As a man roused from his sound sleep, is subject to flimsy dreams; so the pure soul losing its purity upon its entrance in the gross body, is subjected to the miseries that are concomitant with it.

14. Then the infinite world; appearing at once and at the same time (before the view of the mind and outer sight, both in state of dream and on waking); it is said to be an act of spontaneity by some, and that of consecution by others. (Some texts say: God willed and it was (*so aikshata, fiatet fit, kunfa kānā &c.*); while others represent the

world to be not the work of a day, but of many consecutive days. (Such as *so atapshata*—God laboured and rested from his labour).

15. I conceived the whole (space and time), in the *minutiae* of my mind; and being myself as empty air, thought the material world, to be contained in me in the form of intelligence.

16. As it is the nature of vacuum, to give rise to the current air; so it is natural to the mind, to assign a form and figure to all its ideas, by the power of its imagination (whence it is called the creative mind, or inventive imagination, that gives a shape to airy nothing).

17. Whatever imaginary form, our imagination gives to a thing at first, there is no power in the mind to remove it any more from it.

18. Hence I believed myself as a minute atom, although I knew my soul to be beyond all bounds; and because I had the power of thinking, I thought myself as the thinking mind, and no more. (So one knowing himself as the body, at once knows him to be a corporeal being only; as the lion thinking himself as a sheep, bleated and grazed as one of them. So we forget our higher nature).

19. Then with my subtile body of pure intelligence, I thought myself as a spark of fire; and by thinking so for a long time, I became at length of the form of a gross body. (The angels are to be of a bright and fiery body (*muri* and *atashi*), and the human body to be of a gross and earthy substance (*khaki* and *martya*).

20. I then felt a desire of seeing all what existed about me, and had the power of sight immediately supplied to my gross body. (Just as a child coming out as blind, deaf and dumb from the embryo, has the powers of seeing and hearing and crying, immediately furnished to it afterwards) (so says Adam in Milton, "As I came to life, I looked at this light and beautiful frame").

21. In this manner I felt other desires, and had their corresponding senses and organs given to me; and I will tell you now, O race of Raghu, their names and functions and objects, as they are known amongst you.

22. The two holes of my face through which I began to see, are termed the two eyes with their function of sight; and having for their objects

the visible phenomena of nature.

23. When I see that I call time, and as I see that is called its manner; the place where I see an object is simple vacuity, and the duration of the sight is governed by destiny.

24. The place where I am situated, is said to be my location; and when I think or affirm any thing, that I say the present time; and as long I feel the twinkling of my intellect, so long do I know myself as the intellectual cause of my action.

25. When I see anything, I have its perception in me; and I have my conviction also, that what I behold with my two eyes, are not empty vacuity, but of a substantial nature.

26. The organs wherewith I saw and felt the world in me, are these two eyes—the keys to the visible world; then I felt the desire of hearing, what was going about me, and it was my own soul, which prompted this desire in me. (Sensible perceptions are the natural appetites of the soul, and finding their way through the external organs of sense).

27. I then heard a swelling sound, as that of a sonorous conch; and reaching to me through the air, where it is naturally born and through which it passes.

28. The organs by which I heard the sound, are these two ears of mine; it is born by the air to ear, and then enters the ear holes with a continuous hissing.

29. I then felt in me the desire of feeling, and the organ whereby I came to it, is called the touch or skin.

30. Next I came to know the medium, whereby I had the sensation of touch in my body; and found it was the air which conveyed that sense to me (*i.e.* from the object to the skin).

31. As I remained sensible of the property of feeling or touch in me, I felt the desire of taste within myself, and had thereupon the organ of tasting given to me.

32. Then my vacuous self, contracted the property of smelling, by the

air of its breath, I had thereby the sense of smelling given to me, through the organs of my nostrils. Being thus furnished with all the organs of sense, I found myself to be imperfect still (because none of them could lead me to the knowledge of the truth).

33. Being thus confined in the net of my senses, I found my sensual appetite increasing fast in me (and the possession of sensuous perceptions (vidah), tending to no conscientious verity samvidah).

34. The bodily sensations of sound, form, taste, touch and smell, are all formless and untrue, and though appear to be actual and true; yet they are really false and untrue.

35. As I remained ensnared in the net of my senses, and considered myself a sensible being; I felt my egoism in me, as that with which I am now addressing to you.

36. The sense of egoism growing strong and compact, takes the name of the understanding; and this being considered and mature, comes to be designated as the mind.

37. Being possessed of my external senses, I pass for a sentient being; and having my spiritual body and soul, I pass as an intellectual being in a vacuous form.

38. I am more rare and vacuous than the air itself, and am as the empty void itself; I am devoid of all shapes and figures, and am irrepressible in my nature.

39. As I remained at that spot, with this conviction of myself; I found myself endowed with a body, and it was as I took me to be.

40. With this belief (of my being an embodied being), I began to utter sounds; and these sounds were as void, as those of man, dreaming himself as flying in the air in his sleep.

41. This was the sound of a new born babe, uttering the sacred syllable *om* at first; and thence it has become the custom to pronounce this word, in the beginning of sacred hymn.

42. Then I uttered some words as those of a sleeping person, and these

words are called the *vyahrites*, which are now used in the Gāyatri hymn.

43. Methought I now became as Brahmā, the author and lord of creation; and then with my mental part or mind, I thought of the creation in my imagination.

44. Finding myself so as containing the mundane system within me, I thought I was not a created being at all; because I saw the worlds in my own body, and naught besides without it.

45. Thus the world being produced, within this mind of mine; I turned to look minutely into it, and found there was nothing in reality, except an empty void.

46. So it is with all these worlds that you see, which are mere void, and no other than your imagination of them; and there is no reality whatever, in the existence of this earth and all other things that you see.

47. The worlds appear as the waters of the mirage, before the sight and to the knowledge of our consciousness; there is nothing outside the mind, and the mind sees every thing, in the pure vacuity of the divine mind.

48. There is no water in the sandy desert, and yet the mind thinks it sees it there; so the deluded sight of our understanding, sees the baseless objects of delusion, in the burning and barren waste of infinite void.

49. Thus there is no world in reality in the divine spirit, and yet the erring mind of man, sees it erroneously to be situated therein; it is all owing to the delusion of human understanding, which naturally leads us to groundless errors and fallacies. (Errors in the mind breed errors in thoughts).

50. The unreal appears, as the real extended world to the mind; in the same manner as the imaginary utopia appears before it, and as a city is seen in the dream of a sleeping man.

51. As one knows nothing of the dream of another sleeping by his side, without being able to penetrate into his mind; while the yogi sees it

clearly, by his power of prying into the hearts of others.

52. So doth one know this world, who can penetrate into the mundane stone; where it represented as the reflexion of some thing in a mirror, which in reality is nothing at all.

53. And although the world appears, as an elemental substance to the naked eye; yet when it is observed in its true light, it disappears like the Otaria of the polar region, which is hidden under ever lasting darkness.

54. He who views the creation with his spiritual body, and with his eyes of discernment, finds it full of the immaculate spirit of God, which comprehends and pervades throughout the whole.

55. The percipient or judicious eye, sees the extinction or absence of the world everywhere; because they have the presence of the Divine Spirit alone before their view, and naught that is not the spirit and therefore nothing.

56. Whatever is perceived by the clear-sighted (yogi), by his conclusive reasoning; that transcendent truth is hard to be seen by the triple-eyed Siva, or even by the god Indra with his thousand eyes.

57. But as I looked into the vacuity of the sky, replete with its myriads of luminous bodies; so I beheld the earth full with the variety of its productions; and then I began to reflect in myself, that I was the lord of all below (and even as Brahmā himself).

58. Then thinking myself as the master of the earth, I became amalgamated with the earth as if it were one with myself; and having forsaken my vacuous intellectual body, I thought myself as the sovereign of the whole.

59. Believing myself as the support and container of this earth, I penetrated deep into its bowels; and thought all its hidden mines were parts of myself, so I took whatever it contained both below and above it to be selfsame with me.

60. Being thus warped in the form of the earth, I became changed to all its forests and woods, which grew as hairs on its body. My bowels were

full of jewels and gems, and my back was decorated by many a city and town.

61. I was full of villages and valleys, of hills and dales, and of infernal regions and caverns; I thought I was the great mountain chain, and connected the seas and their islands on either side.

62. The grassy verdure was the hairy cover of my body, and the scattered hills as pimples on it; and the great mountain tops, were as the crests of my coronet, or as the hundred heads of the infernal snake (Vāsuki).

63. This earth which was freely enjoined by all living beings, came to be parcelled by men and at last oppressed by belligerent kings, and worsted by their lines of fighting elephants.

64. The great mountains of Imaus, Vindhya and Sumeru, had all their tops decorated with the falling streams of Ganges and others, sparkling as their pearly necklaces.

65. The caves and forests, the seas and their shores, furnished it with beautiful scenes; and the desert and marsh lands, supplied it with clean linen garments.

66. The ancient waters of the deluge, have receded to their basins, and left the pure inland reservoirs, decorated by flowery banks, and perfumed by the odorous dust of falling flowers.

67. The earth is ploughed daily by bullocks, and sown in the dewy and cold season; it is heated by the solar heat, and moistened by rain water.

68. The wide level land or plain, is its broad breast; the lotus-lakes its eyes, the white and black clouds are its turbans, and the canopy of heaven is its dwelling.

69. The great hollow under the polar mountain, forms its wide open mouth; and the breathing of animated nature, makes the breath of its life.

70. It is surrounded all about, and filled in its inside, by beings of various kinds; it is peopled by the devas, demons and men on the outside, and inhabited by worms and insects in its inner parts.

71. It is infested in the organic poles and cells of its body, by snakes, Asuras and reptiles; and peopled in all its oceans and seas, with aquatic animals of various kinds.

72. It is filled in all its various parts with animal, vegetable and mineral substances of infinite varieties; and it is plenteous with provisions for the sustenance of all sorts of beings.

CHAPTER LXXXVIII.

FURTHER DESCRIPTION OF THE EARTH.

Argument:—Relation of other wonders, which Vasishtha [conceived] in his earthly body.

Vasishtha related:—Hear ye men, what I conceived afterwards in my consciousness, as I had been looking in my form of the earth, and considered the rivers running in my body.

2. I beheld in one place a number of women, lamenting loudly on the death of some body; and saw also the great rejoicing of certain females, on the occasion of their festive mirth.

3. I saw a direful dearth and famine in one place, with the rapine and plunder of the people; and I beheld the profusion of plenty in another, and the joy and friendliness of its people.

4. In one place I saw a great fire, burning down every thing before me; and in another a great flood deluging over the land, and drowning its cities and towns, in one common ruin.

5. I beheld a busy body of soldiers somewhere, plundering a city and carrying away their booty; and I observed the fierce raxas and goblins, bent on afflicting and oppressing the people.

6. I saw the beds of waters brimful with water, and running out to water

and fertilize the land all around; I saw also masses of clouds issuing from mountain caverns, and tossed and borne by the winds afar and aloft in the sky (to pour their rains in other quarters).

7. I saw the outpourings of rain-water, the uprising of verdure, and the land smiling with plenty; and I felt within myself a delight, which made the hairs on my body stand upright; (as if they were the rising shoots of plants growing out of my body).

8. I saw also many places, having hills, forests and habitations of men; and also deep and dreadful dens, with wild beasts, bees in them. Here there were no foot prints of human beings, who avoid those places, for fear of falling in those dire some caves.

9. Some places I saw, where warfares were waged between hostile hosts, and some others also, where the armies were sitting at ease, and gladsome conversation with one another.

10. I saw some places full of forests, and others of barren deserts with tornadoes howling in them; and I saw marshy grounds, with repeated cultivations and crops in them.

11. I saw clear and purling lakes, frequented by cranes and herons, and smiling with blooming lotuses in them; and I saw likewise barren deserts, with heaps and piles of grey dust, collected together by the blowing breezes.

12. I saw some places where the rivers were running, and rolling and gurgling in their sport; and at others, the grounds were moistened and sown, and shooting forth in germs and sprouts.

13. I saw also in many places, little insects and worms moving slowly in the ground; and appeared to me to be crying out, O sage, save us from this miserable state.

14. I saw the big banian tree, rooting its surrounding branches in the ground; and I saw many parasite plants growing on and about these rooted branches.

15. Huge trees were growing in some places, upon rocks and mountain tops; and these embracing one another with their branching arms, were

shaking like the billows of the sea.

16. I saw the raging sun darting his drying rays, and drawing the moisture of the shady trees; and leaving them to stand with their dried trunks, and their withered and leafless branches.

17. I saw the big elephants dwelling on the summits of mountains, piercing the sturdy oaks with the strokes of their tusks, which like the bolts of Indra, broke down and felled and hurted them with hideous noise below.

18. There grew in some places, many a tender sprout, of plants, shooting forth with joy as the green blades of grass; or as the erect hairs of horripilation rising on the bodies of saints, enrapt in their reveries and sitting with their closed eyelids.

19. I saw the resorts of flies and leeches and gnats in the dirt, and of bees and black bees on the petals of lotus flowers; and I saw big elephants destroying the lotus bushes, as the plough-share overturns the furrows of earth.

20. I saw the excess of cold, when all living beings were shrivelled and withered in their bodies; when the waters were congealed to stone, and the keen and cold blasts chilled the blood of men.

21. I have seen swarms of weak insects, to be crushed to death under the feet of men; and many diving and swimming and skimming in the waters below, and others to be born and growing therein.

22. I have seen how the water enters in the seeds, and moistens them in the rainy season; and these put forth their hairy shoots on the out side, which grow to plants in the open air.

23. I smile with the smiling lotuses, when they are slightly shaken in their beds by the gentle winds of heaven; and I parade with the gliding of rivers, to the ocean of eternity for final extinction. (*i.e.* As the river bearing all things is lost in the ocean; so doth the human body become extinct in the Deity, with the world that it contains within itself).

CHAPTER LXXXIX.

THE PHENOMENAL AS THE REPRODUCTION OF REMINISCENCE.

Argument:—The situation of the World in the womb of the Vacuous Intellect; and its outward appearance as the Imagination of the Mind.

Rāma said:—Tell me sir, whether in your curiosity to observe the mutations of earthly things and affairs, you beheld them in their earthly shapes with your corporeal body; or saw them in their ideal forms, in the imagination of your mind.

2. Vasishtha replied:—It was in my mind, that I thought myself to have become the great earth; and all what I saw as visible, being but simple conceptions of the mind, could not possibly have a material form.

3. It is impossible for the surface of the earth to exist, without its conception in the mind; whatever thou knowest either as real or unreal, know them all as the work of your mind.

4. I am the pure vacuous Intellect, and it is that which is the essence of my soul; it is the expansion of this intellectual soul, which is called its will also. (This will is the eternal predicate of the Divine Spirit).

5. It is this which becomes the mind and the creative power Brahmā, and takes the form of the world and this earth also; and this vacuous mind being composed of its desires, assumes to itself whatever form it likes to take.

6. It was thus that my mind stretched itself at that time, and put forth its desires in all those forms as it liked: and from its habitual capacity of containing every thing, it evolved itself in the shape of the wide-stretched earth.

7. Hence the sphere of the earth, is no other than the evolution of the selfsame mind; it is but an unintelligent counterpart of the intelligent

intellect.

8. Being thus a void in itself, it continues to remain forever as such in the infinite void; but by being considered as a solid substance by the ignorant, they have altogether forgotten its intellectual nature.

9. The knowledge that this globe of earth is stable, solid and extended, is as false as the general impression of blueness in the clear and vacuous firmament, and this is the effect of a deep-rooted bias in the minds of men.

10. It is clear from this argument, that there is no such thing as the stable earth; it is of the same ideal form as it was conceived in the mind, at the first creation of the world. (The primary idea of creation is of its subtile and not gross form. "And the earth was without form and void").

11. As the city is situated in a dream, and the intellect resides in vacuity; so the Divine Intellect dwelt in the form of the creation in the very vacuum.

12. Know the three worlds in their intellectual light, likening the aerial palace of puerile fancy and hobby; and know this earth and all visible appearances, to be the creatures of imagination.

13. The world is the ectype city or reproduction of the intellectual Spirit of God, and not a different kind of production of the Divine Will; it is in fact no real or positive existence at all, although it may appear as solid and substantial to the ignorant.

14. The unreal visible world is known only to the ignorant, who are unacquainted with its real intellectual nature, and it is he only that is acquainted with its true nature, who knows well what I have been preaching to you ere long.

15. All this is the intellection of the Divine Intellect, and manifestation of the supreme self in itself; the visible world which appears as some thing other than the supreme soul, is inherent in the very soul. (All this being selfsame with the Divine spirit, it is exempt from the imputation of its duality or unity with it).

16. As a gemming stone exhibits of itself, the various hues of white, yellow and others, without their being infused therein; so the Divine Intellect shows this creation in all its various aspects within its vacuous sphere.

17. Whereas the spirit neither does anything, nor changes its nature (on account of its immutability); therefore this earth is neither a mental nor material production of it (but a phantasmagoria only).

18. The vacuous Intellect appears as the surface of the earth, but it is of itself without any depth or breadth, and transparent in its surface (wherefore it is not the fathomable or opaque body of the earth).

19. It is of its own nature, that it shows itself as anything wherever it is situated; and though it is as clear as the open air, yet it appears as the earth, by its universal inherence into and pervasion over all things.

20. This terraqueous orb, appearing as something other than the Great Intellect; appears in the very form as it [is] pictured in the mind, like the shapes of things appearing in our dream (agreeably to their forms preserved in our memory).

21. The world subsists in the vacuous spirit, and the Divine Spirit being vacuous also, there is no difference in them, it is the ignorant soul which makes the difference, but it vanishes at once before the intelligent soul.

22. All material beings, that have been or are to be in the three past, present and future times; are mere errors of vision, like the false appearances in our dreams, and the air built cities of imagination.

23. The beings that are existent at present, and such as are to come into existence in future; and the earth itself, are of the same nature of an universal fallacy, in lieu of the Divine spirit pervading the whole.

24. I myself and all others that are included in this world, have the visible perceptions of all things as they are preserved in our reminiscence.

25. Know Rāma the Divine Intellect only, as the supreme soul and undecaying essence of all existence; and this it is that sustains the whole in its person, without forsaking its spirituality. Knowing therefore the whole world as contained in thyself, which is not different from the supreme soul, thou shalt be exempt and liberated from all.

CHAPTER LXXXX.

DESCRIPTION OF THE WATERY CREATION.

Argument:—Description of the Waters and Islands on the surface of the Earth, and Watery things in all nature.

Rāma Said:—Tell me Sir, what other things (lit.—worlds), you saw on the surface of the earth.

2. Vasishtha replied:—With my waking soul, I thought as it were in my sleep that I was assimilated to land, and saw many groups of lands scattered [on] this earth: I saw them in my mysterious vision, and then reflected them in my mind.

3. As I beheld those groups of lands, lying every where before my intellectual vision; the outer world receded from my sight, all dualities were quite lost and hushed in my tranquil soul.

4. I saw those groups as so many spots, lying in the expanded spirit of Brahma; which was a perfect void, quite calm, and inert to all agitations.

5. I saw every where large tracts, as great and solid as the earth itself: but found them in reality to be nothing more, than the empty dreams appearing in the vacant mind.

6. Here there was no diversity nor uniformity neither, nor was there any entity or nihility either; there was no sense of my egoism also, but all blinded in an indefinite void.

7. And though I conceived myself to be something in existence; yet I perceived it had no personality of its own, and its entity depended on that of one sole Brahma, who is increate and ever undecaying (or never decays).

8. Thus these sights being as appearances of dream, in the empty space of the intellect; it is not known how and in what form they were situated in the divine mind, before they were exhibited in creation.

9. Now as I saw those tracts of land in the form of so many worlds, so I beheld large basins of water also (surrounding them on all sides).

10. Then my active spirit, became as the inert element of water in many a great (or reservoirs of water); and these are called as seas and oceans, in which [it] lay and played with a gurgling noise.

11. These waters are incessantly gliding on, bearing upon them loads of grass and straw, and bushes of plants and shrubs and trunks of trees; which float upon them, as the bugs and leeches crawl and creep on your body.

12. These are borne by the circling waters, like small insects and worms into the crevices of waves; and thence hurled into the womb of the whirlpools, whose depth is beyond all comparison.

13. The currents of the waters were gliding, with the leaves and fruits of trees in their mouths; while the floating creepers and branches, described the encircling necklaces about them.

14. Again the drinkable water being taken by the mouth, goes into the hearts of living beings; and produces different effects on the humours of animal bodies, according to their properties at different seasons.

15. Again it is this water which descends in the form of dews, sleeps on leafy beds in the shape of icicles, and shines under the (moon-beams on all sides), all the time and without interruption.

16. It runs with irresistible course to many a lake and brook as its home, it flows in the currents of rivers, unless it is stopped by some bridge or embankment.

17. The waters of the seas like ignorant men on earth, ran up and down in search of the proper course; but failing to find the same, they tumbled and turned about in eddies and whirlpools (of doubts).

18. I saw the water on the mountain-top, which thought it rested on high, yet it fell owing to its restlessness in the form of a water-fall in the cataract, where it was dashed to a thousand splashes. (So I found myself to be hurled down by my sins, from my high position in heaven, to a thousand devious paths on earth).

19. I saw the water rising from the earth in the form of vapour on high, and then mixing with the blue ocean of the azure sky, or appearing as blue sapphires among the twinkling stars of heaven.

20. I saw the waters ascending and riding on the back of the clouds, and there joining with the lightnings as their hidden consorts, shining as the cerulean god Vishnu, mounted on the back of the hoary serpent—*Vāsuki*.

21. I found this water both in the atomic and elementary creations, as well as in all gross bodies on earth, and I found it lying unperceived in the very grain of all things, as the omnipresent Brahma inheres in all substances.

22. This element resides in the tongue; which perceives the flavour of things from their particles, and conveys the sense to the mind. Hence I ween the feeling of taste relates to the soul and its perception, and not to the sensibility of the body. (The Divine Spirit is said to be flavour—*rasovaitat*, and it is the human soul only that perceives it).

23. I did not taste this spiritual savour, by means of the body or any of its organs; it is felt in the inner soul only, and not by the perceptions of the mind, which are misleading and therefore false and unreal.

24. There is this flavour scattered on all sides, in the sapidity of the season's fruits and flowers; I have tasted them all and left the flowers to be sucked by the bees and butterflies.

25. Again the sentient soul abides in the form of this liquid, in the

bodies and limbs of all the fourteen kinds of living bodies (in some of which it appears in the form of red hot blood).

26. It assumes the form of the showers of rain, and mounts on the back of the driving winds; and then it fills the whole atmosphere, with a sweet aromatic fragrance. (This sweet scent is called in Bengali [Bengali:?), which is a corruption of [Bengali/Sanskrit:?) swādu or sweet).

27. Rāma! remaining in that state of my sublimated abstraction, I perceived the particulars of the world in each individual and particular particle.

28. Remaining unknown to and unseen by any body, I perceived the properties of all things, as I marked those of water, with this my sensible body, appearing as gross matter.

29. Thus I saw thousands of worlds, and the repeated rising and fallings, like the leaves of plantain trees (or rather the barks of those trees, which grow upon and envelop one another).

30. Thus did this material world, appear to me in its immaterial form; as a creation of the Intellect, and presenting a pure and vacuous aspect.

31. The phenomenal is nothing, and it is its mental perception only that we have all of this world; and this also vanishes into nothing, when we know this all to be a mere void.

CHAPTER LXXXI.

DESCRIPTION OF IGNEOUS, LUMINOUS AND BRILLIANT OBJECTS IN NATURE.

Argument:—Vasishtha's Identity of his soul with light, and his observation of it in all lightsome substances.

Vasishtha related:—I then believed myself as identical with light, and

beheld its various aspects in the luminous bodies of the sun and moon, in the planets and stars, and in fire and all shining objects.

2. This light has by its own excellence, and it becomes the light of the universe; it is as brilliant as the mighty monarch, before whose all surveying sight, the thievish darkness of night flies at a distance.

3. This light like a good prince, takes upon it the likeness of lamps, and reigns in the hearts of families and houses in a thousand shapes (of chandeliers &c.), to drive off the thievish night, and restore the properties of all before their sight.

4. Being glad to lighten all peoples (worlds), it enkindles the orbs of the sun, moon and stars; who with their rays and beams, dispel afar the shade of night from the face of the skies.

5. It impoverishes the darkness, that bereaves all beings from their view of the beauties of nature, and dispenses the useful light, which brings all to the sight of the visibles.

6. It employs the axe at the root of the nigrescent arbour of night, and adds a purity and price to all things; it is this that gives value to all metals [and] minerals, and makes them so dear to mankind.

7. It shows to view all sorts of colours, as white, red, black and others. It is light that is the cause of colours as the parent is the cause of the progeny.

8. This light is in great favour, with every one upon this earth; wherefore it is protected with great fondness in all houses, as they foster their children in them, by means of earthen walls (in order to preserve them from inclement winds).

9. I beheld a slight light, even in the darkness of the infernal region (*i.e.* the dismal hell fire); and I saw it partly in the particles of dust, which compose all bodies on the surface of the earth.

10. I saw light, which is the first and best of the works of God, to be eternally present in the abodes of the celestial; and observed it as the lamp of the mansion of this world, which was the great deep of waters and darkness before. ("And darkness reigned over the face of the deep").

11. Light is the mirror of the celestial nymphs of all the quarters of heaven (*i.e.* it shows and points out the face of the heavens to us); it scatters like the winds the dust of frost from before the face of night, it is the essence of the luminous bodies of the sun, moon and fire, and the cause of the red and bright hue of the face of heaven.

12. It discloses the cornfields to day-light, and ripens their corn, by dispelling darkness from the face of the earth. It washes also the glassy bowl of heaven, and glitters in the dewy waters upon its face.

13. It is by reason of its giving existence to, and bringing to view all things in the world, it is said to be the younger brother, of the transcendent light of divine Intellect. (The gross light is the reflexion of holy light).

14. It is the light of the sun, which is the reviver of the lotus bed of the actions of mortals; and which is the life of living beings on earth; it is the source of our sight of the forms of all things, as the intellect is that of all our thoughts and perceptions.

15. Light decorates the face of the sky, with numberless gems of shining stars; and it is the solar light that makes the divisions of days, months, years and seasons in the course of time, and makes them appear as the passing waves in the ocean of eternity.

16. This immense universe bears the appearance of the boundless ocean, wherein the sun and moon are revolving as the rolling waves, over the scum of this muddy earth.

17. Light is the brilliancy of gold, and the colour of all metals; it is the glitter of glass and gems, the flash of lightnings, and the vigour of men in general.

18. It is moon shine in the nocturnal orb, and the glittering of glancing eye lids; it is the brightness of a smiling countenance, and the sweetness of tender and affectionate looks.

19. It gives significancy to the gestures, of the face, arms, eyes and frownings of the eye-brows; and it adds a blush to maiden faces, from the sense of their invincibility. (Laughter spring from pride).

20. The heat of this light, makes the mighty to spurn the world as a straw, and break the head of the enemy with a slap; and strike the heart of the lion with awe.

21. It is this heat which makes the hardy and bold combatants, engage in mutual fighting with drawn and jangling swords; and clad in armours clanking on their bodies.

22. It gives the gods their antagonism against the demons, and makes the demoniac races also antagonistic to the gods; it gives vigour to all beings, and causes the growth of the vegetable kingdom.

23. All these appeared to me as the mirage in a desert, and I beheld them as phantasms in my mind; and this scene of the world was situated in the womb of vacuum, and I beheld these sceneries, O bright eyed Rāma, all these sceneries seem to resemble the appearances of a phantasmagoria to me.

24. I then beheld the glorious sun above, stretching his golden rays to all the ten sides of the universe, and himself flying as the phoenix in the sky; and I saw also this speck of the earth, resembling a villa beset by the walls of its mountains.

25. The sun turned about and lent his beams to the moon, and to the submarine fire beneath the dark blue ocean; and stood himself as the great lamp of the world on the stand of the meridian, to give the light of the day.

26. I saw the moon rising as the face of the sky, with a lake of cooling and sweet nectar in it; the moonlight appearing as the soft and sweet smile of the sable goddess of night, and as the glow of the nightly stars.

27. The moon is the comparison of all beautiful objects in the world, and is the most beloved object at night, of females, and of the blue lotus, and companion of the vesper or evening star.

28. I beheld the twinkling stars likening to the clusters of flowers in the arbour of the skies, and delighting the eyes and faces (of their spectator); and they appeared to me as flocks of butterflies, flying in

the fair field of the firmament.

29. I saw many shining gems washed away by the waters, and tossed about by the waving arms of the ocean; *and I saw many jewels also in the hands of jewellers, and balanced by them in their scales.

* (Note.—Full many a gem of brightest ray serene, the dark unfathomed caves of ocean bear. Gray).]

30. I looked into the submarine fire lying latent in the sea, and the eddies whirling the silvery shrimps in the whirlpools, I saw the golden rays of the sun, shining as filaments of flowers upon the waters, and I saw also the lightnings flashing in the midst of clouds. (There is a play upon the words *abdhi* and *abda* which mean the sea, the eddy, the marine fire, the cloud &c.).

31. I witnessed the auspicious sacrificial fire, blazing with ineffable light; and marked its burning flame, splitting and cracking the sacred wood, with a crackling and clattering noise.

32. I saw the lustre of gold and other metals and minerals, and I found also how they are reduced to ashes by the act of calcination, like learned men overpowered by the clownish ignorant.

33. I observed the brightness of pearls, which gave them a place on the breasts of women in the form of necklaces; as also on the necks and chests of men and giants, and of Gandharvas and chiefs of men.

34. I beheld the firefly, with which the beauties adorn their foreheads with bright spots; but which are trod upon on the way by ignorant passers as worthless; hence the value of things depends on their situation and not real worth.

35. I saw the flickering lightning in the unmoving cloud, and the fickle shrimps skimming upon the waters of the calm ocean; I heard also the hoarse noise of whirlpools in the quiet and unsounding main, and marked how restlessness consorted with restive and sedate.

36. Some times I saw the soft petals of flowers, were used as lamps to light the bridal beds in the inner apartments.

37. Being then exhausted as the extinguished lamp, I became as dark as

collyrium; and slept silently in my own cell, like a tortoise with its contracted limbs.

38. Being tired with my travel throughout the universe, at the kalpānta end of the world; I remained fixed amidst the dark clouds of heaven, as the elephant of Rudra abides there in company with (his lightning).

39. At the end when the worlds were dissolved, and the waters were absorbed by the submarine fires; I kept myself dancing in the etherial space, which devoid of its waters.

40. Sometimes I was borne on high by the burning fire, with its teeth of the sparks and its flaming arms, and its flying fumes resembling the dishevelled hairs on its head.

41. The conflagration burnt down the straw-built houses before it, and fed upon the animal bodies on its way; and consumed the eight kinds of wood, that are ordained in sacrificial rites.

42. I saw the sparks of fire, emitted by the strokes of hammer, from the red hot iron of blacksmiths, were rising and flying about like golden brickbats, to hit the hammerer.

43. In another place I saw the whole universe, lying invisible for ages in the womb of stony mundane egg.

44. Rāma said:—Tell me sir, how you felt yourself in that state of confinement in the stone; and whether it was a state of pleasure or pain, to you and the rest of beings.

45. Vasishtha replied:—As when a man falls into sleep with the dulness of his senses, and has yet his airy intellect fully awake in him; so was that outward insensibility filled with intellectual sensibility. (So a man assimilating himself to Brahma, is full of his internal light and felicity).

46. The great Brahma awakens the soul, when the body lies as insensible as the dull earth; so the sleeping man remaining in his torpid state, has his internal soul full with the divine spirit (which fills it with true intellectual delight *sachchidānanda*).

47. Because the earthly or corporeal body of man, is verily a falsity and has no reality in it; it appears as visual phantom to the sight of the spectator, but in reality it is one with unchanged spirit of God.

48. Knowing this certain truth, whoso views these all as an undivided whole; sees the quintessence as one essence, and the subjective and the objective as the same (Lit.:—He does not fall into the blunder of the viewer and the view).

49. I then having assimilated myself to the pure spirit of Brahma, viewed all things in and as Brahma, because there is none beside Brahma, that is or can be or do anything from naught.

50. When I viewed all these visibles as manifestation of the self-same Brahma, then I left myself also situated in the state of divinity of Brahma himself.

51. When on the other hand, I reflected myself as combined with the pentuple material elements; I found myself reduced to my dull nature, and was incapable of my intellectual operation of excogitation, and the conception of my higher nature.

52. I thought myself as asleep, notwithstanding my power of intellection (which lay dormant in me); and being thus overtaken by the conception of my sleepy insensibility, how could I cogitate of anything otherwise; which is of a transcendental nature.

53. He whose soul is awakened by knowledge, loses the sense of his corporeal body, and raises himself to his *ātivāhika* or spiritual form, by means of his purer understanding.

54. A man having his sentient and spiritual body, either in the form of a minute particle or larger size as one may wish, remains perfectly liberated from the fetters of his body and his bondage in this world.

55. With his intelligent and spiritual body, a man is enabled to enter into the impenetrable heart of a hard stone, or to rise to heaven above or descend to the regions below.

56. Hence, O Rāma, I having then that intelligent and subtile body of mine, did all that I told you, with my essence of infinite understanding.

57. In my entrance into the hard stone, and my passages up and down the high heaven and the nether world, I experienced no difficulty from any side.

58. With my subtile and intelligent body, I passed every where, and felt everything, as I used to do with material body.

59. One going of his own accord in one direction, and wishing to go in another, [he] immediately finds himself even then and there, by means of his spiritual body.

60. Know this spiritual and subtile body, to be no other than your understanding only; and now you can well perceive yourself to be of that imperishable form, by means of your intelligence also.

61. Thinking one's self as the vacuous Intellect, abiding in the sun and all visible objects; the spiritualist comes to know the existence of his self only, and all else that is beside himself as nothing.

62. But how is it possible to view the visible world as inexistent, to which it is answered that it appears as real as the unreal dream to the sleeping person, but vanishes into nothing upon his waking (scholium). Reliance in the inexistent world, is as the belief of the ignorant man in falsehoods; and this reliance is confirmed by habit, although it is not relied upon by others that know the truth.

63. But this reliance is as vain as the vanity of our desires, and the falsity of our aerial castle building; all which are as false as the marks of waves, left on the sea sands; or as the marking of anything with a charcoal, which is neither lasting nor perceptible to any body.

64. We see the woodlands, blooming with full blown flowers and blossoms; but these sights are as deluding, as the sparks of fire, presenting the appearance of a flower garden in fire works.

65. These pyrotechnical works, which are prepared with so much labour; burst on a sudden at the slight touch of fire, and then they are blown away as soon, as the prosperity of sharpers (which is transient).

66. Rāma, I beheld the flourish of the world, to be as false and

fleeting, as the appearance of light in the particles of dust; all these appearing as so many things of themselves, are in fact no other than the appearances of hills and cities, in the vacuity of the mind in our dreams at sleep.

CHAPTER LXXXII.

DESCRIPTION OF THE CURRENT AIR, AS THE UNIVERSAL SPIRIT.

Argument:—Vasishtha's assuming the form of Air, and his finding its pervasion all over the world as its vital spirit.

Vasishtha continued:—Now in my curiosity to know the world, I thought myself as transformed to the form of the current air; and by degrees extended my essence, all over the infinite extent of the universe.

2. I became a breeze with a desire, to view the beauty of the lovely plants all about me; and to smell the sweetness of the fragrant blossoms of kunda, jessamine as lotuses.

3. I bore about the coolness of the falling rains and snows and dew drops, with a view to restore freshness to the languid limbs of the tired and weary labourer.

4. My spirit in the form of the current winds, bore about the essences of medicinal plants and the fragrance of flowers; and carried away the loads of grass, herbs, creepers and the leaves of plants all around.

5. My spirit travelled as the gentle zephyr, in the auspicious hours of morn and eve; to awaken and lull to sleep the lovely maids; again it takes the tremendous shape of a tornado in tempest, to break down and bear away the rocks.

6. In paradise it is florid, with the reddish dust of *mandāra* flowers; in the mountains it is hoary with hoar frost and snows; and in hell it burns in the infernal fires.

7. In the sea it has a curvilinear motion, with the curling waves and revolving whirlpools; and in heaven it bears aloft and moves the clouds, both to cover and uncover the mirror of moon hid under them.

8. In heaven it has the name of the *prabāha* air, to hold aloft the starry frame; and guide the course of the starry legions and the cars of their commanding generals—the post of Gods.

9. It is accounted as the younger brother of thought, owing to its great velocity; it is formless but moveth over all forms; and though intangible, yet its touch is as delightful, as the cooling paste of sandal wood.

10. It is hoary old with the hoar frost, it bears on its head; it is youthful with wafting the fragrance of vernal flowers, and it is young when it is quiet and still.

11. Here it roves at large, loaded with the fragrance of the garden of Eden; and there it moves freely bearing the perfumes of the grove of the Gandharva Chitraratha, to tired persons and worn out lovers.

12. Though fatigued with its toil, of raising and moving the incessant waves, of the cooling and purifying stream of Ganges; yet it is ever alert to lull the toil of others, being quite forgetful of its own weariness.

13. It gently touches its brides of vernal plants, bending down under the load of their full-blown flowers; which are ever shaking their leafy hands, and flitting eyes of fluttering bees, to resist its touch.

14. The fleeting air buried its weariness in its soft bed of clouds; after drinking dew drops exuding from the disc of the moon; and being fanned by the cooling breath of lotuses (growing in lakes of heaven).

15. Like the swiftest steed of Indra, he bears the farina of all flowers to him in heaven; and becomes a compeer with Indra's elephant, who is giddy with the fragrance of his ichor.

16. Then blew the winds, with the soft breath of the shepherd's horns; and drove away the clouds like cattle, and blasted the showering rain drops; that served to set down the dust of the earth.

17. It is perfumed with the fragrance of flowers flying in the air, and is the uterine brother of all sounds which proceed from the womb of vacuum (which is the common source of wind and sound). It runs in the blood and humours, within the veins and arteries of bodies; and is the mover of the limbs of persons.

18. It dwells within the hearts of human bodies as their life, and is the soul and sole cause of all their vital functions. It is ever on its wing, and being ubiquitous throughout the world, it is acquainted with the secrets of all the works of Brahmā.

19. It is the plunderer of the rich treasure of odours, and the supporter of ethereal cities; it is the destroyer of heat and darkness as the moon, and this air is the milky ocean, that produces the fair and cooling moon.

20. It forms the islands (by undulation of waves and collection of sands); and is the preserver of the machine of animal bodies, by means of its conducting the vital airs.

21. It is ever present before us, and yet invisible in itself, like an imaginary palace; or as oil in the pods of palm trees, or fetters on the legs of infuriate elephants.

22. It blows away in a moment, all the mountains at the end of the world; it marks the waves with their curls, and collects the sands of rivers (to large beaches and coasts).

23. It is false in appearance, as water in a cloud of smoke, or a whirlpool in it; it is as invisible as the streams above the firmament, and the lotuses growing in the lakes of the blue ethereal sky.

24. It is covered with bits of rotten grass, in its form of the gusts of wind; it opens the lotus blossoms by its gentle breeze, and showers down the rains in its form of sounding blasts.

25. Its body is as a wind instrument at home, and as an elephant in the forest of the sky; it is a friend to the dust of the earth, and a wooer of flowers in woods and gardens.

26. It is ever busy in its several acts, of congealing and drying, of upholding and moving, and of cooling the body and carrying the perfumes; and is incessantly employed in these six-fold functions to the end of the world.

27. It is as fleet as light, and adroit in extracting juices as the absorbent heat; and is ever employed in the acts of contraction and distension of the limbs of bodies, at the will of every body.

28. It passes unobstructed through the avenues, of every part of the city of the body; and by its circulation in the heart, and distribution of the bile and chyle through blood vessels, it preserves the functions of life.

29. It is expert in repairing the losses, of the great citadel of the living body; by removing its excrements and replacing its gastric juices (*i.e.* the six humours of the body), and the formation of its blood and fat, and the flesh, bones, and skin.

30. I looked through every particle of the body, by means of the circulating air; as I viewed every part of the universe by means of the circumambient air; and it is by means of my vital airs, that I conduct this body of mine.

31. The winds bear innumerable particles on their back, as if they were so many worlds in the air, while in fact there is nothing borne by them, when there is naught but an utter negative vacuity every where.

32. I viewed all bodies including those of the gods, as those of Hari and Brahmā, and the Gandharvas and Vidyādhara; and I saw the bright sun and moon, of fire and Indra and others.

33. I saw the seas and oceans, the islands and mountains, stretching as far as the visible horizon; I beheld also the other worlds, and the natures and actions of their inhabitants.

34. I saw the heaven and earth and the infernal regions also, and marked their peoples and their lives and deaths likewise.

35. So I beheld various kinds of beings, composed of the five elements; and traversed in the form of air, throughout all parts of the universe,

as a bee enters the foliage of a lotus flower.

36. In my aerial form, I passed through the bodies of all corporeal beings, which are composed of earth, water, air and fire; I sucked the juice of all animal bodies, and drank the moisture of trees drawn by their roots.

37. I passed over all cold and solid bodies, and the liquid paste of sandal wood; I rested in the cool lunar disk, and lulled myself on beds of snows and ice.

38. I have tasted the sweets of all season fruits and flowers in the arbours of every part of this earth; I have drunk my fill in the flower-cups of spring; and left the lees and leavings for the beverage of bees.

39. Then I rolled on the high and soft beds of clouds, which are spread out in the wide fields of the firmament; and I slept on soft and downy wings of clouds, as in a place bedded by heaps of butter.

40. I reposed on the petals of flowers, and on the green leaves of trees; and rested on the soft bodies of heavenly nymphs, without any concupiscence on my part.

41. I played with the blossoms of lilies and lotuses, in their beds and bushes; and I joined with the cackling geese and swans in their pleasure lakes.

42. I moved with the course of streams, and with the rippling waters of lakes and rills; and I bore the orb of the earth on my back, and carried about me all her mountains, as hairs upon my body.

43. The wide extending hills and mountains, the lengthening rills falling from them, together with all the seas and oceans, are all as pictures represented in the mirror of my body.

44. All the terrestrials and celestials, that live and move at large upon my body; appear to be moving and flying about me as lice and flies.

45. It is by my favour, that the sun receives the various colours with which he shines; and which he diffuses to the leaves of trees, in the

sundry hues of red and black, of white, yellow and green.

46. The earth is situated with the seven seas, surrounding the seven great islands (continents); as so many wristlets are encircled about the wrists of men.

47. I was delighted at the sight of the celestial nymphs, also, as I see with gladness myself within.

48. The earth with its rivers of pure water and its solid hills and rocks, were as the veins and blood, and flesh and bones of my body.

49. I beheld innumerable elephantine clouds, and countless suns and moons in the starry frame on the sky; as I see the flights of gnats and flies in the vacuum of my mind.

50. In my minute form of the intellect, I held, O Rāma, the earth with its footstools of the nether regions upon my head (because the vacuous intellect is capable of containing and upholding all things).

51. I remained in my sole vacuous and spiritual state, in all places and things at all times, and as the free agent of myself; and yet without my connection with any thing whatsoever.

52. In this state of my spirituality, I had the knowledge of both the intellectual and material worlds; and of all finite and infinite, visible and invisible and formal as well as formless things.

53. I beheld in my own spirit, a thousand worlds and mountains and seas; and they appeared as carved statues and engravings in the vacuous tablet of my mind.

54. I bore in my spiritual body, many occult and visible worlds; and they showed themselves as clearly to my inmost soul, as if they were the reflexions of real objects in a mirror.

55. So I perceived the four elemental bodies of earth and air, and of fire and water, in my vacuous soul; in same manner as we see the delusive objects of our dream in the vacuity of our intellect.

56. I saw also in that state of my hypnotism, innumerable worlds rising

before me in each particle of matter; as it appeared to fly before me in the hollow space of vacuum.

57. I beheld a world in every atom, which was flying in empty air; just as we see the many creations of our dreams, and the many creatures in those dreams.

58. I myself have become the orb of the earth, and the clusters of islands (as their pervading spirit (adhyāsikātma); though my spirit never comes in contact with anything at all).

59. With my earthly body, I suck the rain water and the waters of the seas; in order to supply the moisture of the moisture of trees, on account of their producing the juicy fruits, for the food of living beings.

60. At the time of my coming to pure understanding, and the clairvoyance of my intellectual sight; I find the millions of worlds and all worldly things, disappearing from my view and all uniting in One sole unity.

61. This is a miracle of the intellect, and it strikes with wonder in ourselves; that the miracles of the inner mind, manifest themselves as external sights before our eyes. (*I. e.* The subjective appearing as the objective).

62. I felt it painful to think of the existence of nothing any where; but I found out the truth, that there is nothing in reality except one spiritual substance, which displays all these wonders in itself.

63. There is but One universal soul, which is the ever undecaying cause of all; and produces and lives throughout the whole. (This is called the *visva rupa* hypostasis of God, as it is expressed by the poet "These as they change, are but the varied God," and the world is full of Him). And as my soul was awakened to knowledge, I saw this whole in the soul of Brahma.

64. Being awakened to the knowledge of the universal soul, as the all and everywhere, ubiquitous and all supporting; I became insensible of all objects, and was myself lost in the all subjective unity.

65. It is in the vacuous convexity of the pure divine spirit, that the continuous creations appear to rise in the intellect; but it is the extinction of these, which extinguishes the burning flame (of worldliness) in the mind, and exterminates the knowledge of all these ideal particulars, into that of One infinite and ever existent entity.

CHAPTER LXXXIII.

THE ADVENT AND PSALMODY OF A SIDDHA IN THE AERIAL ABODE OF VASISHTHA.

Argument:—The appearance of the spirit of a siddha in the aerial cell of Vasishtha, and his heavenly canticle.

Vasishtha continued:—As my mind was turned from the sight of phenomenals, and employed in the meditation of the only One; I found myself to be suddenly transported to my holy cell in the air.

2. There I lost the sight of my own body, and knew not where I was seated; when all of a sudden the sacred person of a siddha or aerial saint, appeared in view, and to be seated before me.

3. He sat in his mood of deep meditation, and was entranced in his thought of the supreme spirit; his appearance was as bright as the sun, and his person was as shining as the flaming fire.

4. He sat quiet and steadily in his posture of *padmāsana* between his two knees and heels; and remained absorbed in meditation, having no motion of his body, nor any thought of anything in his mind.

5. His body was besmeared with ashes, and his head was borne erect upon his shoulders; he sat quiet and quite at ease, with his bright countenance and in [a] sedate posture.

6. The palms of both his hands were lifted up, and were set open below his navel; and their brightness caused his lotiform heart to be as full-blown, as the sun-beam expands the lotuses in lakes.

7. His eyelids were closed, and his eyesight was as weak, as to view all the visibles in one light of whiteness, and they seemed to be as sleepy, as the closing petals of the lotus of the close of the day.

8. His mind was as calm in all its closets (*i.e.* thoughts), as the sides of the horizon in their stillness; and his soul was as unperturbed, as the serene sky freed from a tempest (calm after storm).

9. I who did not see my own person, could yet plainly perceive that of the saint thus placed before me; and then I reflected in my mind, with the perspicacity of my discernment.

10. I find this great and perfect *siddha* or saint in this solitary part of the firmament; and I believe him to be as absorbed in his meditation, as I am at my ease in this lonely spot.

11. It is very likely that this saint, being earnest in his desire of deep meditation, and finding this retired cell of mine most favourable to it, has called here of his own accord.

12. He thought I had cast off my mortal coil, and could not perceive by his deep attention that I had returned to it; so he threw away my dead body as he thought it, and made his residence in that cell of mine.

13. Seeing thus the loss of my body here, I thought of repairing to my own abode (in the constellation of Pleiades [Sanskrit: Saptarshi mandalam]) and as I was attempting to proceed thereto, I resigned my attachment to my lone cell (which was now held by another).

14. This cell was dilapidated also in time, and there remained an empty void only in lieu of it; and the saint that had taken my place therein, lost his stay also for want of the cell, and fell downward in his meditative mood.

15. Thus that lonely cell was lost to me, together with the loss of my fond desire for it, just as a visionary and imaginary city vanishes with the dream and desire, which presented it to our view.

16. The meditative saint then fell down from it, as the rain falls down from the cloud; and as a spot of cloud is blown away to the winds in

empty air, like the disc of the moon traversing in the sky.

17. He felt as a heavenly spirit falling to earth, after fruition of the reward of his meritorious acts; and as a tree falls headlong being uprooted from the ground, so he fell down upon the earth.

18. So when [we] wish for stability of our dwelling, with the continuance of our lives; we see on a sudden the termination of both, as it happened to the falling Siddha.

19. Seeing the falling Siddha, I felt a kind concern for him; and in the flight of my mind, came down from heaven in my spiritual form, to that spot on earth where he had fallen.

20. He fell on the wings of the current air, which conveyed him whirling as in a whirlwind, beyond the limits of the seven continents and their seven-fold oceans, to a place known as the land of gold and the paradise of the gods.

21. He fell from the sky in his very posture of *padmāsana* as he had been sitting there before; and sat with his head and upper part of the body erect, owing to the ascension or upward motion of the *prāna* and *apāna* breaths that were inhaled by him. (The rising breath like the rope of a pitcher, keeps the body from sinking downward).

22. Though hurled from such height, and carried to such distance; yet he did not wake from the torpor of his *samādhi*—meditation, (to which he sat fixed and intent); but fell down insensible as a stone, and as lightly as a bale of cotton.

23. I was then much concerned for his sake, and from my great anxiety to waken him; I roared aloud like a cloud from my place in the sky, and showered a flood of rain-water also upon him.

24. I went on darting hail stones, and flashing as lightnings in order to waken him; and I succeeded to bring him to sense, as the clouds rouse the peacock in the rainy season.

25. His body flushed and his eyes opened, as a blooming blossom and full blown flowers; and the drizzling rains enlivened his soul, as the driving rain, gives the lotuses of lakes to bloom.

26. Finding him awake, and seated in my presence, I cast my complacent look upon him; and asked him very politely, about the prosperity of his spiritual concerns.

27. I said, tell me, O great sage, who you are, and where is your abode, and what to do; and how is it that you are so insensible of your state, notwithstanding your fall from so great a distance. (It is a pity that men are so insensible of the fall of their heavenly souls to this miserable earth).

28. Being addressed by me in this manner, he looked steadfastly upon me, and then remembering his visit at mine, he replied to me in a voice, as sweet as that of the *chātaka*—swallow to the sonorous clouds.

29. The sagely siddha said:—you sir, shall have to wait awhile until I can recollect myself and my former state; and then I will relate to you the latter incidents of my life.

30. So saying he fell to the recollection of his past incidents, and then having got them in his remembrance, he related the particulars to me without any reserve, and as if they were the occurrence of his present day.

31. He then spoke to me in a voice, as soft and cooling as the sandal paste and moonbeams; and the words were as blameless and well spoken, as they were pleased to my ears and ravishing of my soul.

32. The siddha said:—I now come to know you sir, and greet you with reverence; and beg you to pardon my intrusion upon you, as it is the nature of the good to forgive the faults of others. (Because to err is human, to forgive divine).

33. Know me, O sage, to have long enjoyed (in one of my former births), the sweets of the garden of paradise in the form of butterfly; as a bee sucks the honey of lotus-flowers in the lake.

34. I fluttered over a running stream, and found it swelling with sounding waves at pleasure; and then seeing it whirling with its horrid whirlpools, I began to reflect with sorrow in my mind (in the following manner).

35. Such is the sight of the troubles in this ocean of the world, which overwhelms me quite in sorrow and grief; and I have become like a parching and plaintive swallow, that wails aloud at a draught of rain water.

36. I find my chief delight to consist in intelligence, and perceive no pleasure in worldly enjoyments, therefore I must rely only in my intellectual speculations, and abide without any anxiety, in the unclouded sphere of my spiritual felicity.

37. I see there is no real pleasure here, but what is derived from our sensations of the sensible objects (of figure, sound, taste, touch and smell); I find no lasting delight in these, that I should depend on them.

38. All this is either the vacuity of the intellect, or representations of the intellect itself; when then should I be deluded with these false appearances, as a madman or one of a deluded mind is apt to do.

39. The sensibles are causes of our insensibility as poison, and women are deluders of men and provokers of their passions; all sweets are but gall, and all pleasures are only a sort of pleasing pain.

40. And this body which is subject to sickness and decay, with its mind as fickle as a shrimp fish, is hourly watched upon by inexorable death, as the old crane lurks after the skimming fish for his prey.

41. The frail body being subject to instant extinction, likens a bubble of water in the ocean of eternity; it resembles also the flame of lamp, which is put out in a moment, while it burns vividly before us.

42. What is the life any more than a stream of water, running between its two shores of birth and death; flowing on with the currents of passing joys and griefs, swelling with the waves of incidents, and whirling with the whirlpools of dangers and difficulties?

43. It is muddied with the pleasures of youth, and blanched with the hoary froths of old age; and emits but casually a few bursting bubbles of glee and gladness, which are afloat for and flitting in a moment.

44. It runs with the rapid torrent of custom, sounding with the hoarse

noise of current opinions; it is overcast by the roaring clouds of envy and anger, and overflows the earth in its liquid form (of evanescent bodies).

45. The word stream of life, is as pleasing to hear and pleasant to the ear, as the term stream of water is soothing to the soul; but its waters are ever boiling with heat of *tritāpa*, and abounding with whirlpools of illusion and avarice, that carry us up and down for ever more.

46. The course of the world is as that of the waters of a river, which bears away the present things on its back, and brings with its current, what was unforeseen and unexpected before. It is thus full with these events.

47. All that was present before us, is lost to and borne away from us, and it is in vain to repine at their loss; and whatever was never thought of before, come to pass upon us, but what reliance can there be in any one of them.

48. All the rivers on earth, have their waters continually passing away, and filling them by turns from their sources; but life which the water of the river of the body, being once gone, is never supplied to it from any source.

49. The vicissitudes of fortune, are incessantly turning like a potter's wheel, over the destinies of people, and are entailing some person or other every moment, in this ocean of the world.

50. A thousand thieves and enemies of our estate, are constantly wandering about to rob us of our properties, and nothing avails whether we sleep or wake to ward them off.

51. The particles of our lives, are wasting and falling off every moment; and yet it is a wonder that, nobody is aware of the loss of the days of his life, as long as he has but a little while to live.

52. The present day is reckoned as ours, but it is as soon passed as the past ones; and thus ignorant of the flight of days, nobody knows the loss of the duration of his life, until he comes to meet with his death.

53. We have lived long to eat and drink, and to move about from place to place, and to rove in foreign lands and woods; we have felt and seen all sorts of weal and woe; say what more is there that we can expect to have for our share.

54. Having well known the pain and pleasure of grief and joy, and experienced their changes and the reverses of fortune, I am fully impressed with the idea of the transitoriness of all things, and therefore kept afar from seeking any thing.

55. I have enjoyed all enjoyments, and seen their transitoriness every where; and yet I found no satisfaction with or distaste to anything, nor felt my cool inappetency for them any where.

56. I wandered on the tops of high hills, and roved in the airy regions on the summits of the Meru mountains; I travelled to the cities of many a ruler of men, but met with nothing of any real good to me any where.

57. I saw the same woody trees, the same kind of earthly cities, and the same sort of fleshy animal bodies every where; I found them all frail and transitory, and full of pain and misery as never to be liked.

58. I saw no riches nor friends, no relatives nor enjoyments of life, were able to preserve any one from the clutches of death.

59. Man passes away as soon, as the rain-water glides down the mountain glades; and is carried away by the hand of death as quickly, as a heap of hollow ashes is blown away by the wind.

60. No enjoyment is desirable to me, nor has the gaudiness of prosperity any charm for me; when I find my life to be as transient, as the transitory glance from the side long look of an amorous woman.

61. How and where and whose help shall we seek, when O sage; we see a hundred evils and imminent death hanging every day over our heads. (*i.e.* Naught can save us from death and distress).

62. Our lives are as frail as falling leaves, upon the withered woods of our bodies; and the moisture which they used to derive from them, is soon dried up and exhausted at the end.

63. I passed my life in vain desires and expectations, and derived nothing therefrom, that is of any intrinsic good or profit to me.

64. My delusion is at last removed from me, and I see it useless to bear the burthen of my body here any longer; I find it better to place no reliance in it, than bemean ourselves by our dependence to it.

65. All prosperity is but adversity, owing to its transitory and illusive nature; therefore the wise accounting it as such, place no reliance on the vanities of this world.

66. Men are sometimes led by the directions of the s̄astras, and at other by their prohibitions also; as the movables are carried up and by the rising and falling waters (*i.e.* running in right or wrong directions).

67. The poisonous air of worldliness, contaminates the sweet odour of reason in the mind of man; and makes it noxious to the person, as the canker in the bosom of the bud, corrodes the future flowers.

68. The vanities of the world, are as usually taken for realities, as all other unrealities in nature are commonly taken for actualities. (The world is unreal, and all seeming realities are unreal also).

69. Men are moving about with their bodies upon earth, with as much haste as the rivers are running to the seas; thus the great mass of mankind here, are seen to be in pursuit of the sensible objects of their desire.

70. The desires of our hearts run to their objects, with as much speed as the arrow's fly from the archer's bow; but they never return to their seat in the heart or bow string, as our ungrateful friends that forsake us in our adversity.

71. Our friends are our enemies, as the blasts of wind that blow us away with their breath; all our relations are our bonds and fetters, and our riches are but causes of our poverty.

72. Our pleasures are (causes of) our pains, and prosperity the source of adversity; all enjoyments are sufferings (as leading to maladies), and all fondness tends at last to distaste and dislike.

73. All prosperity and adversity, tend only to our temporary joy and misery; and our life is but a prologue or prelude to our extinction or *quietus* (nirvāna). All these are the display of our unavoidable delusion.

74. As time glides along on any man, shewing him the various sights of joy and misery; the poor creature lives only to see the loss of his friends, and to repine at his hapless and helpless longevity.

75. The enjoyment of pleasures, is as playing with the fangs of a deadly serpent; they kill you no sooner you touch them, and they disappear from your sight, whenever you look after them.

76. The life is spent without any attempt, to attain that perfect state, which is obtained without any pain or toil; while it is employed every day in hardships of acquiring the perishable trifling [pleasures].

77. Men who are bound to their desire of carnal enjoyment, are exposed to shame and the contumely of the rich every moment; and are as wild elephants, tied with strong fetters at their feet.

78. Our fortunes and favourites, are not only as frail and fickle, as the transitory waves and bubbles; but they are as pernicious as the fangs of a snake; and who is there so silly enough, as to take his rest under the shadow of the hood of enraged serpent.

79. Granting the objects of desire to be pleasing, and the gifts of prosperity to be very charming; still what are they and this life also any more, than the fickle glances of a mistress' eyes.

80. Those who enjoy the pleasures of the present time with so much zest; must come to feel them quite insipid at the end, and fall into the hell-pit at last.

81. I take no delight in riches, which are worshipped by the vulgar only; which are ever subject to disputes, earned with labour, kept with great care, and are yet as unstable as the winged winds in air.

82. Fortune which is so favourable for a while, turns to misfortune in a trice; she is very charming to her possessor, but is as fickle in her nature, as the fleeting flash of lightning.

83. Riches like flatterers, are very flattering at first and as long as they last; but they are as fleeting as those deceitful cheats, who mock at us upon their loss.

84. The blessings of health, wealth and youth, are as evanescent as the fleeting shadow of autumnal clouds; and the enjoyments of sensual pleasures, are pernicious at the end.

85. Say who has remained the same even among the great, to the end of his journey in this world, the lives of men are as fleeting, as the trickling dew drops at the end of the leaves of trees.

86. Our bodies are decaying in time, and our hairs are turning grey with age, and the teeth are falling off; thus all things are worn out in the world, except our desires, which know no decrease or decay.

87. The carnal enjoyments like wild beasts, come to decay in the forest of the body; but the poison plant of our desire which grows in it, is ever on its increase.

88. Our boyhood passes as quickly as our infancy, and our youth passes as soon as our boyish days; and here there is an equal transience, to be seen in both the comparison and the object compared with.

89. Life melts away as quickly, as the water oozes out of the hold of our palms; and like the current of a river, it never returns to its receptacle.

90. The body also passes away as hurriedly, as a hurricane sweeps in the air; and it vanishes even before our sight of it, like a wave or cloud, or as fast as the flame of a lamp.

91. I have found unpleasantness in what I thought to be very pleasant, and found the unsteadiness of what I believed to be steady; I have known the unreality of what I took to be real, and hence have I become distrustful and disgustful of the world.

92. The ease and rest that attend on the soul, upon the cool indifference of the mind; are never to be obtained in any enjoyment, that the upper or nether worlds, can ever afford to any body.

93. I find the pleasurable objects of my senses, are still alluring me to their trap, as a fruit and flower entices the foolish bee to fall upon them.

94. Now after the lapse of a long time, I am quite released from my selfish egoism; and my mind has become indifferent to the desire of future rewards and heavenly felicity.

95. I have long found my rest in my solitary bliss of vacuity, and have come here as thyself, and met with this ethereal cell. (The aerial cell is a creation of the saint's imagination).

96. I came to learn afterwards that this cell belonged to thee; but I never thought that thou shalt ever return to it.

97. I saw there a lifeless body, and thought it to be the frame of a siddha or holy saint, who having quitted his mortal coil, has become extinct in his nirvāna.

98. This sir, is my narrative as I have related to you; and am seated here as I am, and you can do unto me as you may like.

99. Until a siddha sees all things in his mind, and considers them well in his clear judgment, he is incapable of seeing the past, present and future in his clairvoyance, even though he be as perfect as the nature of the lotus-born Brahmā himself.

CHAPTER LXXXIV.

DESCRIPTION OF A PISÁCHA, AND THE UNITY OF THE WORLD WITH BRAHMA.

Argument:—Advent of Vasishtha and the saint to the region of Siddha and description of the people thereof.

Vasishtha continued:—Now as we were at a spot of great extent (beyond

the limit of the terraqueous); and as bright as the golden sphere of heaven, I spoke to the Siddha by way of friendship.

2. I said, it is true sir, what you said, that it is the want of due attention, which prevents our comprehensive knowledge of the present, past and future; but it is a defect not only of yours and mine, but of the minds of all mankind in general.

3. I say so from my right knowledge of the defects and fallibility of human nature, or else sir, you would not have to fall from your aerial seat. But pardon me, I am equally fallible also.

4. Rise therefore from this place, and let us repair to aerial abode of the Siddhas, where we were seated before; because one's own seat is the most genial to man, and self-perfection is the best of all perfections.

5. So saying they both got up, and rose as high as the stars of heaven; and both directed their course in the same way, as an aeronaut, or a stone flung into the air.

6. We then took leave of each other with mutual salutations; and each went to the respective place which was desirable to either of us.

7. I have now related to you fully the whole of this story, whereby you may know, O Rāma, the wonderful occurrences that betide us in this ever changeful world.

8. Rāma said:—Tell me sir, how and with what form of body, thou didst rove about the regions of the Siddhas, when thy mortal frame was reduced to dust.

9. Vasishtha replied:—Ah! I remember it, and will tell you the particulars, how I wandered throughout these worldly abodes, until I arrived at the city of the Loka-pāla deities, and joined with the hosts of Siddhas, traversing in the regions of midway sky.

10. I travelled in the regions of Indra or open firmament, without being seen by any body there; because I was then passing in my spiritual body, ever since I had lost my material frame-work.

11. I had then become, O Rāma, of an aerial form, in which there was

neither a receptacle nor recipient, beside the nature of vacuous and intellectual soul.

12. I was then neither the subject or object of perception of persons like yourself, who dwell on sensible objects alone; nor did I make any reckoning of the distance of space or succession of time. (The spiritual *yogi* has no cognizance of gross material things, nor of the divisions of space and time, which are objects of sensation only).

13. The soul is busy with the thinking principle of the mind, apart from all material objects composed of earth &c.; and is as the meditative mind or ideal man, that meddles with no material substance.

14. It is not pressed nor confined by material things, but is always busy with its cognitions; and it deals with beings in the same manner, as men in sleep do with the objects of their dream (and others with their air-built cities).

15. Know Rāma, this doctrine of intellection by the simile of dreaming, to be quite irrefutable, although it is confuted by others (*i.e.* the Nyāya philosophers who deny the mental conceptions without previous perceptions); but they are not to be regarded as right. (Since the Veda says, the spirit of God created all from his mind, and not from its past perceptions).

16. As the sleeping man thinks himself to be walking and acting in his dream, without such actions of his being perceived by others (in the same room); so methought I walked before and beheld the aerials without their seeing me.

17. I beheld all other terrestrial bodies lying manifest before me, but nobody could observe me that was hid from their sight in my spiritual form.

18. Rāma asked:—Sir, if you were invisible to the Gods, owing to your bodiless or vacuous form; how then could you be seen by the Siddha in the Kanaka land, or see others without having eyes of your own?

19. Vasishtha replied:—We spiritual beings view all things by means of our inner knowledge of them; as other people behold the things they are desirous to see, and naught what they had not any desire for. (This

desire is said to be *satya-sankalpa*, or a firm prepossession of any idea in the mind).

20. All men though possess of pure souls, do yet forget their spiritual nature, by their being too deeply engaged in worldly affairs and unspiritual matters.

21. As I had then wished that this person the Siddha, could have a sight of me; so it was according to the wish of mine, that I was observed by him; because every man obtains what he earnestly desires.

22. Men being slack in their purposes, become unsuccessful in their desires; but this person being stanch to his purpose, and never swerving from his pursuit, succeeded in gaining his desired object.

23. But when two persons are engaged in the same pursuit, or one of them is opposed to the views of the other; the attempt of the more arduous is crowned with success, and that of the weaker meets with its failure.

24. Then I travelled through aerial regions of the Lokapāla regents of the sky, and passing by the celestial city of the Siddhas in my spiritual body; I beheld these people with manners quite different from my former habits.

25. I then began to observe their strange manners in the etherial space, and being unseen myself by any one there, I saw distinctly every body there, and their mode of life and dealings with amazement.

26. I called them aloud, but they neither heard nor gave heed to my voice; and they appeared to me as empty phantoms as the images of our dreams and visions.

27. I tried to lay hold on some of them, but no one could be grasped by my hands; and they evaded my touch, as the ideal images of the human mind.

28. Thus Rāma, I remained as a demoniac *pisācha*, in the abode of the holy Gods; and thought myself to be transformed to a *pisācha* spirit in the open air.

29. Rāma said:—Tell me sir, what kind of beings are *pisāchas* in this

world, and what are their natures and forms, and what are their states and occupations also.

30. Vasishtha replied:—I will tell you, Rāma, what sort of beings the *pisāchas* are in this world; because it is unmannerly on the part of a preacher, not to answer to the interlocutory queries of the audience (though it be a digress from subject).

31. The *Pisāchas* are a sort of aerial beings, with subtile bodies of theirs (as we see the empty forms of persons in our dreams); they have their hands and feet and other members of the body as thine, and see all things as thou dost.

32. They sometimes assume the form of a shadow to terrify people, and at others enter into their minds in an aerial form, in order to mislead them to error and wicked purposes. (They like devils waylay unwary men, and tempt them to evil).

33. They kill persons, eat their marrow, and suck up the blood of weak bodied people; they lay a siege about the mind, and destroy the vitals and viscera and the strength and lives of men.

34. Some of them are of aerial forms, and some of the form of frost, others as visionary men, as seen in our dreams with airy forms of their bodies. (And they are at liberty to take upon themselves whatever forms they please).

35. Some of them are of the forms of clouds, and others of the nature of winds, some bear illusory bodies, but all of them are possessed of the mind and understanding.

36. They are not of tangible forms to be laid hold by us, or to lay hold on any one else; they are mere empty airy bodies, yet conscious of their own existence.

37. They are susceptible of feeling the pain and pleasure, occasioned by heat and cold; but they are incapable of the actions of eating, drinking, holding and supporting anything with their spiritual bodies.

38. They are possessed of desire, envy, fear, anger and avarice, and are liable to delusion and illusion also; and are capable of subjection by

means of the spell of *mantras*, charm of drugs and of other rites and practices.

39. It is likewise possible for one at some time or other, to see and secure some one of them by means of incantations, captivating exorcisms and amulets and spirit in chanting invocations.

40. They are all the progeny of the fallen gods, and therefore some of them bear the forms of gods also; while some are of human forms, and others are as serpents and snakes in their appearance.

41. Some are likened to the forms of dogs and jackals, and some are found to inhabit in villages and woods; and there are many that reside in rivers, mud and mire and hell pits.

42. I have thus told you, all about the forms and residences and doings of *pisāchas*; hear me now relate to you concerning the origin and birth of these beings.

43. Know that there exists forever, an omnipotent power of its own nature; which is the unintelligible Intelligence itself, and known as Brahma the great.

44. Know this as the living soul, which being condensed becomes ego, and it is the condensation of egoism which makes the mind.

45. This divine Mind is styled *Brahmā*, which [is] the vacuous form of the divine will; which is [an] unsubstantial origin of this unreal world, which is as formless as the hollow mind.

46. So the mind exists as Brahma, whose form is that of the formless vacuum; it is the form of a person seen in our dream, which is an entity without its reality or formal body.

47. It was devoid of any earthly material or elemental form, and existed in an immaterial and spiritual form only; for how is it possible for the volitive principle, to have a material body subsisting in empty air?

48. *Rāma*, as you see the aerial city of your imagination in your mind, so doth the mind of *Brahmā* imagine itself as the *Virinchi* (vir incipience) or creator of the world.

49. Whatever one sees in his imagination, he considers it as true for the time; and whatever is the nature and capacity of any being, he knows all others to be of the same sort with himself?

50. Whatever the vacuous soul sees in its empty sphere, the same it knows as true, as the spirit of Brahma and the mind of Brahmā, exhibit this ideal world for reality.

51. Thus the contemplation of the present pageant of the world, as ever existent of itself at all times; strengthens the belief of its reality, as that protracted and romantic dream.

52. So the long meditation of Brahma, in his spiritual form of the creative power; presented to him the notions of multitudes of worlds, and varieties of creations, of which he became the creator. (So the original thought occurring in the mind of any one, confers on him the title of the originator of the same. So says Manu: "Brahmā after long meditation, produced the world from his intellect").

53. The ideal then being perfected grew compact, and took a tangible form; which was afterwards called the world, with all the many varieties of which it is composed.

54. This Brahmā—the creative mind, was self-same with Brahma the supreme soul; and these two are ever identic with the uncreated soul and body of the universe.

55. These two (*i.e.* the great Brahma and Brahmā or the Divine spirit and mind), are always one and the same being, as the sky and its vacuity; and they ever abide together in unity, as the wind and its vacillation.

56. The Divine spirit views the phenomenal world, as a phantom and nothing real; just as you see the unreality of a figure of your imagination as real and substantial.

57. This Brahma then displayed himself (under the name of Virāt), in the form of a material body, consisting of the quintuple elements of earth, water &c., as the five solid and liquid parts of his person. (This is the Hindu Trinity, composed of the soul, mind and material

frame, as Pope the poet has expressed it in the words: "Whose body nature is, and God the soul").

58. As this triple nature of the Deity, is no more than the variation of his will, so it represented itself as the one or other, in its thought only, and not in reality (the substance being but a conception of the mind).

59. Brahmā himself is vacuous intellect, and his will consists in the vacuity of the same; therefore the production and destruction of the world, resemble the rise and fall of figures in the dreaming state of the human mind.

60. As the divine mind of Brahmā is a reality, so its parts or contents are real also; and its acts or productions of the sun, moon and stars, as well as their rays—the Marichis are real also.

61. Thus the existence of the world and all its contents, is called the dominion of the mind; which is only an unsupported vacuum, like the vacuity of the supportless sky on high.

62. As a city seen in dream is inane, and a hill formed in imagination a mere void; so both Brahma and his world are as the transparent firmament, and having no shape or substance of them.

63. So the world is, but a reflexion of the divine intellect; it is ever existent and undecaying, and the belief of the beginning, middle and end of creation, is as false, as the sight of the ends and midspot of skies.

64. Say Rāma, whether you find any gross substance, to grow in the inane space of the mind of yours or mine or any other person; and if you find no such thing there, how can you suppose it to exist in the inanity of the Divine Intellect, and in the vacuity of the universe?

65. Then tell me why and whence the feelings and passions, such as anger and affection, hate and fear, take their rise; all which are of no good to any body, but rather pernicious to many.

66. In truth I tell thee that these are not created things, and yet they seem to rise and fall of themselves, like our wrong notions of the production and destruction of the world. These are but eternal ideas,

and coeternal with the eternal mind of God.

67. The vast extent of infinite void, is full with the translucent water of Divine Intellect; but this being soiled by our imaginary conceits, produces the dirt of false realities.

68. The boundless space of the Divine Intellect, is replete with the vacuous spirit of God; which being the primary productive seed of all, hath produced these multitudes of worlds, scattered about and rolling as stones in the air.

69. There is really no field nor any seed, which is sown there in reality; nor is there any thing which is ever grown or produced therein, but whatever there is, is existent for ever the same; (and the rest is but fiction).

70. Now among the scattered seeds of souls, there were some that grew mature, and put forth in the forms of gods; and those that were of a bright appearance, became as intelligences and saints.

71. Those that were half mature, became as human beings and Nāga races; and such as were put forth themselves in the forms of insects, worms and vegetables.

72. Those seeds which are bloated and choked, and become fruitless at the end; these produce the wicked Pisāchas, which are bodiless bodies of empty and aerial forms.

73. It is not that Virinchi (vir incipiens) or Brahmā, made them so of his own accord or will; but they became so according to the desire which they fostered in themselves in their prior existence (which caused their transformations or metamorphoses in the latter ones). (Because the lord is impartial, and makes [not] one more or less than another).

74. All existent beings are as inane, as the inanity of the Intellect in which they exist; and they have all their spiritual bodies, which are quite apart from the material forms in which you behold them.

75. It is by your long habit, that you have contracted the knowledge of their materiality; as it has become habitual with us to think ourselves as waking in our dreaming state.

76. It is in the same manner that all living bodies, are accustomed to think of their corporeality; and to live content with their frail and base earthly forms, as the Pisāchas are habituated to pass gladly in their ugly forms.

77. Some men look upon others and know them, as the village people know and deal with their fellow villagers as with themselves; but they resemble the people abiding together as seen in a dream.

78. Again some meet with many men, as in a city constructed in dream (or imagination); but are quite unacquainted with one another, owing to their distant abodes and different nationalities. (So are we unacquainted with the Pisācha race, in this crowded city of the world).

79. In this manner, there are many races of object beings of whom we are utterly ignorant; and such are the Pisāchas, Kumbhandas, Pretas, Yakshas and others.

80. As the waters upon earth, are collected in lowlands only; so do the Pisāchas and goblins dwell in dark places alone.

81. Should a dark Pisācha dwell at bright midday light, upon a sunny shore or open space; it darkens that spot with the gloominess of its appearance.

82. The sun even is not able, to dispel that darkness, nor can any one find out the place, where the dark demon makes his abode; on account of its delusiveness to evade human sight.

83. As the orbs of the sun and moon, and the furnace of burning fire, appear bright before our eyes; so on the contrary the abode of the Pisāchas, is ever obscured by impenetrable darkness, which no light can pierce.

84. The Pisāchas are naturally of a wonderful nature, that vanish like sparks of fire in daylight; and become enkindled in the dark. (The Pisāchas bear analogy to the sons of darkness or fallen angels in the black Tartarian regions).

85. Now Rāma, I have fully related to you about the origin and nature

of the Pisācha race in the course of this discourse; and then as I had become as one of them, in the regions of the regents of the celestials.

CHAPTER LXXXV.

DESCRIPTION OF THE PERSON OF VASISHTHA.

Argument:—The conduct of men that are firm *in the resolution* and the behaviour of Vasishtha in the etherial regions.

Vasishtha continued:—I then having my inane intellectual body, which was quite free from the composition of the five elements; roved about in the air in the manner of a pisācha ghost (seeing all and seen by none).

2. I was not perceived by the sun and moon, nor by the gods Hari, Hara, Indra and others; and was quite invisible to the siddhas, gandharvas, Kinnaras and Apsaras of heaven.

3. I was astonished to think as any honest person, who is a stranger at the house of another; why the residents of the place did not perceive me, though I advanced towards them and called them to me.

4. I then thought in myself that, as these etherial beings are seekers of truth like ourselves; it is right they should observe me among them in their etherial abode.

5. They then began to look upon me standing before them, and felt astonished at my unthought appearance, as the spectators are startled at the sudden sight of a juggler's trick or some magic show.

6. Then I managed myself as I ought in the house of the gods, I sat quiet in their presence, and addressed and accosted them without any fear.

7. Those who beheld me standing at the compound at first, and were unacquainted with the particulars (of my sagely character), thought me a mere earthly being, and known as Vasishtha by name.

8. When I was in sun light by the celestials in heaven, they took me for the enlightened Vasishtha, who is well known in the world.

9. As I was seen afloat in the air by the aerial siddhas, they called me by the name of the aerial Vasishtha.

10. And as I was observed by the holy sages to rise from amidst the waters of the deep; they called me the watery Vasishtha, from my birth in the water.

11. Henceforth I came to be renowned under different appellations, by all these sets of beings; some calling me the earthly Vasishtha, and others naming me the luminous, the aerial and so forth according to their own kind.

12. Then in course of time, my spiritual body assumed a material form, which sprang from within me and of my own will.

13. That spiritual body and this material form of mine, were equally aerial and invisible; because it was in my intellectual mind only, that I perceived the one as well as the other.

14. Thus is my soul the pure intellect, appearing sometimes as vacuum, and at others shining as the clear sky; it is transcendent spirit and without any form, and takes this form for your admonition. (The incorporeal soul enters into the corporeal body for its dealing with others).

15. The liberated living soul is as free as vacuous spirit of Brahma, although it may deal with others in its corporeal body; so also the liberated bodiless soul, remains as free as the great Brahma himself.

16. As for myself I could not attain to Brahmahood, though I practiced the rules for obtaining my liberation; and being unable to attain a better state, I have become the sage Vasishtha as you see before you.

17. Yet I look upon this world in the same light of immateriality, as the sage sees the figure of [a] person in his dream, when it appears to him to have a material form, though it is a formless non-entity in reality.

18. In this manner do the self born god Brahmā and others, and the whole creation at large, present themselves as visions to my view, without their having any entity in reality.

19. Here I am the self same vacuous and aerial Vasishtha, and appearing as a visionary shape before you, I am though habituated to believe myself over grown, as you are accustomed to think of the density of the world.

20. All these are but vacuous essences of the self-born Brahmā, and as that deity is no other than the Divine Mind, so is this world no more than a production of that Mind.

21. The appearance of myself, thyself and others, together with that of the whole world, proceeding from our ignorance; is like the apparitions of empty ghosts before deluded boys, and appearing as solid realities to your sight.

22. Being aware of this truth, it is possible for you to grow wise in course of time; and then this delusion of yours is sure to disappear, as our worldly bonds are cut off with the relinquishment of our desires and affections.

23. Our knowledge of the density and intensity of the world, is dissipated by true wisdom; in the same manner as our desire of a dream of gem, is dispelled upon our waking.

24. The sight of the phenomenals vanishes at once from our view, as we arrive to the knowledge of noumenal in time; as our desire of deriving water from a river in the mirage, subsides in our knowledge of the falsity of the view.

25. The perusal of this work of the great Rāmāyana, is sure to produce the knowledge of self-liberation in its reader, even during his life time in this world.

26. The man whose mind is addicted to worldly desires, and who thinks its vanities as his real good, leads a life to misery only like those of insects and worms, and is unfit to be born as a human being, notwithstanding all his knowledge of this world and all his holy

devotion.

27. The liberated man while he lives, deems the enjoyments of his life, to be no enjoyment at all; but the ignorant person values his temporary enjoyments only, in lieu of his everlasting felicity.

28. By perusal of this Mahārāmāyana, there arises in the mind a coldness, resembling a frost falling on spiritual knowledge.

29. Liberation is the cold indifference of the mind, and our confinement consists in the passionateness of our minds and hearts; yet the human race is quite averse to the former, and sedulously employed in the acquisition of their temporal welfare only in their foolishness, and to the astonishment of the wise.

30. Here all men are subject to their sense, and addicted to the increase of wealth and family (lit.—wives), to the injury of one another; yet it is possible for them to be happy and wise, if they will but ponder well into the true sense of spiritual sāstras.

31. Vālmīki says:—After the sage had said these words, the assembly broke with the setting sun and mutual salutations, to perform their evening devotion. They made their ablutions as the sun sank down into the deep, and again repaired to the court with the rising sun at the end of the night.

CHAPTER LXXXVI.

ESTABLISHMENT OF IMMORTALITY.

Argument:—Proof of the Erroneous conception of the *World*,
and the *Truth* of the Intellectual and Immortal soul.

Vasishtha resumed:—O intelligent Rāma! I have now related to you at length the narrative of the stone, which shows you plainly how all these created things, are situated in the vacuity of the Divine Intellect.

2. And that there exists nothing whatever, at any time or place or in the air; except the One undivided intellect of God, which is situated in itself, as the salt and water are mixed up together (or as One is self same with the other).

3. Know Brahma as the Intellect itself, which presents many sight shows of itself in the dream, which are inseparable from itself. (The manifestation of the unchangeable nature of the Divine Mind as the creation, is no more than its *vivarta-rupa* or expansion of itself, as that of our minds in the various imageries seen in the state of our dreaming).

4. God being the universal spirit, and the creation full of particularities, it is not incongruous to the nature of the universal and immutable soul, to contain the endless varieties of particulars in the infinite vacuity of the Divine Intellect, without any variation in itself. (The universal and infinite God, contains the particular and finite world in itself).

5. There is no self born creative power (as Brahmā), nor its creation of the world; which is but a production of the dreaming intellect, and is situated in our consciousness, as the sights of dreams are imprinted in the memory.

6. As the city seen in your dream, is situated intellectually in yourself; so the entire universe is situated in the Divine Intellect, ever since its creation to its annihilation (or as the world without its end).

7. As there is no difference between gold and the gold mountain of Meru, and between the dreamed city and the mind; so there is no difference whatever, between the intellect and its creation. (Both being of the same kind).

8. There is the intellect only which exists, and not the world of its creations; as the mind is existent without the gold mountain of its dream.

9. As the mind shows itself, in the form of the formless mountain in its dream; so the formless Brahma, manifests itself as the formal world, which is nothing in reality.

10. The Intellect is all this vacuum, which is increate, unbounded and endless; and which is neither produced nor destroyed in thousands of the great makākalpa ages. (*i.e.* It is both eternal as well as infinite).

11. This intellectual vacuum is the living soul and lord of all, it is the undecaying ego and embraces all the three worlds in itself (as the air comprises all existence in it).

12. The living body becomes a lifeless carcass, without this aeriform intellect; it is neither broken nor burnt with the fragile and burning body, nor is there any place to intercept the vacuous intellect there from.

13. Therefore there is nothing that dies, and naught that ever comes to being; the intellect being the only being in existence, the world is but a manifestation or disclosure of itself to the mind.

14. The intellect alone is the embodied and living soul, and should it ever be supposed to die; then the son would be thought to die also by the death of the father, because the one is but a reproduction of the other. (The text says, the soul of the father is reborn in the son, and if the former should die, the latter must die also.)

15. Again the death of one living soul, would entail the wholesale death of all living creatures; and then the earth (nay even the whole world), would be void of all its population. (Because the one universal soul is the soul of all and every individual being).

16. Therefore, O Rāma, the sole intellectual soul of nobody, has ever died any where up to this time; nor was there ever any country devoid of a living soul in it. (The world is full of life proceeding from the eternal life of God).

17. Knowing hence that I am one with the eternal soul, and the body and its senses are nothing mine own; I know not how I or any one else, can ever die away at any time.

18. He who knows himself to be the purely intellectual soul, and yet ignores it and thinks in himself to be dying as a mortal being; is verily the destroyer of his soul, and casts himself into a sea of

troubles and misery.

19. If I am the intellectual soul, undecaying and everlasting, and as transparent as the open air; say then what is life or death to me, and what means my happiness or misery in any state.

20. Being the vacuous and intelligent soul, I have no concern with my body; and any one who being conscious of it, forgets to believe himself as such, is verily a destroyer of his soul.

21. The foolish man who has lost his consciousness, of being the purely vacuous soul; is deemed a living dead body by the wise (who know the One universal soul to constitute the whole).

22. The knowledge that I am the intelligent soul, and the bodily senses are not essential to me; is what leads me to attain to the state of pure spirituality, which neither death nor misery can deprive me of.

23. He who remains firm, with his reliance in the pure intellectual soul; is never assailed by calamities, but remains [immune] to woes, as a block of stone to a flight of arrows.

24. Those who forget their spiritual nature, and rely their trust in the body; resemble those foolish people, who forsake the gold to lay hold on ashes.

25. The belief that I am the body, its strength and its perceptions, falsifies my faith in these and destroys my reliance in the spirit; but my trust in the spirit, confirms my faith in that by removing my belief in these.

26. The belief that I am the pure vacuous intellect, and quite free from birth and death; is sure to dispel all the illusions of feelings and passions and affections afar from me.

27. Those who slight the sight of the vacuous intellect, and view their bodies in the light of the spirit, deserve the name of corporeal beasts, and are receptacles of bodily appetites and passions only.

28. He who knows himself to be infrangible and unflammable, and as the solid and impregnable stone in his intellect, and not in his unreal

body; cares a fig for his death (which destroys the unsubstantial body, but has no power over his indestructible soul).

29. O the delusion! that overspreads the sight of clear-sighted sages; who fear for their total annihilation at the loss of their bodies (which are but component and superficial parts of themselves).

30. When we are firmly settled in our belief, of the indestructible nature of our vacuous intellect; we are led to regard the fire and thunder of the last day of destruction, in the light of a shower of flowers over our heads.

31. That I am the imperishable intellect itself, and naught that is of a perishable nature; therefore the wailing of a man and his friends at the point of death, appears as a ridiculous farce to the wise.

32. That I am my inner intelligence, and not the outer body or its sensation, is a belief which serves as an antidote, against the poison of all griefs and sorrows.

33. That I am the vacuous intelligence, and can never have my quietus or annihilation; and that the world is full of intelligence, is a sober truth which can never admit any doubt or controversy (Lit.—which you can never doubt).

34. Should you suppose yourselves, as any other thing beside the intelligence; then tell me, ye fools, why do you talk of the soul in vain, and what do you mean by the same.

35. Should the intelligent soul be liable to death, then it is dead with the dying people every day; tell me then how ye live and [are] not already dead, with the departed souls of others?

36. Therefore the intelligent soul, doth neither die nor come to life at any time; it is a false notion of the mind only to think itself to be living and dying, though it never dies (being immortal in its nature).

37. As the intellect thinks in itself, it beholds the same within itself; so it goes on thinking in its habitual mode, and is never destroyed of itself (or) without being ever destroyed in its essence.

38. It sees the world in itself, and is likewise conscious of its freedom; it knows all what is pleasurable or painful, without changing itself from its unalterable nature at any time or place.

39. By the knowledge of its embodiment, it is liable to delusions; but by knowledge of its true nature, it becomes acquainted with its own freedom.

40. There is nothing whatever, that rises or sets (*i.e.* is produced or destroyed) at any time or place; but every thing is contained in the sole and self-existent intellect, and is displayed in its clear and vacuous sphere.

41. There is nothing, that is either real or unreal in the world; but every thing is taken in the same light, as it is displayed unto one by the intellect.

42. Whatever the intelligent soul thinks in itself in this world, it retains the ideas of the same in the mind. Every thing is judged by one's consciousness of it, as the same thing is thought as poison by one, what is believed to be nectar by another.

CHAPTER LXXXVII.

ON THE RARITY AND RETIREDNESS OF RELIGIOUS RECLUSES.

Argument:—The truth of *catholicity*, *carnality* of Worldly people, and the retirement and Resignation of the godly.

Vasishtha continued:—The world which is but a vision of the supreme soul, and situated in the vacuity of the Divine mind, appears in our consciousness, as the ectype of Brahma himself.

2. The delusion of the visionary world, being too palpable to our view, has kept the supreme spirit quite out of our sight; as the spirit of the wine is kept hid in the liquor, though it can never be lost.

3. The unreal phenomenal being discarded as delusion, and the real noumenal being incomprehensible; and the absence of any positive subsistence of existence, has necessitated our belief in the endless void and vacuity.
4. That the embodied Intellect, called the *purusha* or soul, is the supreme cause (in the sankhya system); and the world proceeds from the unknown principle, known as the *prādhana* or its principal source. The truth of this view of the creation, rests wholly on the opinion of the philosopher (Kapila).
5. That the visible world is the form of the all pervasive spirit of God, is the thesis of the Vedantists; and this opinion of theirs regarding the formal world and its plasmic principle, depends solely on the conception of these philosophers.
6. That the world is a conglomeration of particles, is the position of the positive and atomic philosophers of the Nyāya system; and all these doctrines are relied upon and maintained, by the best belief of every party.
7. Both the present and future worlds, are as they are seen and thought to be is the tenet of some; while the spiritualist looks upon it neither in the light of an entity nor non-entity either.
8. Others acknowledge the outer world only, and nothing besides which is beyond their eye sight; and these charvaka atheists, do not avouch even for the intelligent soul, which is within their bodies.
9. There are others, who seeing the incessant changes and fluctuations of things with the flight of time, attribute omnipotence to it, and have become timists, with a persuasion of the evanescence of the world.
10. The belief of the barbarians, regarding the resurrection of the soul from the grave, which is built on the analogy of the sparrow flying away from under its covering lid; has gained a firm ground in the minds of men in these countries, and is never doubted by any.
11. The tolerant sage looks alike and takes in equal light all apparent differences; since they know that all these varieties in the world, are but manifestations of the One all pervading and invariable soul.

12. As it is the nature of the world, to go on in its course; so it is natural with the wise, to entertain these various opinions regarding the same. The truth however is quite mysterious, and hard to be found by inquiry; but it is certain that there is an all creative power, that is guided by intelligence and design in all its works.

13. That there is one creator of all, is the truth arrived at by all godly men and truthful minds; whoso is certain of this truth, is sure to arrive at it without any obstruction.

14. That this world exists and the future one also, is the firm belief of the faithful; and that their sacred ablutions and oblations to that end and never go for nothing; such assurance on their part, is sure to lead them to the success of their object.

15. An infinite vacuity is reality, is the conclusion arrived at by the Buddhist; but there is nothing to be gained by this inquiry, nor any good to be derived from a void nullity.

16. It is the Divine Intelligence which is sought by all, as they seek an inestimable gem or the Kalpa tree of life; and this fills our inward soul, with the fulness of the Divine spirit.

17. The Lord is neither vacuity nor non-vacuity, nor a non-entity either as it is maintained by others; He is omnipotent, and this omnipotence does not abide in Him, nor is it without Him, but is the selfsame Himself.

18. Therefore let every one rely in his own belief, until he arrives to the true and spiritual knowledge of God. By doing so he will obtain the reward of his faith, and therefore he must refrain from his fickleness (of forsaking his own faith).

19. Therefore consult with the learned, and judge with them about the right course; and then accept and follow what is best and correct, and reject all what proves to be otherwise.

20. A man becomes wise by knowledge of s̄astras, as also by practicing the conduct of the good; as also by associating with the wise and good, wherever such persons may be found upon inquiry.

21. He who serves and attends upon the preachers of sacred s̄āstras, and on practicers of good and moral conduct; is also deemed a wise man, and his company also is to be resorted to by the wise.

22. All living beings, are naturally impelled towards whatever tends to their real good; as it is the nature of water to seek its own level. Therefore men should choose the company of the good for their best good.

23. Men are carried away as straws, by the waves in the eventful ocean of the world; and their days are passing away as insensibly (rapidly), as the dew drops are falling off from the blades of grass.

24. Rāma rejoined:—Tell me Sir, who are those far seeing persons, who sensing at first this world to be full of weeds and thorns, come at last by their right judgment, to rest in the state of ineffable felicity. (*i.e.* Who are they that are resigned to God after their troublesome journey in the thorny paths of the world).

25. Vasishtha replied:—It is the wording of the sruti, that there [are] some such persons among all classes of beings, whose presence sheds a lustre, as bright as that of the broad and shining day light. (These are gods, men).

26. Beside them there are others, who are quite ignorant of truth, and are tossed about and whirled up and down like straws, by the whirling waters of the dangerous eddies of ignorance, in the dark and dismal ocean of this world.

27. These are drowned in their enjoyments, and lost to the bliss of their souls; and are ever burning in the flames of worldly cares; such are some among the gods, who are burning on high, like as the mountain trees are inflamed by the wild fire.

28. The proud demigods were vanquished by their inimical gods, and were cast down into the abyss by Nārāyana; as big elephants into the pit, with the ichor of their giddiness.

29. The Gandharva songsters (that are skilled in music only), show no sign of right reason in them; but being giddy with the wine of melody, they fall into the hands of death, as the silly stags are caught in the

snare (by their fondness for the sweet sound of the hunter's horn).

30. The Vidyādhara are mad with their knowledge (of arts, of sciences); and do not hold in esteem the esoteric and grand science of divinity for their salvation.

31. The yakshas who are impregnable themselves, are ever apt to injure all others on earth; and they exercise their noxious powers, chiefly upon the helpless infants, old men and weak and infirm persons.

32. There are again the gigantic and elephant like Rākshasas, who have been repeatedly destroyed by Hari, and will be utterly extirpated by you, as a herd of sheep by a powerful lion.

33. The Pisācha cannibals are always in quest of human prey, and devour their bodies as the burning fire consumes the oblations. They are therefore in utter darkness of spiritual knowledge.

34. The Nāga race that dwell underneath the ground, resemble the stalks of lotuses drowned under the water, or as the roots of trees buried under the earth (and therefore they are quite insensible of truth).

35. The Asura race dwelling in subterranean cells, are as worms and insects, grovelling in dark under the ground, and are utterly ignorant of any knowledge or discrimination.

36. And what must we say of foolish mankind, who like the poor ants, are moving busily by night and day, in search of a morsel (lit.—particle) of bread (and have not a whit of understanding in them).

37. All living bodies are running up and down for ever, in their vain expectations; and the days and nights are insensibly gliding over them, as upon drunken men (unconscious of themselves).

38. The knowledge of pure truth, never enters into the mind of men; as the dust flying over the surface of water never sink in its depth.

39. The holy vows of men are blown away, by the blasts of their pride and vanity; as the husks of rice are blown off, by the wind of the threshing mill.

40. Other people that are without true knowledge, are like the yoginis and Pamaras—pariahs, are addicted to the carnalities of their eating and drinking; and to roll in stink and stench and mud and mire.
41. Among the gods, only Yama, the sun and moon, Indra and Rudras, and Varuna and Vāyu, are said to live liberated for ever; and so are Brahma, Hari and Brihaspati and Sukra, (the preceptors of the gods and demigods).
42. Among the patriarchs Daxa, Kasyapa and others, are said to be living liberated; and among the seven sages, Nārada, Sanaka and goddess born Kumara are liberated for ever.
43. Among the Danava demons, there were some that had their emancipation also; and these were Hiranyaksha, Vali, Prahlada and Sambara, together with Maya, Vritra, Andha, Namuchi, Kesi, Mura and others. (Some of whom were foes and others as friends of the god).
44. Among Rākshasas Vibhisana, Prahasta and Indrajit are held as liberated; and so are Sesha, Taxaka, Karkota and some others among the Nāgas or serpent race.
45. The liberated are entitled to dwell in the abodes of Brahma and Vishnu, and in the heaven of Indra; and there are some the manes of the Pitris, siddhas and Sāddhyas, that are reckoned as liberated also.
46. Among the human race also, there are some that are liberated in their life time; as the few princes, saints and Brahmanas, whose names are preserved to us in the sacred records.
47. There are living beings in multitudes, on all sides of us in this earth, but there are very few among them that are enlightened with true knowledge in them; there are unnumbered trees and forests growing all around us, and bearing their fruits and flowers and foliage to no end; but there is scarcely a kalpa tree to be found among them (which may yield to us the fruit that we ardently desire).

CHAPTER LXXXXVIII.

PRAISE OF GOOD SOCIETY, OR ASSOCIATION WITH THE GOOD AND WISE.

Argument:—Character of the truly Wise man, his best test, and company.

Vasishtha continued:—Those among the judicious and wise, that are indifferent to and unconcerned with the world, and resigned to the divinity, and resting in his state of supreme felicity; have all their desires and delusions abated, and their enemies lessened in this world.

2. He is neither gladdened nor irritated at any thing, nor engages in any matter, nor employs himself in the accumulation of earthly effects. He does not annoy any body, nor is he annoyed by any one.

3. He does not bother his head about theism or atheism, nor torment his body with religious austerities; he is agreeable and sweet in his demeanour, and is pleasing and genteel in his conversation.

4. His company gladdens the hearts of all, as the moonlight delights the minds of men; he is circumspect in all affairs, and the best judge in all matters.

5. He is without any anxiety in his conduct, and is polite and friendly to all; he manages patiently all his outward business, but is quite cool in his inward mind.

6. He is learned in the s̄āstras, and takes a delight in their exposition; he knows all people and both past and present; and knows also what is good and bad for any, and is content with whatever comes to pass on him.

7. The wise act according to the established usage of good people, and refrain from what is opposed to it; they gladden all men with their free admonitions, as the zephyr regales them with the gratuitous odours of flowers; and they afford a ready reception and board to the needy.

8. They treat with respect the needy that repair to their doors; just as the blooming lotus entertains the bee, that resorts to the same; and they attract the heart of people, by their endeavours, to save them from

their sins.

9. They are as cold as any cooling thing, or like the clouds in the rainy season; and as sedate as rocks, and capable of removing the calamities of people, by their meritorious acts.

10. They have the power to prevent the impending dangers of men, as the mountains keep the earth from falling at the earth-quake; they support the failing spirit of men in their calamitous circumstances, and congratulate with them in their prosperity.

11. Their countenances are as comely as the fair face of the moon, and they are as well wishers of men, as their loving consorts; their fame fills the world as flowers of spring in order to produce the fruits of general good.

12. Holy men are as the vernal season, and their voice as the notes of *kokilas*, delighting all mankind; and their minds are as profound oceans, undisturbed by the turbulent waves and eddies of passions and thoughts of other people.

13. They pacify the troubled minds of others, by their wise counsels, as the cold weather calms the turbulent waters and seas, and puts to rest their boisterous waves.

14. They resemble the robust rocks on the sea shore, withstanding the force of the dashing surges of worldly troubles and afflictions; which overwhelm and bewilder the minds of mankind.

15. These saintly men are resorted to by good people only, at the times of their utmost danger and distress; and these and the like are the signs, whereby these good hearted people, are distinguished from others.

16. Let the weary traveller rely for his rest in his Maker alone, in his tiresome journey through this world; which resembles the rough sea, filled with huge whales and dragons.

17. There is no other means for getting over this hazardous ocean, without the company of the good, which like a stout vessel safely bears him across. There is no reasoning required to prove it so, but it must be so.

18. Therefore do not remain as a dull sloth in the den, to brood over your sorrows in vain; but repair to the wise man who possesses any one of these virtues for your redress, by leaving all other concerns.

19. Mind not his fault but respect his merit, and learn to scan the good and bad qualities of men from thy youth with all diligence.

20. First of all and by all means improve your understanding, by the company of the good and careful study of the s̄astras; and serve all good people without minding their faults.

21. Shun the society of men (whether friends or relatives), who are conspicuous for some great and incorrigible crime; otherwise it will change the sweet composure of your mind, to bitterness and disquiet. (So in Raghuvansa:—The society of wicked friend, is to be cut off as an ulcerous limb).

22. This I know from my observation, of the righteous turning to unrighteousness; this is the greatest of all evils (and must be feared), when the honest turn to be dishonest.

23. This change and falling off of good men, from their moral rectitude, have been seen in many places and at different times; wherefore it is necessary to choose the company of the good only, for one's safety in this and salvation in the next world.

24. Therefore no one should live afar from the society of the good and great; who are ever to be regarded with respect and esteem; because the company of the good though slightly courted, is sure to purify the newcomer with the flying fragrance of their virtues.

CHAPTER LXXXIX.

A DISCOURSE ON ESOTERIC OR SPIRITUAL KNOWLEDGE.

Argument:—The share of the *Brute creation* in the enjoyments of life, and its varieties in various grades of Beings.

Rāma rejoined:—Verily we (rational beings), have a great many means, for relieving our pains. Such as our reason, the precepts of the sāstras, the advices of our friends and the society of the wise and good; beside the applications of mantras and medicines, the giving of charities, performances of religious austerities, going to pilgrimages and resorting to holy places (all [of] which have the efficacy of removing our calamities and rendering us happy).

2. But tell me what is the state of the brute creation such as of the worms and insects, birds and flies, and the other creeping, crawling and bending animals; whether they are not alike susceptible with ourselves of pain and pleasure, and what means they have to remedy their pains and evils.

3. Vasishtha replied:—All creatures whether animals or vegetables, are destined to partake of the particular enjoyments, which are allotted to their respective shares; and are ever tending towards that end.

4. All living beings from the noble and great to the mean and minute, have their appetites and desires like ourselves; but the difference consists in their lesser or greater proportion in us and themselves. (*i.e.* Mankind is actuated in a lesser degree by their passions and appetites than their violence in the brute tribes).

5. As the great Virāt-like big bodies, are actuated by their passions and feelings, so also the little vālyakhilyas or puny tribes of insects, are fed by their self love to pursue their own ends.

6. Behold the supportless fowls of the firmament, flying and falling in the air, are quite content with roving in empty vacuity, without seeking a place for their rest.

7. Look at the incessant endeavours of the little emmet, in search of its food and hoarding its store like ourselves, for the future provision of our families, and never resting content for a moment.

8. There the little mollusks, as minute as atoms of dust, and yet as quick in quest of its food, as when the swift eagle is in pursuit of its prey, in the ethereal sphere.

9. As the world passes with us in the thoughts of ourselves, our egoism and meity of this and that; so it goes on with every creature, in its selfish thoughts and cares for its own kind. (Self-love is the prime mover of all living bodies, towards their own good).

10. The lives of filthy worms are spent like ours, in their toil and anxious care for food and provisions, at all places and times of their duration in the world.

11. The vegetable creation is some what more awakened, in their state of existence, than mineral productions, which continue as dead and dormant for ever. But the worms and insects, are as awakened from their dormancy as men, in order to remain restless for ever.

12. Their lives are as miserable as ours, upon this earth of sin and pain, and their death is as desirable as ours, in order to set us free from misery after a short-lived pain.

13. As a man sold and transported to a foreign country, sees all things with wonder that are not his own; so it is with the brute animals, to see all strange things in this earth.

14. All animals find every thing on earth, to be either as painful or pleasant to them, as they are to us also; but they have not the ability like us, to distinguish what is good for them from whatever is noxious to them.

15. Brute animals are dragged by their bridles and nose-strings, as men who are sold as slaves to labour in distant lands, have to bear with all sorts of pains and privation, without being able to communicate or complain of them to any body.

16. The trees and plants and their germs, are liable to similar pains and troubles like us, when our thin-skinned bodies are annoyed by inclement weather, or assailed by gnats and bugs, during the time of our sleep (*i.e.* The vegetable tribe is equally sensible of pain as the animal in their sleeping state).

17. And as we mortals on earth, have our knowledge of things—padārtha-vedana, and the sagacity of forsaking a famine stricken

place for our welfare else where; so it is with the bending brutes and birds, to emigrate from lands of scarcity to those of plenty. (*i.e.* Brutes are alike discerning as men).

18. The delightful is equally delectable to all, and the God Indra as well as a worm, are alike inclined towards what is pleasurable to them; and this tendency to pleasure proceeds from their own option of choice. This freedom of choice is not denied to any but is irresistible in all, and he who knows his free will (or self agency), is altogether free and liberated. (The text uses two words *viz.*, *Vikshepa* or projection of the soul (or inclination), as actuated by *Vikalpa* or one's free choice of anything. This passage establishes the doctrine of free choice and self agency of all living beings, against the common belief in an imperious fatality).

19. The pleasure and pain, arising from the passions and feelings, and from enjoyments in life; and torments of diseases and death, are alike to all living beings.

20. Except the knowledge of things, and that of past and future events, as also of the arts of life; all the various kinds of animals, are possest of all other animal faculties and propensities like those of mankind.

21. The drowsy vegetable kingdom, and the dormant mountain and other insensible natures; are fully sensible in themselves, of a vacuous intellectual power whereon they subsist. (They are as the inactive but meditative yogis, who with their external insensibility, are internally conscious of the Divine spirit).

22. But there are some that deny the sensibility of an intellectual spirit, in the dormant and fixed bodies of arbours and mountains; and allow the consciousness of the vacuous intellect, but in a very slight degree, in moving animals and in the majority of living and ignorant part of mankind.

23. The solid state of mountains and the sleepy nature of the vegetable creation, being devoid of the knowledge of a dualism (other than their own natures) have no sense of the existence of the world, except that of a non-entity or mere vacuity.

24. The knowledge of the entity of the world, is accompanied with utter ignorance of its nature or agnosticism; for when we know not ourselves or the subjective, how is it possible for us to know the objective world.

25. The world is situated as ever, in its state of dumb torpidity, like a dull block of wood or stone; it is without its beginning and end, and without an aperture in it, and is as the dreaming wakefulness of a sleeping man.

26. The world exists in the same state, as it did before its creation; and it will continue to go on for ever even as now; because eternity is always the same both before and after.

27. It is neither the subjective nor objective, nor the plenum nor vacuum; nor is it a mute substance nor any thing whatever.

28. Remain thou as thou art, and let me remain as I am; and being exempt from pleasure or pain in our state of vacuity, we find nothing existent nor non-existent herein.

29. Say why you forsake your state of absolute nothingness, and what you get in your visionary city of this world; it is all calm and quiet without, as your vacuous Intellect is serene and clear within you.

30. It is the want of right knowledge, that causes our error of the world; but no sooner do we come to detect this false knowledge of ours, than this error flies away from us.

31. The world being known as a dream, and having no reality in it, it is as vain to place any reliance therein, as to place one's affections [on] the son of a barren woman, or confide in such a one.

32. When the dream of the world is known to be a mere dream or false, even at the time of dreaming it in sleep; what faith or confidence can be relied on it, on one's coming to know its nothingness upon his waking.

33. What is known in the waking state, could not be otherwise in that of sleep; whatever is known in the later hour of coming to its knowledge, the same must have been its previous state also. (*i.e.* The world is nothing, both in the states of its knowledge as well as ignorance).

34. There are the three times of present, past and future, and our knowledge of these, proceeds from our ignorance of endless duration; which is the only real tranquil and universal substratum of all (and this is the attribute of the ever unchanging One).

35. As the breaking of breakers, by the dashing of waves against one another, does no harm to the waters of the sea; so the molestation or destruction of one body by another, does no injury to the inward soul, which is ever impregnable and also indestructible.

36. It is the vacuous Intellect within us, that gives rise to the erroneous conception of our bodies; wherefore the loss of the body or its false conception, does not affect our intellect and ourselves neither.

37. The waking soul sees the world, situated in the vacuity of Intellect, as it were in its sleep; and this of creation in the mind being devoid of materiality, is very like a dream; (which proceeds from reminiscence only).

38. The ideas (dhi) of material things, are produced in the beginning of creation, from their previous impressions left in the intellect; and the world being but a dream or work of imagination; it is an error of the brain to take it for a reality.

39. The traces of prior dreams and reminiscences (of previous birth), being preserved in the memory or mind; the same things appear and reappear in it (in later births), and represent their aerial shapes as substantial figures (as some pictures appear true to life).

40. This error has taken possession of the mind, in the same manner as the untrue is taken for truth: while the transcendent and clear truth of the omniform soul is rejected as untrue.

41. In reality there is the Divine Intellect only, that has existed for ever; and this being the most certain truth that Brahma is all in all, the doctrine of reminiscence and oblivion goes to nothing.

42. It is sheer ignorance, which is devoid of this spiritual knowledge, and views things in their physical light only; and in this lies the true knowledge, which breaks open the door of ignorance. (*i.e.* Spiritualism)

alone, dispels the gloom of materialism).

43. There remains nothing at last, after expulsion of the error of materiality; except the pure spirit of God, who is both the viewer and the view, or the subjective and objective in himself.

44. As the reflexion of anything falling on a mirror, shows the figure of that thing within itself; so the world shines of itself in the vacuity of the Divine Intellect, and with the reflection of anything else, being ever cast upon it.

45. As the reflexion of a thing, exhibits itself in its bosom, though nobody was to look at it; so the world is shown in the Divine Intellect, though the same is invisible to every one.

46. Whatever is found as true, both by reason and proof, the same must be the certain truth; all else is mere semblance of it; and not being actual can never be true.

47. And though the knowledge of the material world, is proved to be false and untrue, yet it is found to mislead us, as the act of somnambulation does in our sleep and dreaming state.

48. It is the lustre of the Divine Luminary, that casts its reflexion into the Intellect, and emblazons the intellectual sphere supremely bright. Tell me therefore what are we and this pageant of the world, any more than a *rechauffe* or a print of that archetype.

49. If there is a resuscitation of ourselves after our demise, then what is it that is lost to us; and should there be no regeneration of us after death, then there is a perfect tranquillity of our souls, by our utter extinction, and emancipation from the pains of life and death. Or if we have our liberation by the light of philosophy, then there [is] nothing here, that lends to our woe in any state whatsoever.

50. The ignorant man alone knows the state of the ignorant, wherein the wise are quite ignorant; as the fishes alone know the perilous state of the stag, that is fallen amidst the waves and eddies of the sea.

51. It is the open sphere of the Divine Intellect only, that represents the divers images of I, thou, he and this and that in its hollow space;

as a tree shows the sundry forms of its leaves, fruits, flowers &c., in its all producing body or stem.

CHAPTER C.

REFUTATION OF ATHEISM.

Argument:—Refutation of the Atheistical doctrine of the materiality of the soul.

Rāma rejoined:—Please to tell me, sir, what are your arguments, for allaying the miseries of this world, against the position (paksha) of others who maintain in that:—

2. A living being is happy so long, as the dread of death (either of himself or others) is out of his view; and that there is no reappearance (revivification) of the dead, that is already reduced to ashes. (Hence there is no happiness either for the living or dead (according to them)).

3. Vasishtha replied:—Whatever is the certain belief of any body, he finds the same in his consciousness; and that he feels and conceives accordingly, is a truth that is well known to all mankind (that every one thinks according to his belief).

4. As the firmament is firm, quiet and ubiquitous, so also is the ubiquity of the Intellect (*i.e.* the vacuous intellect is also all-pervading), and are considered to form a duality by the ignorant dualist, while the sapient take them as the one and same thing, from the impossibility of conceiving the co-existence of two things from eternity.

5. It is wrong to suppose the existence of a chaos before creation began, for that would be assigning another (chaotic) cause to the creation when [it] has proceeded from Brahma, who is without a cause and is diffused in his creation.

6. He who does not acknowledge the purport of the Vedas, (that all things are produced from Brahma), and the final great dissolution (when

all things are dissolved in and return to him); are known as men without a revelation and religion, and are considered as dead by us (*i.e.* spiritually dead).

7. Those whose minds are settled in the undisputed belief of the s̄āstras, that all these is Brahma or the varied god himself; are persons with whom we have to hold no discussion or argument.

8. As our consciousness is ever awake in our minds, and without any intermission; so Brahma that constitutes our consciousness, is ever wakeful in us, whether the body lasts or not.

9. If our perceptions are to produce our consciousness, then must man be very miserable indeed; because the sense of a feeling, other [than] that of the ever felicitous state of the soul, is what actually makes us so.

10. Knowing the universe as the splendours of the intellectual vacuum (*i.e.* in the sphere of the vacuous intellect); you cannot suppose the knowledge of anything, or the feeling of any pleasure or pain, ever to attach or stick to an empty nothing. (*i.e.* to the vacuous spirit).

11. Hence men who are quite certain and conscious, of the entirety and pure unity of the soul, can never find the feelings of sorrow or grief, to rise in or overwhelm it in any way than the dust of earth rising to the sky, and filling its sphere with foulness. (This passage rests on text of the sruti which says: there is no sorrow or pain to any body who sees the pure unity only).

12. Whether the consciousness of unity, be true or not in all men; yet the common notion of it even in the minds of boys, cannot be discarded as untrue. (*i.e.* All men may differ in their conceptions respecting the nature of the Divine soul, but they all agree in the notion of one prime cause of all. See kusumanjali).

13. The body is not the soul nor the living spirit, nor any other thing of which we have any conception; It is the consciousness which is every thing, and the world is as it conceives it to be. (There is nothing beyond our consciousness of it).

14. Whether it is true or not, yet we have the conception of our bodies by means of this; and it gives us conceptions of all things in earth,

water and heaven, independent of their material forms, as we see the aerial forms of things in our dreams. (*i.e.* We are conscious only of the abstract notions of things, and of their substantial properties).

15. Whether our consciousness is a real entity or not, yet it is this power which is called the conscious soul; and whatever is the conviction of this power, the same is received as positive truth by all.

16. The authority of all the s̄āstras, rests upon the proof of consciousness; and the truth which is generally arrived at by all, must be acknowledged as quite certain in my opinion also.

17. Therefore the consciousness of atheists, which is vitiated by their misunderstanding, being purified afterwards by right reasoning, becomes productive of good results likewise (*i.e.* of producing the fruit of their liberation also).

18. But a perverted conscience or vitiated understanding, is never reprov'd by any means; either by performance of pious acts at any time or place, or by study of vedas, or by pursuit of other things.

19. Errors of the understanding (*avidyā*) recur to the reprobate as often as they [are] corrected from time to time; say therefore what other means can there be, to preserve our consciousness from fallacy.

20. Self-consciousness is the soul of man, and in proportion to its firmness or weakness, the happiness or misery of man, increases or decreases accordingly. (*i.e.* The strong minded are always prosperous).

21. If there is a consciousness in men, and such men also who are conscious of the Divine essence in them, and those who are resorted to by the pious, for their liberation from the bonds of the world; then this world would appear as a dead and dumb block of stone, and a dark and dreary desert.

22. The knowledge of nature or gross materialism, which rises in the mind of man, for want of his knowledge of the consciousness of himself, is like the dark ignorance in which one is involved in his sleep.

23. Rāma rejoined:—Tell me Sir, how is that atheist who denies the end of the ten sides of heaven, and disbelieves the destruction of the

world; who believe only in what is existent, and have no thought of inexistence (either prior to the creation or after its dissolution).

24. Who does not perceive the perfect wisdom, which is displayed throughout the universe; but sees only whatever is visible, without knowing their destruction (frailty). (The atheists consider the world as eternal).

25. Tell me Sir, what are their arguments, about allaying the evils of the world; and remove my doubts about it, for increase of my knowledge in this important truth.

26. Vasishtha replied:—I have already given my reply to your query regarding the infidels (that they are not to be spoken to); hear me now to give the reply with regard to your second question touching the salvation of the soul.

27. O best of men Rāma! you have spoken in this sense, that the human soul (purusha) is constituted of the intelligence alone (as you think it to be and which is but a flash of the Divine Intellect, and the measure of the objects of consciousness).

28. This intelligence (or intelligent soul) is indestructible, and is not destroyed with the destruction of the body, but is joined with the Divine Intelligence without fail. Or if the body be indestructible (owing to its resurrection after death), then there is no cause of sorrow at its temporary loss.

29. The intelligence is said to be divided into various parts, in the souls of men and different members of their bodies; if so it be, then the intelligence is destroyed with the destruction of individual souls and bodily members also. (Therefore the supremely intelligent soul is beyond these).

30. The self-conscious soul that is liberated in the living state, has no more to return to earth after death; but the consciousness which is not purified by divine knowledge, cannot be exempted from its transmigration to this world.

31. Those again that deny the existence of consciousness, such souls are doomed to the gross ignorance of stones (*i.e.* to become stony block

heads) for this disbelief of theirs.

32. As the knowledge of sensible objects, keeps the mind in utter darkness; so the death of such persons is calculated as their final bliss, because they have [no] more to feel the sensibles nor view the visible world any more (although they are deprived of their spiritual bliss).

33. Men of pure understandings; who have lost the sense of their corporeality, are never to be reborn on earth any more; but those of dull understandings, become as gross corporeal bodies and are involved in impenetrable darkness (*i.e.* the gloom of ignorance according to the dictum of the sruti).

34. Those intellectual philosophers (*vijnāna-vādis*), who view the world as an aerial city in his dream; to them the world presents its aspect as a phantom and no other. (The world is a day dream, and its sight a delusion. *In haman ke didam khab bud*).

35. There are some that maintain the stability, and others asserting the frailty of the world and every thing; but what do they gain by these opinions, since the knowledge of either, neither augments the amount of human happiness, nor lessens any quantity of mortal misery (*i.e.* the misery of mortals).

36. The stability or unstability, of the greatest or least of things, makes no difference in any of them whatever; they are all alike the radiating rays of the intellect, though they appear as extended bodies to the ignorant.

37. Those who assign unlimitedness to the essence of consciousness, and of limitation to that of insensibility; and maintain the permanence of the one and the transience of the other, talk mere nonsense like the babbling of boys.

38. They are the best and most venerable of men, who know the body to be the product of and encompassed by the intellect. And they are the meanest among mankind, who believe the intellect as the produce and offspring of the body; (and these are Kanada and Nyāya philosophers of gross materialism, who believe intelligence as a resultant of the material body).

39. The intellect (personified as Hiranyagarbha or Brahmā the Divine spirit), is distributed into the souls of all living beings; and the infinite space of vacuity, is as a net work or curtain, [in] which all animals live, flying within its ample expanse like bodies of gnats and flies, and rising up and sinking below or moving all about, as the shoals of fishes in the interminable ocean. (The Divine Intellect or spirit, is the collection of all specialities).

40. As this universal soul, thinks of creating the various species; so it conceives them within itself, as the seeds conceive the future plants in themselves, and the same are developed afterward.

41. Whatever lives or living beings, it thinks of or conceives in itself; the same spring forth quickly from it, and this truth is known even to boys (from the repeated texts importing the Lord as the fountain of all).

42. As the vapours fly in the air, and as the waters roll in the ocean; and as they form curls and waves of various kinds, so the lives of living beings, are continually floating in the vacuum of the Divine Intellect.

43. As the vacuity of the Intellect, presents the sight of a city to a man in his dream; so the world presents its variegated aspects since its first creation, to the sight of the day dreaming man.

44. There were no co-ordinate causes of material bodies (as earth, water &c.), at the first formation of the world; but it rose spontaneously of itself as the empty sights appearing in our dream.

45. As in a city seen in dream, its houses and their apartments, come to appear gradually to sight; so the dream becomes enlarged and expanded and divided by degrees to our vision.

46. All this creation is but the empty void of the intellect, (or as pictures drawn in empty air); there is no duality or variety in it, but is one even plane of the intellect, like the open sky, without any spot or place attached to it.

47. The moon-light of the Intellect, diffuses its coolness on all

sides, and gladdens the souls of all beings; it scatters the beams of intellection all around, and casts its reflexions in the image of the world.

48. The world as it is now visible to us, lies for ever in the mind of God in the same vacuous state, as it was before its creation; and as it is to be reduced to nothing upon its final destruction. It is the twinkling, or the opening and closing of the intellectual eye, that this empty shadow of the world, appears and disappears amidst the universal vacuum of the Divine Mind.

49. Whoever views this world in any light, it appears to him in the same manner (as some thinking it a solid plenum, and others as an empty vacuum). And as it depends upon the Intellect alone, it is exhibited in various forms according to the caprice of its observers.

50. The minds of the intelligent, are as pure as the clear sphere of the summer sky; and the pure hearted and holy people, think themselves as nothing else, beside their intellects or as intellectual beings only.

51. These pious and holy people, are free from ignorance and the faults of society; they share the gifts of fortune, as it falls to them by the common lot of mankind; and they continue in the conduct of their worldly affairs, like some working machine (acting externally and without taking any thing to mind).

CHAPTER CI.

A SERMON ON SPIRITUALITY.

Argument:—That self-consciousness is same with the pure soul, whose presence is preventive of the causes of all human woes and fears. Here consciousness is synonymous with conscientiousness).

Vasishtha continued:—Thus it is the Intellect only which is the soul of the body also, and which is situated every where in the manner as said before; and there is nothing which is so self-evident as the Intellect

(or self-consciousness).

2. This is the clear expanse of the sky and, it is the medium of the vision of the viewer and visibles; it composes and encompasses the whole world, and therefore there is nothing to be had or lost without it.

3. The doctrinaires of the atheistic school of Brihaspati, that disbelieve the future state because of their ignorance of it; are believers of the present from their knowledge hereof. Thus knowledge or consciousness being the basis of their belief, we bear no favour nor disfavour to their doctrine. (We neither favour nor hate).

4. The world being but a name for the dream, which is produced in the vacuum of our hidden knowledge; say what cause is there for the debate of disputants, in their one sided view of the question.

5. Our consciousness knows well in itself, what is good or bad, and therefore acceptable or not. The pure soul is manifest in the clear vacuity of air, where there is neither this nor that view of it, exhibited to anyone.

6. The conscious soul is immortal, O Rāma, and is not of the form of a rock or tree or any animal; consciousness is a mere vacuum, and all being and not being (*i.e.* our birth and deaths are as the waves and curling waters, in its ocean of eternity).

7. We are all floating in the vacuum of consciousness, both I and thou and he as well as any other; and none of us is ever liable to die, because consciousness is never susceptible of death.

8. Consciousness has nothing to be conscious but of itself only; and therefore, O big eyed Rāma, where can you get a duality, except the single subjectivity of the Intellect? (To Make the Intellect both as subjective as well as objective, is something like the supposition of its riding on itself).

9. Tell me, O Rāma! what is the product or offspring of the vacuous Intellect, and tell me also if that Intellect would die away, whence could we and all others proceed any more. (This proves the immortality of the Intellect, whence as all things are incessantly proceeding from).

10. Tell me what sort of beings are these atheistic disputants, the saugatas, Lokāyatikas and others; if they are devoid of their consciousness, which they so strenuously deny and disallow.
11. It is this vacuous consciousness which some name as Brahma, and which some style as knowledge and others as the empty vacuum.
12. Some call it the spirit (of bodies), like that of spirituous liquors; and others (as the sankhyas), use the term purusha or embodied spirit for it. Others (as the yogis), call [it] the vacuous Intellect, while others as the saivas, give it the names of Siva and the soul (and so it is called by various other names by others).
13. It is sometimes styled the Intellect only, which makes no difference of it from the other attributes. The supreme soul is ever the same in itself, by whatever name it is expressed by the ignorance of men.
14. Be my body as big as a hill, or crushed to atoms as dust; it is no gain or loss to me in any wise either, since I am the same intellectual body or being for ever and ever.
15. Our sires and grand sires, are all dead and gone; but their intellects and intellectual parts, are not dead and lost with their bodies; for in the case of their demise, we would not have their regeneration in us. (Because the sruti says, "*atmā vai jāyate putra*," the soul is regenerated in the son).
16. The vacuous Intellect is neither generated nor destroyed at any time, but is increate and imperishable at all times; say how and when could the eternal void come to or disappear from existence.
17. The infinite and indestructible sphere of the Intellect, displays the scene of the universe in its ample space of vacuity, it is without its vicissitudes of rising or setting, and is ever existent in the supreme soul.
18. The Intellect represents the reflexion of the world in its clear sphere, as a crystal mountain reflects a wild fire in its translucent bosom; and rests for ever in the vacuum of the supreme soul, which is devoid of its beginning, middle and end.

19. As the shades of night obscure the visibles from sight, so the clouds of ignorance darken the bright aspect of the universe, as it is represented in the soul divine.
20. As the waters of the ocean, roll of themselves in the forms of waves and eddies; so doth the Intellect exhibit the pageant of the universe, of itself and in itself from all eternity.
21. The Intellect itself is the soul of the body, and like air is never extinct or wanting any where; therefore it is all in vain, to be in fear of one's death at any time. (Life and death are indifferent to the yogi).
22. It is a great joy to pass from one into another body (as there is in quitting a decayed house for a new one); therefore say ye fools, why do ye fear and grieve to die, when there [is] every cause to rejoice at it.
23. If after death there be no regeneration of the dead, then it is a consummation devoutly to be wished; because it eases and releases at once, from the heart burning disease and dread, of being and not being, and their repeated woes and miseries by turns. (To be and not be; that is the question &c.).
24. Therefore life and death, are neither for our weal or woe; because they are neither of them any thing in reality, except the representations of the intellect. (The mind paints them in different colours).
25. If the dead are to be reborn in new bodies, it is a cause of rejoicing and sorrowing; and the death or destruction of the decayed body for a sound one, is accounted as a change for better.
26. If death convey the meaning of the ultimate dissolution of a person, it is desirable even in that sense, for the cessation of our pains altogether; or it is used to mean one's resuscitation in a new body and life, it must be a cause of great rejoicing.
27. If death be dreaded for fear of the punishment, awaiting on the vicious deeds of the dead; it is even so in this life also for the penalties waiting on our quilt even here: refrain therefore from doing evil, for your safety and happiness in both worlds.

28. You all are ever crying lest ye die; but none of you is ever heard to say, that you are going to live again.

29. What is the meaning of life and death, and where are the lands where these are seen to take place? Do they not occur in our consciousness alone, and turn about in the vacuum of the mind?

30. Remain firm with your conscious souls, and eat and drink and act your part with indifference; for being situated in the midst of vacuity, you can have nothing to ask or wish for.

31. Being carried away in the reverie of your dream, and enjoying the gifts of time and changing circumstances; live content with what is got without fear, and know this as the holiest state.

32. Regardless of the intervening evils, which over take us in every place and time; the holy sage conducts himself with equanimity, as a sleeping man over the tumults of life.

33. The holy sage is neither sorry at his death, nor glad of his life and longevity; he neither likes nor hates any thing, nor does he desire aught whatever.

34. The wise man that knows all what is knowable, manages to live in this world as an ignorant simpleton; he is as firm and fearless as a rock, and reckons his life and death as rotten and worthless straws.

CHAPTER CII.

EXPOSITION OF BUDDHISM AND DISPROVING OF DEATH.

Argument:—Showing the utility of *Buddhistic doctrines* in strengthening the Mind To cool apathy.

Rāma rejoined:—Tell me sir, the perfection which a holy man attains to, after he is acquainted with the supreme essence, which is without its beginning and end.

2. Vasishtha replied:—Hear the high state to which the holy man arrives, after he has known the knowable; and the mode of his life and conduct, throughout the whole course of his existence.

3. He lives apart from human society, in his solitary retreat in the woods, and there has the stones of the dales, the trees of the forest, and the young antelopes, for his friends, kindred and associates.

4. The most populous city, is deemed as a lonely desert by him; his calamities are his blessings, and all his dangers are festivities to him.

5. His pains are his pleasure, and his meditations are as musings to him; he is silent in all his dealings, and quiet in all his conduct through life.

6. He is somnolent in his waking hours, and remains as dead to himself while he is living; he manages all his affairs with a coolness, as if he was engaged in nothing.

7. He is pleasant without tasting any pleasure, and is friendly to his fellow beings without any selfish interest of his own; he is strict to himself but ever kind to others, and is undesirous of everything, with his full desire for common weal.

8. He is pleased with the conduct of others, without having any course of action for himself; and devoid of sorrow, fear and care, yet he is seen always to wear a melancholy appearance. (A heavily pensive melancholy).

9. He afflicts nobody, nor is afflicted by any body; and though full with his private afflictions and privations, he is ever pleasant in company. (Pleased with himself, he pleases all).

10. He is neither delighted with his gain, nor depressed at his loss, nor desirous to get any thing; and though there may be causes, for his feeling joy as well as sorrow, yet they are never visible in his face.

11. He sympathises with the unhappy, and congratulates with happy people; but his collected mind is always invincible, in every circumstance of life.

12. His mind is not inclined to acts, beside those of righteousness; as it is the wont of noble-minded men by their nature, and not any effort on their part.

13. He is not fond of pleasantry, nor is he addicted to dulness either; he does not hanker after wealth, but is inappetent and impossible with all his appetites and sensibleness.

14. He abides by law and acts accordingly, whether he is pinched by poverty, or rolling in riches; nor is he ever dejected or elated, at the unforeseen good or bad events of life.

15. They are seen to be joyous and sorrowful also at times, without changing the sedateness and serenity of their nature at any time. They act the part of players on the stage of the earth (that display many figures in their outward mein).

16. Those that know the truth, bear no more affection for their mercenary relatives and false friends, than they look upon the bubbles of water (that swell and swim, only to burst in a moment).

17. Without the affection of the soul, they bear full affection for others in their hearts; and the wise man remains quite possessed of himself, with showing his paternal affection to all. (Universal benevolence).

18. The ignorant are as the winds passing over running streams; they slightly touch the poisonous pleasures of their bodies, as the winds touch the rising waves, and are at last drowned in the depth of their sensuality.

19. But the wise man deals outwardly alike with all, with perfect coolness and stillness of his soul within himself; he seems outwardly to be engaged in business, but his inward mind is wholly disengaged from all worldly concerns whatsoever.

20. Rāma rejoined:—But how can a true sage of such nature, be distinguished from the many pretended ones and the ignorant also, who assume such a character falsely only to beguile others.

21. Many hypocrites rove about as horses, in the false garb of devotees, for the assurance of mankind in their devout devotedness to religion.

22. Vasishtha replied:—I say Rāma, that such a nature (or disposition), whether it is real or feigned, is the best and highest perfection of man; and know that, the learned in Vedic lore, have always this state as the model of perfection in their view.

23. Those who are dispassionate and unconcerned with acts, manage still to conduct their secular affairs and actions, like those that are actuated by their passions; and though they are averse to derision, yet they cannot help to deride at the ignorant from their kind-heartedness towards them.

24. The visibles are all imprest in the mirror of their minds, as the shades of edifices are reflected in a reflector; they look upon them with full knowledge of their shadowiness, as they perceive the fallacy of their laying hold on a lump of gold in dream.

25. There is a coolness pervading their minds, which is altogether unknown to others; just as the sweet fragrance of the sandal wood, is unperceived by brutes at a distance.

26. They that know the knowable, and are equally pure in their minds, can only distinguish them from other people, as a snake only can trace the course of another snake.

27. They are the best of men, that hide their good qualities from others; for what man is there that will expose his most precious treasure in the market, along with the raw produce of his land? (*i.e.* The hidden virtues of a man, unlike the aroma of flowers, ought not to be laid open before the public).

28. The reason of concealing the rare virtues, is to keep them unnoticed by the public; because the wise who are undesirous of reward or reputation, have nothing to reap or expect from the public.

29. Know Rāma, that solitude, poverty and disrespect and disregard of men, are more pleasing to the peaceful sage; than the most valuable gifts and honors from mankind.

30. The ineffable delight which attends on the wise man, from his conscious knowledge of the knowable; inexpressible in words, and invisible to others as to its knower also. (The secret joy of divine knowledge and grace, is felt unseen by the holy sage).

31. Let men know this qualification of mine, and honour me for it, is the wish of the egotist, and not of that are from their egoistic feelings.

32. It is possible even to the ignorant, to succeed to reap the results of their practices, such as their rising and moving about in the air (and upon the surface of water); by means of mantras, and the power of certain drugs, that are adapted to those ends.

33. He who can afford to take the pains to any particular end; succeeds to accomplish the same, whether he is a clever or ignorant man. (Success depends on action, and not on knowledge alone).

34. Tendencies to good or evil, are implanted in the bosom of man, as results of the acts of their past lives; and these come to display themselves into action at their proper time, as the sandal wood emits its latent fragrance in its season all around.

35. He who is prepossessed with the knowledge of his egoism, coupled with his desire for enjoyment of the visibles; he betakes himself to the practice of *khecharyoga*, whereby he ascends in the air, and reaps the reward of his action.

36. The wise man that has nothing to desire, knows such practices to be as false as empty air; and refrains from displaying his actions, which he knows at best but cast to the winds.

37. He derives no good from his observance of practical yoga, nor does he lose aught of his holiness by his non-observance of them; and neither has he any thing to gain from any body, nor lose a mite at the loss of any thing.

38. There is nothing in earth or heaven, nor among the gods nor any where else: which may be desirable to the magnanimous, and to one who has known the supreme soul.

39. What is this world to him, who knows it to be but a heap of dust, and deems it no better than a straw; What then is that thing in it, which may be desirable to him?

40. The silent sage whose soul is full of knowledge, and whose mind is quite at rest from its fondness for human society; remains content in the state as he is, and quite satisfied with whatever occurs to him.

41. He is always cool within himself and taciturn in his speech, and eternal truths form the ground work of his mind; which is as full and deep as the ocean, and whose thoughts are as bright as day light.

42. He is as full of cool composure in himself, as a gladsome lake reposing with its limpid waters; and he gladdens also all others about him, as the fair face of the full moon, cheers the spirits of all around.

43. The Mandara groves of Paradise, with their woodlands strewn over with the dust of their blossoms, do not delight the soul so much, as the wise sayings of *pandits* cheer the spirit.

44. The disc of the moon diffuses its cooling beams, and the vernal season scatters its fragrance around; but the pithy sayings of the wise and great, scatter their sound wisdom all about, which serve to ennoble and enrich all mankind.

45. The substance of their sayings, proves the erroneous conception of the world to be as false as a magic show; and inculcates the prudence of wearing out the worldly cares day by day.

46. The wise saint is as indifferent, to the suffering of heat and cold in his own person; as if they are disturbances in the bodies of other men. (Or that he feels the pain of others as his own).

47. In his virtues of compassion and charity, he resembles the fruitful tree, which yields its fruits, flowers, shed and all to common use, and subsists itself only upon the water, it sucks from the ground or receives from heaven.

48. It deals out to every body, whatever it is possess of in its own body; and it is by virtue of its unsparing munificence to all creatures, that it lifts its lofty head above them all (or stretches its roots in

air).

49. One seated in the edifice of knowledge, has thought of sorrow for himself; but pities the sorrows of others, as a man seated on a rock, takes pity for the miserable men, grovelling in the earth below.

50. The wise man is tossed about like a flower, by the rolling waves in the eventful ocean of this world; and is set at rest, no sooner he gets over it, and reaches the beach on the other side (*i.e.* his way to bliss).

51. He laughs with the calmness of his soul, at the same unvaried course of the world and its people; and smiles to think on the persistence of men, in their habitual error and folly. (The laughing philosopher).

52. I am amazed to see these aberrant men, wandering in the mazes of error; and fascinated by the false appearances of the phenomenal world, as if they are spell-bound to the visibles.

53. Seeing the eight kinds of prosperity to be of no real good, but rather as causes of evil to mankind, I have learnt to spurn them as straws; and though I am inclined to laugh at them, yet I forbear to do so from my habitual disposition of tolerance and forbearance.

54. I see some men abiding in mountain caves, and other resorting to holy places; some living at home amidst their families, and others travelling as pilgrims to distant shrines and countries.

55. Some roving about as vagrants and mendicants, and others remaining in their solitary hermitage; some continuing as silent sages, and observant of their vow of taciturnity; and others sitting absorbed in their meditation.

56. Some are famed for their learning, and others as students of law and divinity; some are as princes and others their priests, while there are some as ignorant as blocks and stones.

57. Some are adepts in their exorcism of amulets and collyrium, and others skilled in their sorcery with the sword, rod and magic wand; some are practiced in their aerial journey, and others in other arts and some in nothing as the ignorant *pariahs*.

58. There are many that are employed in their ceremonial observances, and others that have abandoned their rituals altogether; some are as fanatics in their conduct, and others that indulge themselves in their peregrinations and vagrancy.

59. The soul (that you wanted to know), is not the body nor its senses or powers; it is neither the mind nor the mental faculties, nor the feelings and passions of the heart. The soul is the Intellect which is ever awake, and never sleeps nor dies.

60. It is never broken nor consumed, nor soiled nor dried up (by the death or burning of the body); it is immortal and omnipresent, ever steady and immovable, infinite and eternal.

61. The man who has his soul, thus awakened and enlightened in himself; is never contaminated by anything (pure or impure), in whatever state or wherever he may happen to remain.

62. Whether a man goes down to hell or ascends to heaven, or traverses through all the regions of air, or is crushed to death or pounded to dust; the immortal and undecaying Intellect which abides in him, never dies with his body, nor suffers any change with its change; but remains quite as quiet as the still air, which is the increate Deity itself.

CHAPTER CIII.

PROOF OF THE UNITY OF THE DEITY AMIDST THE VARIETY OF CREATION.

Argument:—The Unity, Eternity and tranquillity of the Intellect, and the preference of this s̄astra to others.

Vasishtha continued:—The Intellect which is without its beginning and end, and is the ineffable light and its reflection, and shines for ever serenely bright, is never destroyed or extinguished in any wise.

2. Such is the Intellect and so too the soul, which is indestructible also; for [if] it were destroyed at all at any time; there could neither be the recreation of the world (without a cause), nor any regeneration of human souls (if they were dead upon the death of the former generations of men).

3. All things are subject to change, and have many varieties under them; but not so the Intellect, which is ever immutable, and always perceived to be the same in all individuals.

4. We all feel the coldness of frost, the heat of fire, and sweetness of water; but we have no feeling of any kind regarding the Intellect, except that we know it to be quite clear and pellucid as open air. (The gloss explains it to mean, the unchangeableness of the soul in heat and cold, which affect the bodies and minds of all).

5. If the intellectual soul is destroyed at the destruction of the body, say then why should you lament at its loss, and not rejoice at its annihilation, which [releases] you from the pains of life?

6. The loss of the body entails no loss on the vacuous intellect; because the departed souls of mlechchha savages, are seen to hover over the cemetery by their living friends.

7. Should the soul be synchronous with the duration of the body, then say, why a death body does not move about, while it is yet unrotten and entire.

8. If the seeing of apparitions, be an affection con-natural with the mind; then tell me why a man does not often see the sight of ghosts, except on the occasion of the demise of his friends.

9. Should it be a misconception connate with the mind, to see the apparitions of departed friends; tell me then, why don't you see the ghosts of friends that are dead in a distant country, but of such only as die before your eyes.

10. Hence the Intellect, being the soul of all and everywhere, it is not confined in any place; but it is known to be of the same nature, as every one thinks it to be.

11. It is unconfined and unrestrained any where, and is of the nature of one compact consciousness that is felt by all, and is the cause of our knowledge of all things. (It is of what we have a notion only).

12. There can be no other, which may be supposed as the prime cause of all, at the beginning of creation. Should there be any other that is supposed to be as such, let the doctrinaires now declare it before me.

13. There was nothing uncreated before creation, nor was there anything created in the beginning; the duality that at present, presents itself in the form of the universe, is but a *réchauffé* or reflexion of the unity.

14. The phenomenal is no more than a reflexion or copy of the noumenal, and our impression of its being a visible something, is as erroneous as all other false sights, which are mistaken for the true reality. (These errors are the sights of silver in sands, of water in the sandy desert, and of airy castle in the northern skies).

15. It is a wonder of the almighty power, exhibited in the sphere of the Divine Intellect; it is the wakeful understanding that sees these visibles, as one sees the sights in his dream, but never in his ignorance of sound sleep.

16. The wakefulness and insensibility of the understanding, both amount to the same thing; because the difference of the visible world is only verbal and not real; since nothing that is visible to the eye, is substantial in its essential nature. (Hence the perception of the visibles, is alike to their non-perception of them).

17. Whatever was thought and said to be visibles by others, the same was the effect of their error and want of reason; and now if they are disproved by right reason, where can you find the visibles any more.

18. Therefore employ your reasoning now, in the investigation of spiritual knowledge; because by your diligent and persevering inquiry in this respect, you will secure to yourself the success in both worlds. (So says the sruti: "By thy constant study of the subject, thou shalt see thy god").

19. Inquiry into spiritual knowledge, will dispel thy ignorance; but

thou wilt never be successful in it, without thy constant application to it.

20. Leaving aside all anxieties and their causes, and of every jot and moment of time in the observance of one's sacred vows day by day, and the study of this sacred s̄astra with due attention, leads him to his welfare in both worlds.

21. Whether one is proficient or not in his spiritual knowledge, he may still improve in it, by his constant communication of it and discussion on the subject with his superiors.

22. Whoso requires this precious treasure (of his knowledge), he must exert for its attainment at the same ratio to be successful in it; or else he must leave off altogether, if he tires in his pursuit.

23. He must also keep himself from the perusal of heretical works, and betake himself to the study of orthodox s̄astras; and he will then gain his peace of mind by these, as one obtains victory in warfare (so should one fight for the salvation of his soul).

24. The course of the mind, like that of a stream of water, runs both in the channels of wisdom as well as folly; and forms a lake wherever it runs more rapidly, and settles as in its bed.

25. There was never a better s̄astra than this, nor is any such extant at present, nor is likely to be in vogue in future; there let the student cogitate well its doctrines, for the edification of his understanding.

26. Whoso heeds it well in himself, will find his mind instantly elevated with superior knowledge; and like the effect of a curse or blessing, which comes too late upon its recipient. (The efficacy of wisdom is instantaneous).

27. The knowledge of his s̄astra, is calculated to do you more good, than you can derive from the tender care of a father or mother; or the efficacy of your pious actions.

28. Know O holy man, this world is the prison-house of thy soul, and its cares as the choleric pain of thy mind; and there is no release nor redress from these, beside the knowledge of thy soul (which is a spark

of the supreme).

29. It is the dark illusion of gross ignorance, that hath misled thee to the sense of thy egoism; and it is now by your reflection on the purport of the s̄astras only, that you can be freed from your deplorable state.

30. The world is a hollow cave, where the horrid hydra of illusion lies in ambush; and feeds on the empty air of vain enjoyments, that appear at first pleasant to taste, but prove to be as fleeting as empty air at last.

31. Pity it is that thy days are flying as fleet as the wind, and thou art insensible of their advents and exits; and while thou art employed in thy dealings, thou art fostering thy death in thy negligence.

32. We all live in death, and our lives are sustained by alternate hopes and fears; until the few days of our life-time terminate in death.

33. The approach of death, is attained with extreme pain and remorse; when the inner parts of the body are separated from the outer, which must be besmeared with dust as with the paste of sandal wood.

34. They are grossly ignorant and erroneous, who purchase their wealth and honour at the expense of their lives; and avoid to gain their permanent bliss by the precepts of the s̄astras.

35. Why should he bear the feet of his vile enemies on his head (*i.e.* bow down his head before the meanly great); when he can attain his highest station of divine bliss in the sphere of his intellect, and with little or no pain.

36. Shun ye men, your vanity and ignorance; and to persist in the course of your baseness; and then you will gain by the knowledge of the great soul, your redemption from the tribulations of the world (which is a sea of troubles).

37. Seeing me in this manner, preach to you incessantly by day and night, for the sake of your good only; do you take my advice to turn your souls to the eternal soul, by forsaking the knowledge of your persons for that of your souls.

38. If you neglect to make a remedy today, against the evil of your impending death; say O silly man, what amends can you make for the hour of death, when you are laid in your sickbed.

39. There is no other work except this, for the true knowledge of the soul; and this therefore must be acceptable to you in the same manner, as the sesame seeds are collected, for the sake of getting their oil.

40. This book will enlighten your spiritual knowledge, as a lamp lightens a dark room; drink it deep and it will enliven your soul, keep it by your side, and it will please you as a consort.

41. A man having his knowledge, but untaught in the s̄astras, has many things unintelligible and doubtful to him; which he will find to be clearly expounded to him in the sweetest language.

42. This is the best narrative among the principle works, which are taken in the light of s̄astras; it is easily intelligible and delightful, and has nothing new in it, except what is well known in spiritual philosophy.

43. Let a man peruse with delight, the many narrations that are contained herein; and he will undoubtedly find this book, the best of its kind (on account of elaborate disquisition in this abstruse subject).

44. Whatever has not yet appeared in full light, even to Pandits—learned in all the s̄astras; the same will be found to appear in this book, as they find gold to appear amidst the sand.

45. The authors of s̄astras are not to be despised at any time or in any country; but the reader should employ his reason and judgement, to dive into the true meaning of the writing.

46. Those who are led by their ignorance or envy, or actuated by their pride and delusion to disregard and slight this s̄astra out of their want of judgement; are to be regarded as killers of their souls, and unworthy of the company of the wise and good.

47. I know you well Rāma and this audience of mine, as well as your capacities to learn, and mine to instruct you; hence it is of my compassion to you that I like to teach you these things, as I am

naturally communicative and kindly disposed to my hearers.

48. I find the development of your understandings, and therefore take interest to communicate my knowledge to you; and as I am a man and not a Gandharva or Rākshasa, I bear a fellow feeling towards you all.

49. I see you all as intelligent beings, and pure in your souls also; it is by virtue of these merits in you that I have become so friendly to you.

50. Now my friends, learn betimes to glean the truth of your unfondness for or indifference to every thing you see in this world (because there is nothing which is truly desirable herein).

51. Whoso neglects to remedy his diseases, of death and hell fire in this life; say what will he do to avert them when they are irremediable, and when he goes to a place, where no remedy is to be sought.

52. Until you feel a distaste for everything in this world, so long you cannot find any abatement of your desires in you. (It is better your desires to suppress, than toil and moil along to seek their redress).

53. There is no other means to elevate your soul, than depressing your desires to the lowest ebb (but the more you allow your wishes to grow and flow, the more you bind the soul and sink below).

54. If there be anything here, you think to be good for you; they serve at best but to bind your soul, and then disappear as the horn of a hare. (All tempting good, is as fleeting as a dream).

55. All earthly goods seem to be good, when they are untried and least understood; but the seeming something proves no such thing, or tends to your ruin at last. (All seeming good is positive evil).

56. All worldly existences prove to be nil, by the right reasoning (of Vedanta philosophy; though they are declared as real by Kapila, Kanada and others): but how they are real and what they are, whether self-existent or made, or permanent or temporary, (cannot rightly be known).

57. To say all worldly existences are self-existent, for having no prior

cause assigned to them, nor being created in the beginning, would prove all that is existent, to be the increate and ever lasting supreme being itself.

58. There is no causality of sensible bodies, in the Being that is without and beyond the senses (the lord having no organ of sense, nor being perceptible by the senses as all material objects); nor is the mind the cause of sensible objects, (that have the six organs and are perceptible by them); the mind being but the sixth organ only.

59. How can the one unspeakable Lord, be the varied cause of these varieties of things, passing under various denominations. How can the reality have these unrealities in itself, and how can the Infinite Void, contain these finite solid bodies in it?

60. It is the nature of a plastic body to produce a thing of a plasmic from it, as the seeds of fruits bring forth their own kinds only; but how is it possible for an amorphous void, to produce solid forms from its vacuity, or the solid body to issue forth formless mind.

61. How can you expect to derive a solid seed from a void nothing, and therefore it is a deception to think the material world to be produced, from the immaterial and formless void of the vacuous intellect.

62. There are no conditions, of the creator and creation in the supreme being; these states are the fabrications of verbiage, and bespeak the ignorance of their inventors (in the true knowledge of the deity).

63. The want of co-ordinate causes (such as the material and formal causes), as co-existent with the prime and efficient cause; disproves the existence of an active agent and his act of creation; and this truth is evident even to boys.

64. The knowledge of God alone as the sole cause, and yet acknowledging the causality of the earth and other elements; is as absurd as to say that, the sun shines and yet it is dark. (i.e. As light and darkness cannot reign together, so the spirit and matter cannot abide simultaneously from all eternity, which would amount to the belief of a duality).

65. To say that the world is the aggregate of atoms, or an atomic

formation, is as absurd as to call a bow made of the horn of a hare. (This is a refutation of the Buddhistic doctrine of the formation of the visible world, from the aggregation of eternal invisible atoms).

66. If the concourse and collocation of the dull, inert and insensible material atoms would form the world; it would of its own accord make a mountainous heap here, and a bottomless deep there in the air (and not a work of such design which must be the product of infinite Intelligence).

67. Again the particles of this earth, and the atoms of air and water, are flying every day in the forms of dust and humidity from house to house and from place to place, and why do they not yet form a new hill or lake any where again? (Why no new world again).

68. The invisible atoms are never to be seen, nor is it known whence, or where and how they are; nor is it possible to form an idea of the formless atoms, to unite together and form a solid mass. (Shapeless simples are indivisible and incohesive. Aphorism). And again it is impossible for the dull and insensible atoms to form any thing.

69. The creation of the world, is never the work of an unintelligent cause; nor is this frail and unreal world ever the work of an intelligent maker also; because none but a fool makes any for nothing.

70. The insensible air which is composed of atoms, and has a motion of its own, is never actuated by reason or sense; nor is it possible to expect the particles of air to act wisely (as they prayed in their hymns to *the maruta* winds).

71. (What then are these if not composed of atoms?) We are all composed of intellectual soul, and all individuals are made of the vacuous selves; and they all appear to us, as the figures of persons appearing in our dream.

72. Therefore there is nothing that is created, nor is this world in existence; the whole is the clear void of the intellect, and shines with the glare of the Supreme soul in itself.

73. The vacuous universe rests completely in the vacuum of the Intellect, as force (or vibration), fluidity and vacuity, rest respectively in the wind, water and in the open air.

74. The form of the intellectual vacuum, is as that of the airy mind, which passes to distant climes in a moment (and yet holds its seat in the hollowness of the brain); or as that of consciousness which is seated in the hollow of the heart, and is yet conscious of every thing in itself.

75. Such is the vacuous nature of all things, as they are perceived in their intellectual forms only in intellect (which retains their vacuous ideas only on the hollow understanding); and so the world also is an empty idea only imprinted in the intellect.

76. It is the rotatory nature of the Intellect, which exhibits the picture of the universe on its surface; wherefore the world is identic [with] and not otherwise than the vacuous nature of the intellect.

77. Therefore the world is the counter part of the intellectual sphere, and there is no difference in the vacuous nature, of either of them. They are both the same thing presenting but two aspects, as the wind and its undulations are one and the same thing.

78. As a wise man going from one country to another, finds himself to be the same person wherever he goes; and though he sees all the varieties around him, yet he knows himself as the selfsame quiet and unvaried soul every where.

79. The wise man remains in the true nature of the elements, hence the elements never go off from the mind of the wise man.

80. The world is a vacuous sphere of reflections only, resembling a concave reflector; it is a formless void in its nature, and is unimpaired and indestructible in its essence.

81. There is nothing that is born or dies in it, nor any thing which having once come to being, is annihilated ever afterwards any where; it is not apart from the vacuum of the Intellect, and is as void as the inane world itself.

82. The world never is, nor was, nor shall ever be in existence; it is but a silent semblance of the representation passing in the intellectual vacuity of the supreme spirit.

83. The Divine Intellect alone shines forth in its glory, as the mind exhibits its images of cities &c. in dream; in the like manner our minds represent to us the image of world, as day dreams in our waking state.

84. There being no being in the beginning, how could there be the body of anything in existence; there was therefore no corporeality whatever except in the dream of the Divine mind.

85. The supreme Intellect dreams of its self-born (or uncreated) body at first; and we that have sprang from that body, have ever afterwards continued to see dream after dream to no end. (The world is a dream both in the mind of God and men).

86. It is impossible for us with all our efforts, to turn our minds to the great God; because they are not of the nature of the divine intellect, but born in us like carbuncles on the goitre, for our destruction only.

87. The god Brahmā is no real personage, but a fictitious name for *Hiranyagarbha* or totality of souls ([Sanskrit: *samashti*]), but ever since he is regarded as a personal being, the world is considered as body and He the soul of all.

88. But in truth all is unreal, from the highest empyrean to the lowest pit; and the world is as false and frail as a dream, which rises in vain before the mind, and vanishes in a minute.

89. The world rises in the vacuity of the Intellect, and sets therein as a dream; and when it does not rise in the enlightened intellect, it is as a disappearing from the waking mind, and flying before day light.

90. Although the world is known as false, yet it is perceived and appears as true to us; in the same manner as the false appearances in our dream, appear true to our consciousness at the time of dreaming.

91. As the formless dream presents many forms before the mind; so the formless world assumes many shapes before our sight: and all these are perceived in our consciousness, which is as minute in respect of the infinite space and sky, as an atom of dust is too small in regard to the Meru mountain. (*i.e.* the minim of our consciousness, contained in the

breast, is an imperceptible particle only of sand in it).

92. But how can this consciousness, which is but another name of Brahma, be any what smaller than the sky (when it contains the skies in itself); and how can the vacuous world have any solid form, when it has no formal cause to form it so. (God being a formless being, could not give a form and figure to any thing, and which is therefore ideal only).

93. Where was there any matter or mould, where from this material world was moulded and formed (as we make our houses from the pre-existing mud and clay of the earth); whatever we see in the sphere of waking minds in the day light, is similar to the baseless dreams, which we see in the empty space of our sleeping minds, in the darkness of the night.

94. There is no difference between the waking and sleeping dreams, as there is none between the empty air and the sky; whatever is pictured in the sphere of the intellect, the same is represented as the aerial castle in the dream.

95. As the wind is the same with its undulation, so the rest and vibration of the spirit is both alike, as the air and vacuum is the one and same thing.

96. Hence it is the intellectual sphere only, which represents the picture of the world; the whole is a void and without any support, and splendour of the luminary of the intellect.

97. The whole universe is in a state of perfect rest and tranquillity, and without its rising or setting; it is as a quiet and unwasting block of stone, and ever shining serenely bright.

98. Say therefore whence and what are these existent beings, and how comes this understanding of their existence; where is there a duality or unity, and how came these notions of egoism and distinct personalities.

99. Be ever prompt in your actions and dealings, with an utter indifference to everything, and unconcern about unity or duality; and preserve an even and cool disposition of your inward mind. Remain in the state of *nirvāna*, with your extinguished passions and feelings, and free from disease and anxiety. Be aloof from the visibles, and remain in the manner of a pure Intelligence only.

100. This chapter is a lecture on entity and non-entity; and establishment of the spirituality of the universe.

CHAPTER CIV.

ESTABLISHMENT OF THE NON-ENTITY OF THE WORLD.

Argument:—The Notion of the Intellect, analogous to that of the wind and Air.

Vasishtha continued:—The sky is the receptacle of sound, and the air is perceptible to the feeling; their friction produces the heat, and the subsidence or removal of heat, causes the cold and its medium of water.*

* Note.—The sky or vacuum is the *tanmatra* or identic with sound or word; and the void and its sound are both uncreated and eternal (*sabdho ajonitāth* [Sanskrit: shabdi-yoninvāt]). So it said:—In the beginning was the word (sound), the word was with God (vacuity), and the word was God (atmā), the spirit or air.]

2. The earth is the union of these, and in this way do they combine to form the world, appearing as a dream unto us, or else how is it possible for a solid body, to issue forth from the formless vacuum.

3. If this progression of productions, would lead us too far beyond our comprehension; but it being so in the beginning, it brings no blemish in the pure nature of the vacuous spirit, (for its gradual productions of air, heat, water &c.).

4. Divine Intelligence also is a pure entity, which is manifest in the selfsame spirit; the same is said to be the world, and this most certain truth of truths. (Because Omniscience includes in it the knowledge of all things; which is the true meaning of the text [Sanskrit: sarvam khalvidam brahma] all this verily Brahma or full of the intelligence of God).

5. There are no material things, nor the five elements of matter any where; all these are mere unrealities, and yet they are perceived by us, like the false appearance in our dream.

6. As a city and its various sights, appear very clear to the mind in our sleeping dreams; so it is very pleasant to see the dream-like world, shining so brightly before our sight in our waking hours.

7. I am of the nature of my vacuous intellect, and so is this world of the same nature also; and thus I find myself and this world, to be of the same nature, as a dull and insensible stone.

8. Hence the world appears as a shining jewel, both at its first creation, as well as in all its *kalpānta* or subsequent formations (because it shines always with the effulgence of the Divine Intellect).

9. Whether the body be something or nothing in its essence, its want of pain and happiness of the mind, are form of its state of *moksha* or liberation; and its rest with a peaceful mind and pure nature, is reckoned its highest state of bliss.

CHAPTER CV.

LIKENESS OF WAKING AND SLEEPING DREAMS.

Argument:—The Identity of the Intellect by day and night, proves the sameness of its day and night dreams.

Vasishtha continued:—The Intellect conceives the form of the world, of its own intrinsic nature; and fancies itself in that very form, as it were in a dream. (The subjective Intellect, sees itself in the form of the objective world).

2. It feigns itself as asleep while it is waking, and views the world either as a solid stone, or as a void as the empty air.

3. The world is compared to a dream, exhibiting a country embellished

with a great many cities; and as is no reality in the objects of dream, so there is no actuality in any thing appearing in this world.

4. All the three worlds are as unreal, as the various sights in a dream; and they are but day dreams to us even when we are awake. (The Intelligent dream by day light, as the ignorant do in the shade of night).

5. Whether in waking or sleeping, there is nothing named as the world (or the turning sphere); it is but the empty void, and at best but an air-drawn picture in the hollow of the Intellects.

6. It is a wondrous display of the Intellect in its own hollowness, like the array of hills and mountains in the midway firmament; the sense of the world is as a waking dream in the minds of the wise.

7. This world is nothing in its substance, nor is it any thing of the form of Intellect; it is but a reflexion of the Intellect, and the vacuity of the intellectual world, is but an empty nothing.

8. The triple world is only a reflexion, and like the sight of something in dream, it is but an airy nothing; it is the empty air which becomes thus (diversified), and is entirely bodiless, though seeming to be embodied in our waking state.

9. It is inventive imagination of men, that is ever busy even in the hours of sleep and dreaming; and presents to us with many creations that were never created, and many unrealities appearing as real ones.

10. The universe appears as an extensive substantiality, implanted in the bosom of endless vacuity; but this huge body, with all its mountains and cities, is in reality no other than the original vacuum.

11. The howling of the sea, and clattering of clouds on mountains, though they are so very tremendous to the waking; are yet unheard by the sound sleeper by his side. (So the pomp of the world, is unseen by the blind).

12. As a widow dreams her bringing forth a son in her sleep, and as a man thinks to be ever living, by forgetfulness of his past death, and being reborn again; so are men unmindful of their real state.

13. The real is taken for the unreal and unreal for the real; as the sleeping man forgets his bed room, and thinks himself else where; so every thing turns to be otherwise, as the day turns to night and the night changes to day.

14. The unreal soon succeeds the real, as night—the want of light succeeds the light of the day; and the impossible also becomes possible, as when a living person sees his death, or thinks himself as dead in his sleep.

15. The impossible becomes possible, as the supposition of the world in the empty void; and the darkness appears as light, as the night time seems to be daylight to the sleeping and dreaming man at night.

16. The daylight becomes the darkness of night, to one who sleeps and dreams in the daytime (as it is to owls and bats and so to cats and rats); the solid ground seems to be hollow, to one who dreams of his being cast into a pit.

17. As the world appears to be a nullity in our sleep at night, and so it is reality even in our waking state, and there is no doubt of it. (It is doubtful that the world exists, but no doubt in its inexistence).

18. As the two suns (of yesterday and today), are the one and same with one another, and as two men are of the same kind; so it is doubtless that the waking and sleeping states are alike to another.

19. Rāma rejoined:—That of course cannot be admissible and reliable as true, which is liable to objection and exception; the sight of a dream is but momentary and falsified upon our waking; wherefore it cannot be alike to the waking state.

20. Vasishtha replied:—The disappearance of the dreamed objects upon waking, does not prove their falsity, nor make any difference between the two states of dreaming and waking; because the objects which one sees in his dream, are like those that a traveller sees in foreign country, which are lost upon his return to his own country, and the sights of this are soon lost upon his death. Hence both are true for the time being, and both proved equally false and fleeting at last.

21. A man being dead, he is separated from his friends, as from those he sees in his dream; and then the living is said to be awakened, as when a sleeper awakes from his slumber.

22. After seeing the delusions of the states of happiness and misery, and witnessing the rotations of days and nights, and feeling many changes, the living soul at last departs from this world of dreams.

23. After the long sleep of life, there comes at last an end of it at last; when the human soul becomes assured of the untruth of this world, and that the past was a mere dream.

24. As the dreamer perceives his death in the land of his dream, so the waking man sees his waking dream of this world, where he meets with his death, in order to be reborn in it and to dream again.

25. The waking beholder of the world, finds himself to die in the same manner in his living world; where he is doomed to be reborn, in order to see the same scenes and to die again.

26. He who finds himself to die in the living world in his waking state, comes to revisit this earth, in order to see the same dreams, which he believed to be true in his former births. (Hence the sleeping and waking dreams, that view the same things over again, are both alike).

27. It is the ignorant only, that believe their waking sights as true; while it is the firm conviction of the intelligent, that all these appearances are but day dreams at best.

28. Taking the dreaming state for waking, and the waking one for dreaming, are but verbal distinctions implying the same thing; as life and death are meaningless words for the two states of the soul, which never born nor died.

29. He who views his life and death in the light of a dream, is said to be truly waking; but the living soul that considers itself as waking and dying, is quite the contrary of it.

30. Whoso dwells upon one dream after another, or wakes to see a waking dream; is as one who wakes after his death, and finds his waking also to be a dream. (All states of sleeping and waking, and of living and dying

are mere dreams).

31. Our waking and sleeping, are both as events of history to us; and are comparable to the past and present histories of nations. (Both being equally fleeting and fluctuating).

32. The dream-sleep seems as waking, and the waking dream is no other than sleeping; they are both in fact but unrealities, and the mere *rechauffe* or reflexions of the intellectual sky.

33. We find the moving and unmoving beings on earth, and creatures unnumbered all around us; but what do they all prove to be at last, than the representations of the eternal ideas in the Divine Intellect.

34. As we can have no idea of a pot, without that of the clay which it is made of; so we can have no conception of the blocks of mould and stone, unless they were represented to our minds, from their prints in Divine Intellect.

35. All these various things, which appear unto us both in our waking as well as dreaming states; are no other than the ideas of blocks, which are represented in our dreams from their archetypes in the Intellect.

36. Now say O Intelligent Rāma, what else must this Intellect be, than that infinite and vacuous essence which acts in us, both in our dreaming and waking states.

37. Know this Intellect to be the great Brahmā, who is everything in the world, as if it were in the divided forms of his essence; and who is yet of the figure of the whole world, as if he were the undivided whole himself. (*i.e.* He is all and everything collectively and individually).

38. As the earthen pot is not conceivable, without its formal substance of the earth; so the intellectual Brahmā is inconceivable, without his essence of the Intellect.

39. Again as a stone-made jar is beyond our conception, save by the idea of its stony substance; so the spiritual God is beyond our comprehension, besides our idea of the spirit.

40. As the water is a liquid substance, which cannot be conceived

without its fluidity; so is Brahmā conceived as composed of his *chit* or Intellect only, without which we can have no conception of him.

41. So also we have the conception of fire by means of its heat, without which we have no concept of it; such too is our idea of God that he is the Intellect, and beside this we can form no idea of him.

42. We know the wind by its oscillation only, and by no other means whatsoever; so is God thought as the Intellect or Intelligence itself, beside which we can have no notion of him.

43. There is nothing, that can be conceived without its property; as we can never conceive vacuum to be without its vacuity, nor have any conception of the earth without its solidity.

44. All things are composed of the vacuous Intellect, as the pot or painting appearing in the mind, is composed of the essence of the intellect only; and so the hills &c., appearing in dream, are representation of the Intellect alone. (All the material world is composed of matter, so is the intellectual world made of intellect only).

45. As we are conscious of the aerial sights of the hills and towns, presented to our minds in the dream; so we know all things in our conscious in our waking state also; so there is a quiet calm vacuity only both in our sleep and waking, wherein our intellect alone is ever busy to show itself in endless shapes before us.

----- End of Volume 4, part 1 -----

-----Volume 4, part 2 -----

THE

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CHAPTER CVI.

INVALIDATION OF THE DOCTRINE OF CAUSE AND EFFECT.

Argument:—Arguments in proof of the intellectual vacuum, and the representation of the world therein.

Rāma said:—Tell me again, O Venerable sir, how is intellectual vacuity which you say to be the entity of Brahma; because I am never satiate to hear the holy words, distilling as ambrosia from your lips.

2. Vasishtha replied:—I have fully explained to you that the two states of sleeping and waking imply the same thing; as the twin virtues of composure and self-control are both the same, though they are differentiated by two names.

3. There is in reality none difference of them, as there is none between two drops of water; they are both the one and same thing, as the vacuous essence of Brahma and the Intellect.

4. As a man travelling from country to country, finds his self consciousness to be every where the same; so and the very same is the Intellect, which dwells within himself in its vacuous form, and is styled the intellectual sphere.

5. This intellectual sphere is as clear, as the etherial sky; wherein the earthly arbours display their verdure, by drawing the moisture of the earth by their roots. (This passage rests on a text of the Sruti;

and means that the intellectual sphere of men as the sky of trees is always clear, though they live upon the sap of earth).

6. Again the intellectual sphere is as calm and quiet, as the mind of a man, who is free from desires and is at rest in himself; and whose composure is never disturbed by anything.

7. Again the intellectual sphere is like the quiet state of a [man] who had got rid of his busy cares and thoughts, reposes himself at ease; before he is lulled to the insensibility of his sleep.

8. Again as trees and plants growing in their season, rise in and fill the sky, without being attached to it; such also is intellectual sphere, which is filled by rising worlds after worlds, without being touched by or related to any.

9. Again the intellectual sphere, is as clear as the cloudless sky; and as vacant as the mind of the saintly man, which is wholly purified from the impressions of visibles, and its thoughts and desires are about any thing in the world.

10. The intellectual state is as steady as those of the stable rocks and trees; and when such is the state of the human mind, it is then said to have attained its intellectuality (or else its restless state is called the active mind and not the intellect).

11. The intellectual chasm, which is void of the three states of the view, viewer and visibles (or the subjective and objective); is said to be devoid also of all its modality and change. (It means the imperceptibility of soul).

12. That is called the intellectual sphere, where the thought of the various kinds of things, rise and last and set by turns, without making any effect of change in its immutable nature.

13. That is said to be the intellectual sphere, which embraces all things, and gives rise to and becomes everything itself; and which is permeated throughout all nature for ever.

14. That which shines resplendent in heaven and earth, and in the inside and outside of everybody with equal blaze; is said to be the vacuity of

the intellect.

15. It extends and stretches through all, and bends altogether, connected by its lengthening chain to infinity; and the vacuity of the intellect envelops the universe, whether it rises before us an entity or non-entity.

16. It is the intellectual vacuum which produces everything, and at last reduces all to itself; and the changes of creation and dissolution, are all the working of this vacuity. (But how can the vacuous nothing produce any thing from itself or reduce any into it (*Ex nihilum nihil fit, et in nihilo nihil reverti posse*; there the whole universe is a void nothing).

17. The vacuity of the intellect produces the world, as the sleeping state of the mind, presents its sights in our dream; and as the dream is dispersed in our deep sleep, so the waking dream of the world is vanished from view, upon dispersion of its fallacy from the mind.

18. Know the intellectual vacuum to be possessed of its intellection, and as quiet and composed in its nature; and it is by a thought of it, as by twinkling or winking of the eye, that the world comes to exist and disappear by turns. (Manu calls these the waking and sleeping states of the soul, and as causes of the existence and inexistence of the world).

19. The intellectual Vacuum is found in the disquisitions of all the s̄āstras, to be what is neither this nor that nor any thing any where; and yet as all and everything in every place and at all times. (*i.e.* Nothing concrete, but every thing in the abstract).

20. As a man travelling from country to country, retains his consciousness untravelled in himself; so the intellect always rests in its place in the interim, though the mind passes far and farther in an instant.

21. The world is full of the intellect, both as it is or had ever been before; and its outward sight being dependent on its ideas in the mind, gives it the form and figure as they appear unto us.

22. It is by a slight winking of its eye, that it assumes and appears in varied shapes; though the intellect never changes its form, nor alters

the clearness of its vacuous sphere.

23. Look on and know all these objects of sense, with thy external and internal organs, and without any desire of thine for them; be ever wakeful and vigilant about them, but remain as quite sleepy over them.

24. Be undesirous of any thing and indifferent in your mind, when you speak to any one, take any thing or go any where; and remain as deadly cold and quiet, as long as you have to live.

25. But it is impossible for you to remain as such, so long as you fix your eyes and mind on the visibles before you; and continue to view the mirage of the world, and look upon its duality rising as two moons in the sky.

26. Know the world to be no production from the beginning; because the want of its prior cause prevents its sequence; and there is no possibility of a material creation, proceeding from an immaterial causality.

27. Whatever appears as existent before you, is the product of a causeless cause; it is the appearance of the transcendent One, that appears visible to you. (The world is the visible form of the invisible One).

28. The world as it stands at present, is no other than its very original form; and the same non-dual and undivided pure soul appears as a duality, as the disc of the moon and its halo present their two aspects to us.

29. Thus the strong bias, that we have contracted from our false notion of the duality; has at last involved us in the error of taking the false for true, as to believe the shadow of a dream for reality.

30. Therefore the phenomenal world is no real production, nor does it actually exist or is likely ever to come to existence; it is likewise never annihilated, because it is impossible for a nihility to be nil again.

31. Hence that thing which is but a form of the serene vacuum, must be quiet calm and serene also; and this being exhibited in the form of the

world, is of its own nature quite clear and steady, and imperishable to all eternity. (The Beo-vyom or vacuum being a void, cannot be annulled to a nullity again).

32. It is nothing what is seen before us, nor aught that is visible, is ever reliable as real; neither also is there ever a viewer for want of visible, nor the vision of a thing without its view.

33. Rāma rejoined:—If it is such, then please to explain moreover, O most eloquent sir, the nature of the visibles, their view, and viewer; and what are these that thus appear to our view?

34. Vasishtha replied:—There being no assignable cause, for the appearance of the unreal visibles; their vision is but a deception, and yet it [is] maintained as true by the dogmatism of opponents.

35. Whatever there appears as visible to the vision of the viewer, is all fallacy and offspring of the great delusion of Māyā only. But the world in its recondite sense, is but a reflexion of the Divine mind.

36. The intellect is awake in our sleeping state, and shows us the shapes in our dream, as the sky exhibits the various in its ample garden; thus the intellect manifests itself in the form of the world in itself.

37. Hence there is no formal cause or self evolving element, since the first creation of the world; and that [which] sparkles any where before us, is only the great Brahma Himself (not in his person or formless form, but in his spirit or intellectuality).

38. It is the sunshine of the Intellect within its own hollow sphere, that manifests this world as a reflexion of his own person.

39. The world is an exhibition of the quality, of the unqualified vacuity of the Intellect; as existence is the quality of existent beings, and as vacuity is the property of vacuum, and as form is the attribute of a material substance.

40. Know the world as the concrete counterpart, of the discrete attribute of the transcendent glory of God; and as the very reflexion of it, thus visibly exposed to the view of its beholders.

41. But there being in reality no duality whatever, in the unity of the Divinity; He is neither the reflector nor the reflexion himself; say who can ascertain what he is, or tell whether he is a being or not being, or a something or nothing.

42. Rāma rejoined:—If so it be as you say, that the Lord is neither the reflector nor reflexion, and neither the viewer nor the view (*i.e.* if he is neither the prototype nor its likeness, and neither the subjective nor objective); then say what is the difference between the cause and effect, what is the source of all these, and if they are unreal why do they appear as realities?

43. Vasishtha replied:—Whenever the Lord thinks on the manifestation of his intellect, He beholds the same at the very moment, and then becomes the subjective beholder of the objects of his own thought.

44. The intellectual vacuum itself assumes the form of the world, as the earth becomes a hill &c. by itself; but it never forgets itself for that form, as men do in their dream. Moreover there is no other cause to move it to action, except its own free will.

45. As a person changing his former state to a new one, retains his self consciousness in the interim, so the Divine Intellect retains its identity, in its transition from prior vacuum to its subsequent state of the plenum.

46. The thought of cause and effect, and the sense of the visible and invisible, proceed from errors of the mind and defects of vision; it is the erroneous imagination that frames these worlds, and nobody questions or upbraids himself for his error. The states of cause and effect, and those of the visible and invisible &c., are mere phantoms of error, rising before the sight of the living soul and proceeding from its ignorance, and then its imagination paints these as the world, and there is nobody that finds his error or blame himself for his blunder.

47. If there be another person, that is the cause, beholder and enjoyer of these (other than the supreme one) then say what is that person, and what is the phenomenal, that is the point in question; or it is liable to reproof.

48. As the state of our sleep presents us only, an indiscernible vacuity of the Intellect (which watches alone over the sleeping world); how then is it possible to represent the One soul as many, without being blamed for it?

49. It is the self-existent soul alone, which presents the appearance of the world in the intellect; and it is the ignorance of this truth, which has led to the general belief of the creation of the world by Brahmā.

50. It is ignorance of this intellectual phenomenon, which has led mankind to many errors, under the different names of illusion or *māyā*, of ignorance or *avidyā*, of the phenomenal or *drisya*, and finally of the world or *jagat*.

51. The manifestation in the intellectual vacuum, takes possession of the mind like a phantom; which represents the unreal world as a reality before it, as the false phantom of [a] ghost, takes a firm hold on the mind of an infant.

52. Although the world is an unreality, yet we have a notion of it as something real in our empty intellect; and this is no other than the embodiment of a dream, which shows us the forms of hills and cities in empty air.

53. The intellect represents itself as a hill or a Rudra, or as a sea or as the God Virāt himself; just [as] a man thinks in his dream, that he sees the hills and towns in his empty mind.

54. Nothing formal that has any form, can be the result of a formless cause (as God); hence the impossibility of the existence of the solid world, and of its formal causes of atomic elements, at the great annihilation both prior to creation, as also after its dissolution. It is therefore evident, that the world is ever existent in its ideal form only in the Divine Mind.

55. It is a mere uncaused existence, inherent in its vacuous state in the vacuous Mind; and what is called the world, is no more than an emptiness appertaining to the empty Intellect.

56. The minds of ignorant people are as glassy mirrors, receiving the dim and dull images of things set before their senses; but those

of reasoning men are as clear microscopes, that spy the vivid light of the Divine Mind that shines through all. (This light is called *Pratyagnānātma* or the nooscopic appearance of Divine soul).

57. Therefore they are the best of men, who shun the sight of visible forms; and view the world in the light of intellectual vacuity; and remain as firm as rocks in the meditation of the steady Intellect, and place no faith or reliance on anything else.

58. The Intellect shows the revolution of the world in itself by its incessant act of airy intellection; as the sea displays its circuition throughout the watery world, by the continual rotation of its whirlpools.

59. As the figurative tree of our desire, produces and yields our wished for fruits in a moment, so the intellect presents every thing before us, that is thought of in an instant. (It is the subjective mind, that shows the objects of its thought within itself).

60. As the mind finds in itself, its wished for gem and the fruit of its desire; in the same manner doth the internal soul, meet with its desired objects in its vacuous self in a minute.

61. As a man passing from one place to another, rests calmly in the interim; such is the state of the mind in the interval of its thoughts, when it sees neither the one nor another thing.

62. It is the reflection of the Intellect only, which shines clearly in variegated colours, within the cavity of its own sphere; and though devoid of any shape or colour, yet it exhibits itself like the vacuity of the sky, in the blueness of the firmament.

63. Nothing unlike can result from the vacuous Intellect, other than what is alike inane as itself; a material production requires a material cause, which is wanting in the Intellect; and therefore the created world is but a display of the Divine Mind, like the appearance of dreams before our sleeping minds.

CHAPTER CVII.

THE NATURE OF IGNORANCE OR ILLUSION OF THE MIND.

Argument:—Proof of the cosmos as the reflexion of the gem of the Intellect, and the Immateriality of the objective material world.

Vasishtha continued:—The world is the subjective Intellect and inborn in it, and not the objective which is perceived from without. It is the empty space of the Intellect which displays the noumenals in itself, and here the *tripart* or the triple state of the Intellect, its intellection and the *chetya* or intellectual combine together. (*i.e.* The thinking principle, its thinking and thoughts all unite together).

2. Here in its ample exhibition, all living beings are displayed as dead bodies; and I and you, he and it, are all represented as lifeless figures in a picture.
3. All persons engaged in active life, appear here as motionless blocks of wood, or as cold and silent bodies of the dead; and all moving and unmoving beings, appear to be seen here as in the empty air.
4. The sights of all things are exposed here, like the glare of the chrySTALLINE surface of the sky; and they are to be considered as nothing, for nothing substantial can be contained in the hollow mind.
5. The bright sun-beams and the splashing waves, and the gathering vapours in the air; present us with forms of shining pearls and gems in them, but never does any one rely on their reality.
6. So this phenomenon of the world, which appears in the vacuum of the Intellect; and seems to be true to the apprehension of every body, yet it is never relied on by any one.
7. The Intellect is entangled in its false fancies, as a boy is caught in his own hobby; and dwells on the errors of unreal material things rising as smoke before it.
8. Say ye boys, what reliance can you place on your egoism and meity, so as to say "this is I and that is mine." Ah, well do I perceive it

now, that it is the pleasure of boys, to indulge themselves in their visionary flights.

9. Knowing the unreality of the earth and other things, men are yet prone to pass their lives in those vanities and in their ignorance of truth, they resemble the miners, who instead of digging the earth in search of gold, expect it to fall upon them from heaven.

10. When the want of prior and co-ordinate causes, proves *a priori* the impossibility of the effect; so the want of any created thing, proves *a posteriori* the inexistence of a causal agent (*i.e.* there is no creation nor its creator likewise).

11. They who deal in this uncreated world, with all the unreal shadows of its persons and things; are as ignorant as madmen, who take a hobby to nourish their unborn or dead offspring.

12. Whence is this earth and all other things, by whom are they made, and how did they spring to sight; it is the representation of the Intellectual vacuum, which shines in itself, and is quite calm and serene.

13. The minds of those that are addicted to fancy to themselves, a causality and its effect, and their time and place; are thus inclined to believe in the existence of the earth, but we have nothing to do with their puerile reasoning.

14. The world whether it is considered as material or immaterial, is but a display of the intellectual vacuum; which presents all these images like dreams to our minds, and as the empty sky shows its hues and figures to our eyes.

15. The form of the vacuous intellect is without a form, and it is only by our percipience that we have our knowledge of it; it is the same which shows itself in the form of the earth &c., and the subjective soul appears as the subjective world to our sight.

CHAPTER CVIII.

DESCRIPTION OF THE KNOWLEDGE AND IGNORANCE OF THE SOUL.

Argument:—The Knowledge of the objective continuing with our ignorance of the subjective and the story of the wise prince Vipaschit, attacked by his rude enemies.

Rāma rejoined:—He whose mind is bound by his ignorance, to the bright vividness of visible phenomenal; views the palpable scenes of the noumenal, as mere his idle dreams, and as visionary as empty air.

2. Now, O sage, please to tell me again, the nature and manner of this ignorance of the noumenal; and to what extent and how long, does this ignorance of the spiritual bind fast a man.

3. Vasishtha replied:—Know Rāma, those that are besotted by their ignorance, think this earth and the elementary bodies, to be as everlasting as they believe Brahma to be. Now O Rāma! hear a tale on this subject.

4. There is in some corner of the infinite space, another world with its three *lokas* of the upper and lower regions, in the manner of this terrestrial world.

5. There is a piece of land therein, as beautiful as this land of ours; and is called the *sama bhumi* or level land, where all beings had their free range.

6. In a city of that place, there reigned a prince well known for his learning, and who passed his time in the company of the learned men of his court.

7. He shone as handsome as a swan in a lake of lotuses, and as bright as the moon among the stars; he was as dignified as the Mount Meru or polar pinnacle among mountains, and he presided over his council as its president.

8. The strain of bards, fell short in the recital of his praises, and he was a firm patron of poets and bards, as a mountain is the support of its refugees.

9. The prosperity of his valour flourished day by day, and stretched its lustre to all sides of the earth; as the blooming beauty of lotus blossoms, under the early beams of the rising sun, fills the landscape with delight every morning.

10. That respectable prince of Brahmanic faith, adored fire as the lord of gods, with his full faith; and did not recognize any other god as equal to him (Because *agni* is said to be the Brahma or father of the gods).

11. He was beset by conquering forces, consisting of horse, elephants and foot soldiers; and was surrounded by his councillors, as the sea is girt by his whirlpools and rolling waters.

12. His vast and unflinching forces, were employed in the protection of the four boundaries of his realm; as the four seas serve to gird the earth on all its four sides.

13. His capital was as the nave of a wheel, the central point of the whole circle of his kingdom; and he was as invincible a victor of his foes, as the irresistible discus of Vishnu.

14. There appeared to him once a shrewd herald, from the eastern borders of his state; who approached to him in haste, and delivered a secret message that was not pleasing unto him.

15. Lord! may thy realm be never detached, which is bound fastly by thy arms, as a cow is tied to a tree or post; but hear me relate to you something, which requires your consideration. (The word *go*—Gr. *ge*.—Pers. *gao*—cow, means both the earth and a cow and hence their mutual simile).

16. Thy chieftain in the east is snatched away from his post, by the relentless hand of a fever whereupon he seems to have gone to the regions of death, to conquer as it were, the god Yama at thy behest.

17. Then as thy chief on the south, proceeded to quell the borderers thereabouts; he was attacked by hostile forces who poured upon him from the east and west, and killed by the enemy.

18. Upon his death as the chieftain of the west, proceeded with his army to wrest those provinces (from the hands of the enemy).

19. He was met on his way, by the combined forces of the inimical princes of the east and south, who put him to death in his half way journey to the spot.

20. Vasishtha continued:—As he was relating in this wise, another emissary driven by his haste, entered the court-hall with as great a rush, as a current of the deluging flood.

21. He represented, saying:—O lord, the general of thy forces on the north, is overpowered by a stronger enemy, and is routed from his post, like an embankment broken down and borne away by the rushing waters.

22. Hearing so, the king thought it useless to waste time, and issuing out of his royal apartment, he bade as follows.

23. Summon the princes and chiefs and the generals and ministers, to appear here forthwith in their full armour; and lay open the arsenal, and get out the horrible weapons (of destruction).

24. Put on your bodies your armours of mail, and set the infantry on foot; number the regiments, and select the best warriors.

25. Appoint the leaders of the forces, and send the heralds all around; thus said the king in haste, and such was the royal behest.

26. When the warder appeared before him, and lowly bending down his head, he sorrowfully expressed: "Lord, the chieftain of the north is waiting at the gate, and expects like the lotus to come to thy sunlike sight.

27. The king answered:—Go thou quickly there, and get him to my presence; that I may learn from his report the sterling events of that quarter.

28. Thus ordered, the warder introduced the northern chief to the royal presence; where he bent himself down before his royal lord, who beheld the chieftain in the following plight.

29. His whole body and every part and member of it, was full of wounds and scars; it breathed hard and spouted out blood, and supported itself with difficulty.

30. While he with due obeisance, and faltering breath and voice, and contortion of his limbs, delivered this hasty message to his sovereign.

31. The chieftain said:—My lord, the three other chiefs of the three quarters, with numerous forces under them, have already gone to the realms of Yama (Pluto), in their attempt to conquer death at thy behest (*i.e.* to encounter the enemies on every side).

32. Then the clansmen finding my weakness, to defend thy realms alone on this side, assembled in large numbers, and poured upon me with all their strength.

33. I have with great difficulty, very narrowly escaped from them to this palace, all gory and gasping for life as you see; and pray you to punish the rebels, that are not invincible before your might.

34. Vasishtha continued:—As the yet alive and wounded chieftain, had been telling his painful story in this manner to the king; there appeared on a sudden another person entering the palace after him, and speaking to the king in the following manner.

35. O sovereign of men, the hostile armies of your enemies, likening the shaking leaves of trees, have all beset in great numbers, the skirts of your kingdom, on all its four sides.

36. The enemy has surrounded our lands, like a chain of rocks all around; and they are blazing all about with their brandishing swords and spears, and with the flashing of their forest-like maces and lances.

37. The bodies of their soldiers, with the flying flags and shaking weapons on them, appear as moving chariots upon the ground; while their rolling war cars, seem as sweeping cities all about.

38. Their uplifted arms in the air, appear as rising forests of fleshy arbours in the sky; and the resounding phalanx of big elephants, seem as huge bodies of rainy clouds roaring on high.

39. The grounds seeming to rise and sink, with the bounding and bending of their snoring horses; give the land an appearance of the sea, sounding hoarsely under the lashing winds.

40. The land is moistened and whitened around, by the thickening froth fallen from the mouths of horses; and bears its resemblance to the foaming main, fell with its salt spray all over.

41. The groups of armed armaments in the field, resemble the warlike array of clouds in the sky; and likens to the huge surges, rising upon the surface of the sea, troubled by the gusts of the deluge.

42. The weapons on their bodies, and their armours and coronets, are shining forth with a flash that equals the flame and fire of thy valour.

43. Their battle array, in the forms of circling crocodiles and long stretching whales; resemble the waves of the sea, that toss about these marine animals upon the shore.

44. Their lines of the lancers &c., are advancing with one accord against us; and flashing with their furious rage and fire, are uttering and muttering their invectives to us.

45. It is for this purpose, that I have come to report these things to my lord, so that you will deign to proceed in battle array to the borders, and drive these insurgents as weeds from the skirts.

46. Now my lord, I take leave of you, with my bow and arrows and club and sword as I came, and leave the rest to your best discretion.

47. Vasishtha added:—Saying so, and binding lowly to his lord, the emissary went out forthwith; as the undulation of the sea disappears, after making a gurgling noise.

48. Upon this the king with his honorable ministers, his knights and attendants and servants; together with his cavalry and charioteers, the men and women and all the citizens at large were struck with terror; and the sentinels of the palace, trembled with fear, as they shouldered their arms and wielded their weapons, which resembled a forest of trees shaken by a hurricane.

CHAPTER CIX.

FIGHTING WITH THE INVADING ARMIES AT THE GATE OF THE CITY.

Argument:—Adopting ways and means to quell the disturbances of the hostile enemies.

Vasishtha continued:—In the mean while, the assembled ministers advanced before the king, as the sages of yore resorted to the celestial Indra, being invaded by the Daityas—Titans around.

2. The ministers addressed:—Lord! We have consulted and ascertained, that as the enemy is irresistible by any of the three means (of peace, dissension and bribe or concession); they must be quelled by force or due punishment.

3. When the proffer of amity is of no avail, and the offer of hostages doth also fail; it is useless to propose to them, any other term for a reconciliation.

4. Vile enemies that are base and barbarous, that are of different countries and races, that are great in number and opulence; and those that are acquainted with our weakness and weak parts; are hardly conciliated by terms of peace or subsidy.

5. Now there is no remedy against this insurrection, save by showing our valour to the enemy; wherefore let all our efforts be directed, towards the strengthening of our gates and ramparts.

6. Give orders to our bravos to sally out to the field, and command the people to worship and implore the protection of the gods; and let the generals give the war alarm with loud sounding drums and trumpets.

7. Let the warriors be well armed, and let them rush to the field; and order the soldiers to pour upon the plains in all directions, as the dark deluging clouds inundate the land.

8. Let the outstretched bows rattle in the air, and the bowstrings twang and clang all around; and let the shadows of curved bows, obscure the skies as by the clouds.

9. Let the thrilling bow strings, flash as flickering lightnings in the air, and the loud war whoop of the soldiers, sound as the growling clouds above; let the flying darts and arrows fall as showers of rain, and make the combatants glare, with the sparkling gold rings in their ear.

10. The king said:—Do you all proceed to the battle, and do promptly all what is necessary on this occasion; and I will follow you straight way to the battle field, after finishing my ablution and the adoration of Agni—the fiery god.

11. Notwithstanding the important affairs, which waited on the king; yet he found a moment's respite to bathe, by pouring potfuls of pure *Gangā* water upon him, in the manner of a grove watered by a showering of rain water.

12. Then having entered his fire temple, he worshipped the holy fire with as much reverence, as it is enjoined in the *sāstras*; and then began to reflect in himself, in the following manner.

13. I have led an untroubled and easy life, passing in pleasure and prosperity; and have kept in security all the subjects of my realm stretching to the sea.

14. I have subdued the surface of the earth, and reduced my enemies under my foot; and have filled the smiling land with plenty, under the bending skies on all sides.

15. My fair fame shines in the sphere of heaven, like the clear and cooling beams of the lunar orb; and the plant of my renown, stretches to the three worlds, like the three branches of *Gangā*.

16. I have lavished my wealth, to my friends and relatives, and to respectable Brahmans; in the manner, as I have amassed my treasures for myself; and I quenched my thirst with the beverage of the cocoanut fruits, growing on edges of the four oceans. (That is to say:—his realms were [Sanskrit: *chaturābdisimā*] or bounded by the four oceans on

all sides).

17. My enemies trembled before me for fear of their lives, and they groaned before me as croaking frogs with their distended pouches, and my rule extended over and marked the mountains, situated in the islands amidst the distant seas.

18. I have roved with bodies of siddhas, over the nine regions beyond the visible horizon; and I have rested on the tops of bordering mountains, like the flying clouds that rest on mountain tops.

19. With my full knowing mind, and my perfection in Divine meditation; I have acquired my dominions entire and unimpaired, by cause of my good will for the public weal. (It means the prince's high attainments in spiritual, intellectual as well as territorial concerns).

20. I have manacled the lawless Rākshasas, in strong chains and fetters; and kept my cares of religious duties, and those of my treasures and personal enjoyments within proper bounds, and without letting them clash with one another.

21. I have passed my life time, in the uninterrupted discharge of those triple duties of mine; and have relished my life with great joy and renown. But now hoary old age hath come upon me, like the snow and frost fallen upon the withered leaf and dried straw.

22. Now hath old age come, and blasted all my pleasures and efforts; and after all, these furious enemies have overpowered upon me, and are eager for warfare.

23. They have poured upon me in vast numbers on all sides, and the victory is doubtful; it is therefore better for me to offer myself as a sacrifice, to the god of this burning fire, which is known to crown its worshipper with victory.

24. I will pluck this head of mine, and make an offering of it to the Fire-god (as a fit fruit to shrine; and say:—O Igneous god, I make here an offering of my head to thee).

25. I give this offering, as I have ever before given my oblations to fire; therefore accept of this also, O god, if thou art pleased with my

former offerings.

26. Let the four urns of thy fiery furnace, yield four forms of mine, with brilliant and strong bodies, like that of Nārāyana, with his mighty arms.

27. Thus will I be enabled, with those four bodies of mine, to meet my enemies on all the four sides; and be invulnerable like thyself, by keeping my thought and sight, ever fixed in thee.

28. Vasishtha replied:—So saying, the king took hold of a dagger in his hand; and separated the head from his body with one blow of it, as boys tear off a lotus bud from the stalk with their nails. (In many instances, the head is mentioned to be torn off by the nails).

29. As the head became an oblation, to the fire of dusky fumes; the headless trunk of the self-immolated sovereign, sprang and flew also upon the burning furnace.

30. The sacred fire, being fed with the fat and flesh of the royal carcass; yielded forth with four such living bodies, from amidst its burning flames; as it is the nature of the good and great, to make an instantaneous of fourfold, of what they receive in earnest.

31. The king sprang from amidst the fire, in his fourfold forms of his kingly appearance, and these were as luminous with their effulgence, as the radiant body of Nārāyana, when it rose at first from the formless deep. (The spirit of god rising over the surface of the deep).

32. These four bodies of the king, shone forth with their resplendent lustre; and were adorned with their inborn decorations of the royal crown and other ornaments and weapons. (The fire born form allude to the Agniculas or fiery races of men).

33. They had their armours and coronets on, together with helmets, bracelets and fittings for all and every part of the body; and necklaces and ear-rings hung upon them as they moved along.

34. All the four princes were of equal forms, and of similar shapes and sizes in all the member of their bodies; and were all seated on horse back, like so many Indras riding on their *Uchai-srava* horses (having

their ears pricked up, as in the plight of their heavenward flight).

35. They had their long and capacious quivers, full with arrows of golden shafts; and their ponderous bows and bowstrings, were equally long and strong with the god of war.

36. They rode also on elephants and steeds, and mounted on their war-cars and other vehicles in their warfare; and were alike impregnable by the arms of the enemy, both themselves as well as the vehicles they rode upon.

37. They sprang from the bosom of the sacred fire, as the flames of the submarine fire, rise from amidst the ocean, by being nourished with the oblations that were offered upon it.

38. Their flowery bodies on jewelled horses, made resplendent on all sides as four smiling faces of the moon; and their good figures looked like Hara-Hari, as if they have come out from fire and water.

CHAPTER CX.

BATTLE OF THE WISE PRINCES, WITH THE IGNORANT BARBARIAN.

Argument:—Description of the warfare before the city gates, betwixt the Royal armies and the Rude Invaders of the Realm.

Vasishtha continued:—In the mean time the battle was raging in its full fury, between the royal forces, and the hostile bands that had advanced before the city gates.

2. Here the enemies were plundering the city and villages, and there they set fire to the houses and hamlets; the sky was obscured by clouds of smoke and dust, and the air was filled by loud cries of havoc and wailing on every side.

3. The sun was obscured by the thickening shadow, of the network of arrows spread over the skies; and the disk of the sun now appeared to

view: and was then lost to sight the next moment.

4. The burning fire of the incendiaries, set to flame the leaves of the forest trees; and the fire brands of burning wood, were falling as loosely all around, as the iron sleet of arrow breast were hurling through the air.

5. The flame of the blazing fire, added a double lustre, to the burnished and brandishing weapons; and the souls of the great combatants falling in battle, were borne aloft to the regions of Indra, where they were ministered by the heavenly nymphs.

6. The Thundering peals of fierce elephants, excited the bravery of bravados: and missile weapons of various kinds, were flung about in showers.

7. The loud shouts and cries of the combatants, depressed the spirits of dastardly cowards; and the hoary clouds of dust flying in the air, appeared as elephants intercepting the paths of the midway skies.

8. Chieftains eager to die in the field, were roving about with loud shouts; and men were falling in numbers here and there, as if stricken by lightnings in the battle field.

9. Burning houses were falling below, and fiery clouds dropt from above; flying arrows in the form of rocks, were rolling on high; and descending upon and dispatching to death, numbers of soldiers that were ready to die.

10. The galloping horses in the field gave it the appearance of wavy ocean afar; and the crashing of the tusks of fighting elephants, crackled like the clashing clouds in air.

11. The shafts of the arrows of the combatants, filled the forts and its bastion; and the flashing of the same on the top of it, made a glare of fire around.

12. The dashing of one another in passing to and fro, tore their garments into pieces, and the furling of flags in open air and the clashing of shield between combatants made a pat-pat noise all around.

13. The flash of the tusks of elephant, and the crash of weapons dashing on stony rocks, and the loud uproar and clangour of the battlefield, invited the elephants of heaven to join in the fray.

14. The flights of arrows, ran as rivers into the ocean of the sky; and the flying lances, swords and discuses, which were flung into the air, resembled the sharks and alligators, swimming in the etherial sea.

15. The concussion of the armours of the clamorous combatants, and the clashing of the arms in commingled warfare, represented the sounding main beset by islands.

16. The ground was trodden down to a muddy pool, under the feet of the foot soldiers; and the blood issuing out of their bodies from the wounds of the arrows, ran as river carrying down the broken chariots and slain elephants in its rapid course.

17. The flight of the winged shafts, and the falling of the battle axes, resembled the waves of the arrowy sea in the air; and the broken arms of the vanquished, floated as aquatic animals upon it.

18. The sky was set on fire, by the flames issuing forth from the clashing arms; and the celestial regions were filled with the deified souls of departed heroes, now released from the fetters of their wrinkled and decaying frames of earth.

19. Clouds of dingy dust and ashes filled the firmament, with flashes of lightnings flaming as arches amidst them; the missile weapons filled the air, as the tractile arms occupied the surface of the earth.

20. The contending combatants hooted at one another, and broke and cut their weapons in mutual contest; the cars were cleft by clashing at each other, and the chariots were reft by dashing together.

21. Here the headless trunks of the *kabandhas* (anthropophagi), mingled with the gigantic bodies of the *vetāla* demons, were disastrous on every side; and there the demoniac *vetāla* plucking their hearts for their hearty meal.

22. The bravos were tearing the arteries of the slain, and breaking asunder their arms, heads and thighs; while the uplifted and shaking

arms of the Kabandhas, made a moving forest in the air.

23. The demons moving about with their open and jeering mouths, made their maws and jaws as caskets for carrion; and the soldiers passing with their helmets and coronets on, looked fiercely on all around.

24. To kill or die, to slay or to be slain, was the soldier's final glory in the field; as it was their greatest infamy, to be backward in their giving or receiving of wounds.

25. He is the gladdener of death, who dries up the boast of soldiers and chieftains, and drains the flowing ichor of ferocious elephants (*i.e.* puts an end to them); and one who is entirely bent on destruction.

26. There were loud applauses given to the victory, of unboasting and unrenowned heroes; as there were the great censures, which were poured upon the nameless and dastardly cowards.

27. The rousing of the sleeping virtues of prowess and others, is as glorious to the great and strong; as the laying out of their treasures, for the protection of their protégés.

28. The proboscides of the elephants, were broken in the conflict of elephant riders and charioteers; and oozing of the fragrant fluid of ichor from their front, was altogether at a stop.

29. Elephants left loose by their flying leaders, fell into the lakes, and cried like shrill storks in them; and here they were pursued and overcome by men who inflicted terrible wounds upon them with their hands.

30. In some place the unprotected as well as the uninvaded people, being downtrodden and half dead in their mutual scuffle; fled to and fell at the feet of their king, as the daytime takes its shelter under the shining sun.

31. They being maddened by pride with the force of giddiness, became subject to death (*i.e.* they called death, to be re-born); as millionaires and traders seek a better place in dread of their life.

32. The red coats of soldiers, and the red flags lifted upon their arms as a wood of trees; spread a rubicund colour all around, like the

adoration of the three worlds.

33. White umbrellas, resembling the waves of the Milky ocean, when churned by the Mandara mountain; covered the weapons of the soldiers under them, and made the sky appear as a garden of flowers.

34. The eulogies of song by the bards and Gandharvas, added to the valour of the warriors; and profluent liquor of the tall palma trees (*i.e.* the toddy juice), infused a vigour to their veins, as that of Baladeva (who fought dead drunk in battle).

35. There was the clashing of arms of the Rākshasas, who fought together in bodies; who were as big as lofty trees, and fed on carcasses, with which they filled their abodes in the caverns of mountains.

36. There was a forest of spears rising to the sky on one side, with the detached heads and arms of the slain attached to them; and there were the flying stones on another, which were flung from the slings of the combatants, and which covered the ground below.

37. There was the clapping of the arms and hands of the champions, resembling the splitting and bursting of great trees; and there was heard also the loud wailing of women, echoing amidst the lofty edifices of the city.

38. The flight of fiery weapons in the air, resembled the flying fire brands on high, with a hissing and whistling sound; and the people betook themselves to flight from these, leaving their homes and treasures all behind.

39. The lookers were flying away, from the flying darts all about, in order to save their heads; just as the timid snakes hide themselves, for fear of the devouring *phoenix*, darting upon them from the sky.

40. Daring soldiers were grinded under tusks of elephants, as if they were pounded under the jaws of death, or as the grapes are crushed in their pressing mills.

41. The weapons flying in the air, were repelled and broken by the stones, flung by the ballistics; and the shouts of the champions, resounded as the re-echoing yells of elephants, issuing out of the

ragged caverns.

42. The hollow sounding caves of mountains, resounded to the loud shouts of warriors; who were ready to expose their dear lives and dearly earned vigour in the battle field.

43. The burning fire of firearms, and the flames of incendiarism flashed on all sides; these and mutual conflicts and chariot fightings, went on unceasingly all around.

44. The battle field was surrounded by the surviving soldiers, who were as staunch hearted as the Mount Kailāsa, with the strong god Siva seated therein.

45. The brave men that boldly expose their lives in battle, enjoy a lasting life by their death in warfare, and die in their living state, by their flight from the field. (The text is very curt and says:—The brave live by dying, and die by their living).

46. Big elephants being killed in the battle field, like lotus flowers immerging into the waters of lakes; great champions were seen to stalk over the plains, as towering storks strutted on the banks of lakes.

47. Here showers of stones were falling in torrents, with a whizzing sound; and the showers of arrows, were running with a whistling noise around; and the uproar of warriors were growling in the skies. The flying weapons were hurtling through the air, and the neighing of horses, the cries of elephants and the whirling of chariot wheels, together with the hurling of stones from the height of hills, deafened the ears of men all about.

CHAPTER CXI.

THE FLIGHT OF THE SOLDIERS ON ALL SIDES.

Argument:—Description of the Discomfiture of the Royal army, and their use of pneumatic arms.

Vasishtha continued:—Thus the war waged with the fury of the four elements, in their mutual conflict on the last doomsday of the world; and the forces on all sides, were falling and flying in numbers in and about the battle field.

2. The sky was filled with the stridor of the fourfold noise of drums and conch-shells; and the rattling of arrows and clattering of arms on all sides.

3. The furious warriors were violently dashing on one another, and their steel armours were clashing against each other, and splitting in twain with clattering noise.

4. The files of the royal forces, were broken in the warfare; they fell fainting in the field, and were lopped off as leaves and plants, and mown down as straws and grass.

5. At this time the trumpets announced the advance of king, with a peal that filled the quarters of the sky; and the cannons thundered with a treble roar, resounding with uproar of the *kapa* or doomsday clouds.

6. They rent asunder at the same time, the sides of the highest hill and mountains; and split in twain, the rocky shores and banks every where.

7. The king then issued forth to all the four sides, in the four fold or four parted form of himself; like the four regents of the four quarters of the sky, or like the four arms of Nārāyana, stretching to so many sides of heaven.

8. Being then followed by his fourfold forces (composed of horse, elephants, war-cars and foot soldiers); he then rushed out of the confines of his city of palaces, and marched to the open fields lying out of the town.

9. He saw the thinness of his own army, and the strong armament of his enemies all around; and heard their loud clamour all about, like the wild roar of the surrounding sea.

10. Flights of arrows flying thickly through the air, appeared as sharks floating in the sea; and the bodies of elephants, moving in the wide

battle field, seemed as the huge waves of the ocean.

11. The moving battalions wheeling circular bodies, seemed as the whirling eddies in the sea; and the coursing chariots with their waving flags, appeared as the sailing ships with their unfurled sails.

12. The uplifted umbrellas were as the foams of the sea, and the neighing of horses, likened the frothing of whales. The glaring of shining weapons, appeared as the flaring of falling rain under the sunshine.

13. The moving elephants and sweeping horses, seemed as the huge surges and swelling waves of the sea; and the dark Dravidian barbarians gabbled, like the gurgling bubbles of sea waters.

14. The big elephants with their towering and lowering bodies, seemed as they were mounting on dismounting from the heights of mountains, and breaking their hollow caves, howling with the rustling winds.

15. The battle field looked like the vast expanse of water, in which the slain horses and elephants seemed to be swimming as fragments of floating rocks, and where the moving legions, appeared as the rolling waves of the sea.

16. The field presented the dismal appearance of an untimely dissolution; appeared as an ocean of blood, stretching to the borders of the visible horizon.

17. The fragments of the shining weapons, showed themselves as the sparkling gems in the womb of the sea; and the movement of forces, resembled the casting of ballast stones into it.

18. The falling weapons, were as showers of gems and snow from above; and presented the appearance of evening clouds in some place, and of fleecy vapours in another.

19. Beholding the ocean like the battalion of the enemy, the king thought of swallowing it up, as the sage Agastya had sucked in the ocean; and with this intent, he remembered his airy instrument, which he thought to employ on this occasion; (and which would disperse the cloud of the hostile force like the wind).

20. He got the airy instrument, and aimed it at all sides; as when the god Siva had set the arrow to his bow on Mount Meru, to slay the demon Tripura. (This passage shows the slaughter of Tripura, when the Indo-Aryans had their habitation on Meru or the polar mountains).

21. He bowed to his god Agni—Ignis, and let fly his mighty missile with all his might; in order to repel the raging fire, and preserve his own forces from destruction.

22. He hurled his airy bolt, together with its accompaniment of the cloudy arms; both to drive off as well as to set down the fire of the enemy.

23. These arms being propelled from his octuple cross bow, burst forth into a thousand dire weapons, which ran to and filled all the four sides or quarters of the sky.

24. Then there issued forth from these, an abundance of darts and arrows; and currents of iron spears and tridents; and volleys of shots and rockets.

25. There were torrents of missiles and mallets, as well as currents of discs and battle axes.

26. There were streams of iron clubs, crows and lances; and floods of bhindipalas or short arrows thrown from the hand or through tubes; and also swashes of spring nets, and air instruments of incredible velocity.

27. There was an effusion of fire bolts, and a profluence of lightnings, as also showers of fallings shorts, and scuds of flying swords and sabres.

28. There were falls of iron arrows, and javelins and spears of great force and strength; and purling of huge snakes, that were found in mountain caves, and grew there for ages.

29. It was in no time, that the force of these flying arms, blasted the ocean of the hostile forces; which fled in full haste and hurry in all directions, as heaps of ashes before the hurricane and whirlwind.

30. The thunder showers of arms, and the driving rain of weapons, were driven away by the impetuous winds; and invading hosts hurried to all sides, as the torrent of a river breaks its embankment, and overflows on the land in the rains.

31. The four bodies of troops (consisting of horse, elephant, chariots and foot-soldiers), fled vanquished from the field to the four directions; just as the mountain cataracts precipitate on all sides during the rains.

32. The lofty flags and their posts, were torn and broken and hurled down as large trees by storm; and the forest of uplifted swords were broken to pieces, and scattered like the petals of *mariche* flowers over the ground.

33. The sturdy bodies of stout soldiers, were rolling as stones on the ground, and besmeared with blood gushing out of their wounds; while the groans of their agony, broke down the stoutest hearts.

34. Large elephants rolled upon the ground with their elevated tusks rising as trees; and roared aloud with their crackling sounds, vying with thunder claps and roaring clouds.

35. The clashing of the weapons against one another, was as the crashing of the branches of trees against each other; and the horses clashing on one another, sounded as the clashing of waves of the sea.

36. The crackling of war cars and their huge wheels, sounded as the rattling of the hail storm on high; and the mingled noise of the clashing of carriages, horse, elephants and foot-soldiers, sounded as the crashing of stones.

37. The harsh sound of war hoops and shouts, was loud on all sides; and cries of dying soldiers, crying "we die, we are slain," swelled in the air all around.

38. The army appeared as a sea, and their march was as the whirling of an eddy with its gurgling sound; and the bloodshed on their bodies, exhibited the roseate hue of the evening sky.

39. The waving weapons, appeared as a lowering cloud moving upon the

shore; and the ground besmeared in blood seemed as the fragment of a purple cloud.

40. The lancers, mace bearers and spearmen, seemed to bear the tall *tala* trees in their hands; while the cowardly crowds of men, were seen to cry aloud like the timid deer in the plain.

41. The dead bodies of horses, elephants and warriors, lay prostrate on the ground liken the fallen leaves of trees; and the rotten flesh and fat of the bruised carcasses, were trodden down to mud and mire in the field.

42. Their bones were pounded to dust under the hoofs of the horses; and the concussion of wood and stones under the driving winds, raised a rattling sound all around.

43. The clouds of dooms-day were roaring, and the winds of desolation were blowing; the rains of the last day were falling, and the thunders of destruction were clapping all about.

44. The surface of the ground was all muddy and miry, and the face of the land was flooded all over; the air was chill and bleak, and the sky was drizzling through all its pores.

45. The huts and hamlets, and the towns and villages, were all in a blaze; and the people and their cattle, with all the horses and elephants, were in full cry and loud uproar.

46. The earth and heaven, resounded with the rolling of chariots and rumbling of clouds; and the four quarters of heaven, reverberated to the twanging of his four fold bow on all the four sides.

47. The forky lightnings were playing, by the friction and clashing of the clouds; and showers of arrows and missiles fell profusely from them, with the thunder bolts of maces, and darts of spears.

48. The armies of the invading chiefs, fled in confusion from all the four sides of the field; and the flying forces fell in numbers like swarms of ants and troops of gnats and flies.

49. The myrmidons of the bordering tribes, were burnt amidst the

conflagration of fiery arms; and were pierced by the fiery weapons, falling like thunderbolts upon them, from the darkened sky. The flying forces resembled the marine animals of the deep, which being disturbed by the perturbed waters of the sea, plunge at last into the submarine fire.

CHAPTER CXII.

FLIGHT OF THE FOREIGN FOES.

Argument.—Account of the routed soldiers, and the names of their countries and places of retreat.

Vasishtha continued:—The Chedis of Deccan, who were as thickly crowded as the sandal wood of their country, and girt with girdles resembling the snakes about those trees, were felled by the battle axes, and driven afar to the southern main—the Indian Ocean.

2. The Persians flew as the flying leaves of trees, and striking against one another in their madness, fell like the vanjula leaves in the forest.

3. Then the demon-like Darads, who dwell in the caverns of the distant Dardura mountains, were pierced in their breasts, and fled from the field with their heart rending sorrow. (The Dardui is a people of Afghanistan).

4. The winds blew away the clouds of weapons, which poured down torrents of missile arms, that shattered the armours of the warriors, and glittered like curling lightnings.

5. The elephants falling upon one another, pierced their bodies and gored each other to death with their tusks; and became heaps of flesh, similar to the lumps of food with which they filled their bellies.

6. Another people of the same country, and of the Raivata mountains, who were flying from the field by night; were waylaid by the horrid Pisāchas, that tore their bodies and devoured them with voracity.

7. Those that fled to the *tala* and *tamala* forests, and to the old woods on the bank of the *dasārnā* river; were caught by lions and tigers crouching in them; and were throttled to death under their feet.

8. The *yovanas* living on the coasts of the western ocean, and those in the land of cocoanut trees; were caught and devoured by sharks, in the course of their flight.

9. The *sākas* or *Scythians* being unable to endure the impulse, of the black iron arrows for a moment fled to all directions; and the Rumatha people were blown away and broken down, like the lotus bed by the blowing winds.

10. The routed enemy flying to the Mahendra mountain, covered its three peaks with their armours of black mail, and made them appear as mantled by the sable clouds of the rainy weather.

11. The legions of these hostile forces, being broken down by the arms of the king, like the large mines of god, were first plundered of their raiments by the highway robbers, and then killed and devoured by the nocturnal cannibals and hobgoblins of the desert.

12. The surface of the land was converted to the face of the sky; by the broken fragments of weapons glistening on like the stars of heaven twinkling in myriads above.

13. The caverns of the earth, resounding to the noise of the clouds above, appeared as a grand orchestra, sounding the victory of the king both in earth and heaven.

14. The peoples inhabiting the islands, lost their lives under the whirling disks; as those dwelling in the watery marshes perish on dried lands for want of rain.

15. The vanquished islanders fled to the Sahya mountains, and having halted there for a week, departed slowly to the respective places.

16. Many took shelter in the Gandhamādana mountains, while multitudes of them resorted to the Punnāga forests; and the retreating Gandharvas became refugees in the sanctuaries of the Vidyādhara maidens.

17. The Huns, Chins and Kiratas, had their heads struck off by the flying discuses of the king; and these were blown away by the opposite winds, like lotus flowers by the blast.

18. The Nilipa people, remained as firm as trees in a forest, and as fixed in their places as thorns on stalks and brambles.

19. The beautiful pastures of antelopes, the woodlands and hilly tracts on all sides; were desolated by showers of weapons, and the rush and crush of the forces.

20. The thorny deserts became the asylum of robbers, after they deserted their habitations to be over grown by thorns and thistles.

21. The Persians who were abundant in number, got over to the other side of the sea (the Persian Gulph); and were blown away by the hurricane, like stars blasted by the storm of final desolation.

22. The winds blew as on the last day of destruction, and broke down the woods and forests all about; and disturbed the sea by shaking its hidden rocks below.

23. The dirty waters of the deep, rose on high with a gurgling noise; and the sky was invisible owing to the clouds of weapons, which obscured its face on all sides.

24. The howling winds, raised a clapping and flapping sound all about; and there fell showers of snow also, which flowed on earth, like the waters of the sea.

25. The charioteers of Vidura country, fell down from their cars, with the loud noise of waves; and were driven to fall into the waters of the lake, like bees from lotuses.

26. The routed foot soldiers who were as numerous as the dust of the earth, and well armed from head to foot; were yet so overpowered under the showers of darts and discs, that they were blinded by the tears of their eyes, and disabled to beat their retreat. (*i.e.* They were as dust, set down by the showers of darts from above, and tears of their eyes below).

27. The Huns were buried with their heads and heels, in their flight over the sandy deserts of the north; and others were as muddied as the dirty iron, by their being fastened in the miry shores of northern seas. (The Huns had been the progenitors of the present Hungarians, residing beyond the Baltic. They are said to have been as dark complexioned as their cognate Dravidians of Deccan in Southern India).

28. The Sāks (Saccae or Scythians), were driven to cassia forests on the bank of the eastern main; there they were confined for some time, and then released without being despatched to the regions of death.

29. The Madrases were repulsed to the Mahendra mountains, whence they lightly alighted on the ground as if fallen from heaven; and there they were protected by the great sages, who preserved them there with tender care as they bear for the stags of their hermitage.

30. The fugitives flying to the refuge of the Sahya mountains, found in lieu of their imminent destruction, in the subterranean cell, the two fold gain of their present and future good therein. Thus it comes to pass that, many times good issues out of evil, where it was least expected. (We know not what were the two great gains made at this place, except it be made to mean, that the hidden cell of *sahya* or patience is the door to prosperity and success).

31. The soldiers flying to Dasārnā at the confluence of the ten rivers, fell into the Dardura forest like the fallen leaves of trees; and there they lay dead all about by eating the poisonous fruits thereof.

32. The Haihayas that fled to Himālayas, drank the juice of *Visalya-karani* or pain killing plants by mistake; and became thereby as volant as Vidyādhara, and flew to their country.

33. And then the people of Bengal, who are as weak as faded flowers, showed their backs to the field, and fled to their homes; from which they dare not stir even to this day, but remain as Pisāchas all along.

34. But the people of Anga or Bihar, that live upon the fruits of their country; are as strong as Vidyādhara, and sport with their mates, as if it were in heavenly bliss.

35. The Persians being worsted in their bodies, fell into the *tala* and *tamala* forests; whereby drinking their intoxicating extracts, they became as giddy as drunken men. (The addictedness of Persians to their delicious drinks, is well known in their *Āna Cronatics*).

36. The light and swift mettled elephants of the swarthy Kalingas, pushed against their four fold armies in the field of battle, where all lay slain in promiscuous heaps.

37. The salwas passing under the arrows and stones of the enemy, fell into the waters which girt their city, wherein they perished with the whole of their hosts, that are still lying therein the form of heap of rocks.

38. There were numbers of hosts, that fled to different countries in all directions; and many that were driven to the distant seas, where they were all drowned and dead, and borne away by the waves.

39. But who can count the countless hosts, that fled to and lay dead and unnoticed in every part of the wide earth and sea, on the fields and plains, in forests and woods, on land and water, on mountains and dales, on shores and coasts and on the hills and cliffs. So there is nobody who can tell what numbers of living beings are dying every moment, in their homes and abodes in cities and villages, in caves and dens, and every where in the world.

CHAPTER CXIII.

DESCRIPTION OF THE OCEAN.

Argument:—Relation of the cessation of arms, and description of majestic ocean.

Vasishtha continued:—The hostile forces of the enemies thus flying on all sides, were pursued to a great distance by the four forms of Vihāschit as said before.

2. These four forms of almighty power, and of one soul and mind; went on conquering the four regions on every side, with one intent and purpose.

3. They chased the retreating enemies without giving them any respite, to the shores of the seas on all sides; as the currents of rivers keep on their course without intermission, to the coast of the far distant ocean.

4. This long course of the royal forces, as well as of the enemies, soon put an end to all their provisions and ammunitions, and all their resources and strength were exhausted at last, as a rill is lost under the sands ere it reaches the lake.

5. The king beheld his forces and those of his enemies, to be as exhausted at the end; as the merits and demerits of a man are lost up on his ultimate liberation.

6. The weapons ceased to fly about, as if they were at rest after they had done their part in the sky; and as the flames of fire subside of themselves, for want of fuel and the combustibles.

7. The horses and elephants went under their shelters, and the weapons stuck to trees and rocks; and they seemed to fall fast asleep, like birds upon their spray at night fall.

8. As the waves cease to roll in a dried up channel, and the snows to fall under the clouded sky; and as the clouds fly before the storm, and the fragrance of flowers is borne away by the wind.

9. So the flying weapons were submerged like fishes, under the falling showers of rain; and the dripping drops of darts, were thwarted by the thickening showers of snow (*i.e.* the dropping arrows were driven away, by the drifts of snow).

10. The sky was cleared of the whirling disks, that were hurled by hundreds, and hurtling in the hazy atmosphere; and it got a clean sweep of the gathering clouds, that were soaring up in surges, and pouring down in floods of rain.

11. The firmament presented the appearance of an immense ocean, composed of the limpid fuel of the vast void; and containing the sparkling gems

of the stars in its bosom, and the burning submarine fire of the sun in the midst of it.

12. The great vacuum appeared as extensive and deep, and as bright and serene, and devoid of the dust of rajas or pride, as the minds of great men (which are of equal extent and depth of knowledge &c.).

13. They then beheld the oceans, lying as junior brothers of the skies; being of equal extent and clearness, and stretching to the utmost limits of the horizon.

14. These with their deep sounding waves and foaming froths, are as gratifying to the minds of people; as the roaring clouds with their showers of snow, are ravishing of human hearts.

15. They having fallen down from high heaven, and stretching wide their huge bodies on the earth below; seem to be rolling grievously on the ground, with their deep groanings and breathings, and raising up their billowy arms, in order to lift themselves on high.

16. They are gross and dull bodies, yet full of force and motion, and though they are mute and dumb, yet full of noise and howling in their hollow cavities; they are full of dreadful whirlpools, as is this world with all its dizzy rounds.

17. The gems sparkling on the banks, add to the brightness of the sun beams (in the morning); and the winds blowing in the conch shells, resound all along the coast.

18. Here the huge waves are growling, like the big clouds roaring loudly on high; and the circling eddies are whirling around, as the shattered corallines were scattered along.

19. The hoarse snorting of sharks and whales, is howling in the bosom of the deep; and the lashing of the waters by their tails, sounded as the splashing of the oars of vessels in them.

20. Here are the horrid sharks and alligators, devouring the fleecy mermaids and marine men in numbers; and a thousand suns shining in their reflexions on the rising waves.

21. Here are seen fleets of ships floating on the surface of the waters, and rising aloft on the tops of the waves; and driven forward by the blowing winds, howling horribly through the furling sails and cracking cordage.

22. The ocean with his hundreds of arms of the heaving waves, handles the orbs of the sun and moon; and displays varieties of sparkling gem, with reflexions of their 'beams in them.

23. Here were the shoals of sharks, skimming over the foaming main; and there were the water spouts, rising like columns of elephants' trunks to the skies, and representing a forest of bamboos.

24. In some places, the rippling waves were gliding, like curling creepers, with hairy tufts and frothy blossoms on them; and in others, little rocks resembling the backs of elephants and bearing the vernal flowers, were scattered in the midst of the waters.

25. Some where were the heaps of froth and frost and hills of ice bergs, resembling the edifices of the gods and demigods; and else where were the groups of sparkling little billows, that laughed to scorn the clusters of shining stars in the skies.

26. Here are branches (chains) of rocks concealed in its depth, like little gnats hidden in the hollows underneath the ground; and there are the huge surges, which make pigmies and dwarfs of the high hills on earth.

27. Its coasts are spread over with sparkling gems, like beds of gemming sprouts and shoots of flowers on the ground (or) as the ground strewn over with the germinating shoots and sprouts of gemming blossom); while the glistening pearls bursting out of their silvery shells sparkle amidst the spreading sands.

28. The sea seems to weave a vest of silken stuff, with its fleecy waves; and decking it with all its floating gems and pearls; while the rivers flowing into it from all directions, serve to colour it with their various waters.

29. The coasts studded with gems and pearls of various hues, display as it were the beams of a hundred moons, in the versicoloured nails of its

feet.

30. The shadows of the beaching *tali* forests, falling on the swelling waves of the sea, were imbued with the hues of the marine gems; and appeared as moving arbours with their variegated foliage, fruits and flowers.

31. There are seen the shadows of sundry fruit trees, reflected in the waters gliding below; and as rising up and falling down with their reflexions in the moving waves and billows. The false and falling shadows, gathered numbers of marine beasts under them, for gorging the falling fruits. (This is pursuing a shadow).

32. Again the greedy fishes were collected some where, and leaping to catch the birds that were sitting on the fruit trees, and seen in their reflexions on the waves.

33. Here are seen many sea monsters also, that break the embankments, and rove about at random in the watery maze, as birds fly freely in the vacuous air.

34. The ocean being a formless deep, bears the image of the three worlds impressed on its bosom; it bears also the image of the pure vacuum in itself, as it bore the image of Nārāyana in its breast.

35. Its great depth, clearness and immeasurable extent, gives it the appearance of the majestic firmament, which is reflected in its bosom, as it were imprest upon it.

36. It bears the reflexion of the sky and of the flying birds thereof, as if they were the images of aquatic fowls swimming on its surface, or resembled the black bees fluttering about its lotus like waves.

37. Its boisterous waves are borne to the skies by the violent winds, and washing the welkin's face with their briny sprays; and the deep sounding main, resounding from its hollow rocks, is roaring aloud like the diluvian clods.

38. The gurgling noise of the whirlpools, resembles the loud thunder claps of heaven; and the submarine fire is sometimes seen to burst out of the deep, like the latent flame of Agastya, that consumed the waters

of the main.

39. The watery maze presents the picture of a vast wilderness, with its waves as the waving trees; the billows as its branch boughs, its surfs as blossoms, and the foams and froths as flowers.

40. The high heaving surges with the shoals of fishes skimming and skipping upon them; appear as fragments of the sky fallen below, and carried away by the gliding waters.

41. Thus the hostile forces were driven afar to the shores of the salt seas; extending far and wide and bounding the earth on every side; while the lofty mountains rising to the skies with their verdant tops, intercepted the sight on all sides.

CHAPTER CXIV.

DESCRIPTION OF THE PROSPECTS ALL AROUND.

Argument:—Description of the forest trees, the hills and seas, the forest and hill peoples, and clouds on high.

Vasishtha continued:—Then the royal army beheld whatever there was on sides of them; namely, the forests and hills, the seas and the clouds, and the foresters and hill people, and the trees of the forest.

2. They said: behold, O lord, that high hill, which lifts its lofty top to the sky, and invites the clouds to settle upon it; while its midmost part is the region of the winds, and the base is composed of hard and rugged stones.

3. See, O lord, how they abound with fruit trees of various kinds, and the groves whose fragrance is wafted around by the gentle winds.

4. The sea breaks down the peninsulas with its battering breakers, and disperses the stones of the rocks on its banks; it shatters the bordering forests with its wavy axes, and scatters their fruits and

flowers all over the waters. (The gloss explains the peninsula to mean the maritime lands of Madras).

5. Behold the sea-breeze wafting away the clouds, settling on the tops of mountains, by the sufflation of the leafy boughs of trees dancing over them; in the manner of men, blowing away the smoke with their fans.

6. Here are arbours on its coasts, like the trees in the garden of paradise; whose branches are as white as the conch-shells growing in the full-moon-tide, and whose fruits are as bright as the disk of the moon.

7. Lo, these trees with their spouses of the creepers, are honouring you with offerings of gemming flowers, from the rosy palms of their rubicund leaves.

8. There is the Rikshabana rock, howling as a ferocious bear; and devouring the huge sharks and swallowing the swelling waves, in its cavern like mouth, and under its stony teeth.

9. The Mahendra mountain with loud uproar, growls at the roaring clouds (moving below its height); as the stronger champion hurls defiance against his weaker rival.

10. There the enraged Malaya mount lifts his lofty head, decorated with forests of the sandalwood; and threatens the loud ocean below, rolling with its outstretched arms of the waves on the shore.

11. The ocean rolling incessantly, with its gemming waves on all sides; is looked upon by the celestials from high, as if he bore away the treasured gems of the earth.

12. The wild hillocks, with woods and ruddy rocks on the tops, and waving with the wafting gales; appeared as huge serpents, creeping with their crescent gems, and inhaling the breeze.

13. There were the huge sharks and elephants, moving and grappling with each other upon the surges; and this sight delights the minds of men, as that of a rainy and light cloud opposing and pursuing one another.

14. There is an elephant fallen in a whirlpool, and being unable to raise itself from the same, it left its proboscis on the water, and dies

with sputtering the water from snout on all sides.

15. The high hills as well as the low seas, are all equally filled with living beings; and as the oceans abound with aquatic animals, so are all lands and islands full of living beings.

16. The sea like the earth and all the worlds, are full of whirlpools and revolutions of things, and all these are mere falsities, that are taken for and viewed as realities.

17. The ocean bears in its bosom the liquid waves, which are inert in themselves, and yet appearing to be in continual motion; so Brahma contains the innumerable worlds, which seem to be solid without any substantiality in them. (The worlds are as empty and unstable waves).

18. It was at the churning of the ocean, by the gods and giants of yore; that it was despoiled of all its bright and hidden treasures, which have since fallen to the lot of Indra and the gods.

19. It has therefore adopted to wear on its breast, the reflexions of the greatest and brightest lights of heaven, as its false and fictitious ornaments. These are seen even from the nether worlds, and of these no one can deprive it.

20. Among the shining sun is one, whose image it bears in its bosom, with equal splendour as it is in heaven. This bright gem is daily deposited as a deposit in the western main, to give its light to the nether world. It is called the gem of day [Sanskrit: dinamani], because it makes day wherever it shines.

21. There is a confluence of all the waters from all sides to it, and assemblage of them in its reservoir, gives it the clamorous sound, as it is heard in the of crowds of men in mixed processions.

22. Here is a continued conflict of the marine monsters in their mutual contentions, as there is a jostling of the currents and torrents of the waters of rivers and seas, at the mouths of gulfs and bays.

23. There the large whales are rolling and dancing on the rising waves; and spurting forth spouts of water from their mouth; and these shedding showers of pearls, are borne aloft and scattered about by the blowing

winds.

24. The streams of water, flowing like strings of pearl, and bearing the bubbles resembling brilliant pearls (*abdās*) amidst them; adorn the breast of the ocean as necklaces, and whistling by their concussion.

25. The sea winds serve to refresh the spirits of the *siddha* and *sādhyā* classes of spirits, that dwell in their abodes of the caverns of Mahendra mountains; and traverse the howling regions of the sounding main.

26. Again the winds exhaled from the caves of the Mahendra mountains, are gently shaking the woods growing upon it, and stretching a cloud of flowers over its table lands.

27. Here is the Mount Gandhamādana, full of mango and kadamba trees; and there the fragments of clouds, are seen to enter into its caves like stags, with their eyes flashing as lightnings.

28. The winds issuing from the valleys of Himalaya mountains, and passing through the encircling bowers of creeping plants, are scattering the clouds of heaven, and breaking the breakers of the sea.

29. The winds of the Gandhamādana mountain, are exhaling the fragrance of the *kadamba* flowers growing upon it; and ruffling the surface of the sea with curling waves.

30. After twisting the fleecy clouds, in the form of the curling locks of hair, on the pinnacles of Alaka (the residence of Kubera); the winds are passing by the alleys of the Gandhamādana groves, and forming [a] cloud or canopy of flowers at this place.

31. Here the odoriferous airs, bearing the sweet burthen of fragrant flowers and gums, and moistened by the admixture of icy showers, are creeping slowly amidst the alleys.

32. Lo there the *nalikera* creepers, diffusing their sourish scent to the breezes, which being acidulated by their sourness, are turning towards the regions of Persia.

33. Here the winds are wafting the odours, of the flowery forests of

Īsana on the Kailasa mountain; and there they are breathing with the perfume of the lotuses of the mountain lakes; and blowing away the camphor-white (fleecy) clouds from the face of the sky.

34. The fluid ichor which flows from the frontal proboscis of elephants, is dried and stiffened by the breezes issuing out of the caverns of the Vindhya mountain.

35. The females of the *savara* foresters, covering their bodies with the dry leaves of trees, and accompanied by their swarthy males, in leafy apparel, have been making a town of their jungle, by extirpating the wild animals, with their iron arrows.

36. Behold, great lord, these seas and mountains, these forests and rivers, and these clouds on all sides, look as if they are all smiling under your auspices, as under the brightness of sun-beams.

37. Here they also describe the flowery beds, of the Vidyādhari wood nymphs; and their sports (which [is] omitted on account of their uselessness).

CHAPTER CV.

THE SAME SUBJECT CONTINUED.

Argument:—Description of the hills and forests, rivers and other objects on all sides.

The Royal companions related:—Hear, O high minded lord! the Kinnara females from their abodes of leafy bowers, where they enjoy themselves with singing their songs; and the Kinnara also being enrapt with the music, listen to it attentively by forgetting their business of the day.

2. There are the Himālaya, Malaya, Vindhya, Krauncha, Mahendra, Mandara, Dardura and other mountains; which from their distant view, appear to the sight of the observer, to be clothed in robes of hoary clouds, and seen as heaps of stones covered with the dry leaves of trees.

3. Those distant and indistinct chains of boundary mountains, appear to stretch themselves like the walls of cities; and those rivers which are seen to fall into the ocean with their gurgling noise; appear as the woof and texture threads of the broad sheet of waters of the ocean.

4. The ten sides of the sky, which are spread over the tops of mountains; appear as the royal consorts, looking on thee from their lofty edifices, and smiling gladly at thy success. The many-coloured and roaring clouds in the sky, resembling the variegated birds of air, warbling their notes on high; and the rows of trees which are dropping down the showers of flowers from high, appear as the arms of heavenly nymphs, shedding their blessings upon thy head with their hands.

5. The high hills overgrown with rows of trees, and stretching all along the sea shore; appear as a ramparts; and these being beaten by the surges, seem as mere moss gathered on the coast.

6. O! the extensive, all sustaining and wondrous body of the ocean, that supported the body of Hari sleeping upon it; contained the unrighteous creation at the great deluge, and it covered all the mountains and rocks and the submarine fire under it.

7. There is the northern ocean, to which the Jambu river, pours all the gold of the Meru or polar mountain, and it contains numerous cities and forests and mountains and countries. It washes the face of the sky and all its lights, and is therefore adored by gods as well as men.

8. Here is this polar mountain, reaching to the solar sphere, and presenting the trees on its top as its cloud-capt head; may the earth extending to this mountain be thine, and may not this mount which hides the sun under its clouds, obstruct the extension of thy realm.

9. Here is this Malaya mount on the south, growing the fragrant sandal wood, which converts all other woods to its nature. Its sweet paste decorates the persons of gods, men and demons, and is put as a spot on the forehead like the frontal eye [of] Siva; and is sprinkled over the body be like the bedewed persons of females with sweat.

10. The waves of the ocean are continually laving the coast, overgrown with forests of the sandal wood, and encircled by folds of snakes; while

the woodland nymphs wandering on this mount, throw a lustre about it by the beauty of their persons.

11. Here is the hill called Krauncha, with its groves resonant with the cooing of cuckoos; and its rugged caves and rivers resounding harshly to one another; while the bamboos are crackling with their mutual friction, and the humble-bees have been humming about; among these is heard the warbling of emigrating cranes on high, and the loud screams of peacocks, which are terrific to the serpent tribe.

12. Behold here, O great lord, the sport of woodland nymphs, in the groves of their soft leafy bowers; and listen to the tinkling sound of their bracelets, which are so sweet to the ears of hearers.

13. There behold the drizzling ichor, exuding from the foreheads of elephants, and the swarming bees giddy with the drink; which has made the sea to melt in tears, on account of its being slighted by them.

14. Lo there the fair moon, with his train of fairy stars, sporting in their reflexions, in the lap of his sire, the milky ocean, from which it was churned as its butter or froth.

15. See there the tender creepers, dancing merrily on the table-lands of the Malaya mountain; displaying their red petals as the palms of their hands, and winking with their eyes formed of fluttering bees. The blooming flowers bespeak their vernal festivity, and the warbling cuckoos fill the groves with their festive music.

16. Here the rain-drops produce the pearly substance of *vansa-lochana*, in the hollows of bamboos; and the *gaja-mati* or frontal pearl, in the skull of elephants; and large pearls in the womb of pearl-shells. So the words of the wise, are productive of unlike effects in different persons.

17. So the gems are productive of various effects, according as they are produced in varied forms in different receptacles; as in men and stones, in seas and forests, in frogs, clouds and elephants. They gladden and distract the mind, cause fear and error, fever and death, and many other preternatural and supernatural effects.

18. Lo here the city smiling under the rising moon, and singing in praise of that ambrosial luminary, through all its windows, doorways

and openings, as it were from the mouths of its females; and responsive to his eulogy sang by the Mandara mountain, from the many mouths of its caves and caverns, and the pipes of hallow bamboos.

19. The wondering women of the siddhas, behold with their astonished and uplifted faces and eyes, a large body of cloud borne away by the winds; and dubitate in their minds, whether it is a mountain peak carried away by the winds, or it is a forest of the snowy mountain flying upward in the air, or it is a column to measure the distance of the earth and sky, or a balance to weigh their weight.

20. See the moorlands at the foot of the Mandara mountain, how cool they are with the cooling breezes wafting the coldness of the waves of Ganges; and see its footlands inhabited by the fair Vidyādhara tribe; and behold its flowery woodlands all around, overtopped by shady clouds of flowers above.

21. See the forests and groves and the hursts spread thereabouts, with the huts and hamlets and habitations of men scattered therein. Look at the holy shrines, and the sacred brooks and fountains lying in them, the very sight of which, disperses our woes, poverty and iniquities.

22. Mountain crags and ridges, overhung on all sides of the horizon; the dales and caverns, and the groves and grottos, are overshadowed by clouds; the limpid lakes, resemble the clear firmament; such sights are sure to melt away masses of our crimes.

23. Lo here my lord, the ravines of the Malaya mountain, redolent with the odour of the aromatic sandal wood; and there the Vindhyan hills, abounding with infuriate elephants; the Kailāsa mount yielding the best kind of gold, in its olden laureate lore; and the Mount Mahendra, fraught with its mineral ore (*aguru*—agallochum); the summits of the snowy mountain are plenteous, with the best kind of horses and medicinal plants; thus while every place [is] found to abound with richest productions of nature, why does man set to repine in his time worn cell, like an old and blind mouse in its dirty hole.

24. Behold the dark and rainy cloud on high, appearing as another world, to submerge the earth under its flood; and threatening it with its flashing and forked lightnings, and gliding as frisky shrimp fishes in the ethereal ocean.

25. Oh! the bleak rainy winds, blowing with the keen icy blasts of frozen snows, poured down profusely by the raging rainy clouds on high. They are now howling aloud in the air, and now chilling the blood, and shaking the body with horripilation.

26. Oh! the cold winds of winter are blowing, in their course with the dark clouds of heaven; and scattering cluster of flowers, from the twigs and branches of trees. And there are the drizzling rain drops dropping in showers, amidst the thick forests, redolent with the odours of kadamba blossoms.

27. There the winds are bearing the fragrance of the breaths of languid females, as if it were the celestial odour of ambrosia, stolen by and borne on the wings of zephyr.

28. Here the gentle breezes are breathing, with the breath of the new blown lilies and lotuses of the lake, and sweeping their tender odours to the land; and the blasts are bursting the flakes of the folded clouds, and wafting the perfumes from the gardens and groves.

29. Yonder the mild airs are lulling our toils, cooled by their contact with the evening clouds of heaven; and resembling the vassal florists, perfumed all over in their culling the flowers from the royal gardens.

30. Some of these are perfumed with the odours of different flowers, and others with the fragrance of lilies and lotuses; in some places they are scattering showers of blossoms, and shedding the dust of flowers at others. Some where the air is blowing from the hoary mountain of frost, and at others from those of blue, black and red minerals.

31. The sun is scattering his rays, as firebrands in some places, and these are spreading a conflagration with loud clattering in the woods, like the riotous rabble in a country.

32. The winds like wicked attendants on the sun, are spreading the conflagration caused by the solar rays; and carry their clattering noise afar.

33. The cooling winds blowing from the woods, and bedewed by the gentle beams of the moon, or moistened by the watery particles of heaving

waves; though cheering to the souls of others, appear yet as fiery hot to separated lovers.

34. Lo here, O lord! how the *savara* women, on the low lands of the eastern main, are covered in their rude and rough leafy garments, and wearing their sounding bracelets of brass; and see how they are strutting about, in the giddiness of their prime youth.

35. See how these newly loving lasses, are clinging round the bodies of their mates, for fear of darkness of the approaching night; in the manner of timid snakes twining about the trunk of sandal wood trees.

36. Struck with fear by the alarm, given by the sounding bell at day break; the loving consort leans on the bosom of her lover, as the darkness lingers in the enclosed room.

37. There is a furze of kinsuka flowers, blooming as firebrands, on the border of the southern sea, which is continually washing them with lavations of its waves, as if it wanted to extinguish them.

38. The winds are wafting their fuming farina, which are flying upwards like mists of hazy clouds to heaven; the flowers are falling about like flames of fire, and the birds and black bees are hovering over them as extinguished cinders of fire.

39. Behold there on the other side, the real flashes of living wild fire, blazing in the forests on the east; and to their flames are borne above the mountain tops, by the flying winds of the air.

40. See the slow moving clouds, shrouding the lowlands lying at the foot of the Krauncha mountain; and observe the crowding peacocks dancing under them, and screaming aloud with their grave and shrill cries to the clouds. Lo there the gusts of rain-winds rising high, and blowing the fruits and flowers and leaves of trees afar on all sides.

41. Behold the sun setting mountain in the west, with its thousand peaks of glittering gold; shining amidst the dusky hue of the evening sky; and the sloping sun descending below in his chariot whirling down with its rattling wheels in the rustling of evening winds. (But the solar car is a velocipedes with a single wheel only).

42. The moon that rises upon the eastern mount of Meru like a full blown flower, in order to give light to the darkened mansion of this world; is itself accompanied by its black spots, sitting as black bees upon the blossom. Hence there is no good thing in this perverted world, which is free from its fault and frailty.

43. The moon light is shining like the laughter of the god Rudra, amidst his dome of the triple world; or it is as the white wash of the great hall of the universe, or it likens [to] the milky fluid of the milky ocean of the sky.

44. Look on all sides of the sky, tinged with the evening twilight, and the variegated hues of mountain tops; and filled with the milky beams of the moon, that was churned out by the Mount Mandara from the milky ocean.

45. Look there, O incomparable lord! those hosts of Guhyka ghosts, that are as hideous as the large *tāla* or palm trees; and also those puny Vetala younglings are pouring upon the ill-fated dominions of the Hunas; and devouring troubled inhabitants at night.

46. The face of the moon shines brightly like the beautiful face of a fairy, so long as it does not appear out of its mansion at night; but it is shorn of its beams, and appears as a piece of fleecy cloud, by its appearance at day light; as the fairy face becomes disgraced, by appearing out of the inner apartment.

47. Look at the lofty peaks of the snowy mountain, covered with the fair vesture of the bright moon beams; and see its crags washed by floods of the falling Ganges; behold its head capped by perpetual snows, and begirt by creepers of snowy whiteness.

48. Behold there Mandara mountain touching the sky, and crowning the forest with its lofty ridges; here the winds are wafting the cradle chimes of Apsara nymphs, and there the mountainous mines gemming in various hues.

49. See the high hills all around, abounding with blooming flowers like offerings to the gods; see the thickening clouds round their loins, and resounding hoarsely within their hollows, while the starry heaven shines over their heads.

50. There is the Kailāsa mountain on the north, vying with firmament in its brightness; below it there is the hermitage of *Skanda*, and the moon shines in her brilliance above.

51. Lo, the god Indra has let loose his winds, to break the branches of trees, and demolish the huts on the ground, the fragments of which they have been carrying afar.

52. The winds are wafting the profuse fragrance of flowers after the rains, and filling the nostrils of men with their odours; while the flights of bees are floating as clouds in the azure sky.

53. Methinks the goddess Flora has chosen for her abode, the blooming flowers in the forests; limpid waters in the marshy grounds, and in villages abounding in fruitful trees, and flourishing fields.

54. The windows are overgrown with creeping plants in the rains, and the house tops are decorated with the flowers of the climbing creepers upon them. The ground is strewn over with the dropping flowers up to the heels, and the breezes are blowing the dust of the flowers all about. All these have made the woodlands the seats of the sylvan gods.

55. The rains have converted the rustic village, to a romantic paradise or fairy land; by the blooming *champaka* flowers, the swinging of the rural nymphs in their cradles, of creepers, by the warbling of birds and gurgling of water-falls, the blossoming of the tall palm trees in the skirts; the tender creepers blooming with clusters of snow white blossom, the dancing of peacocks on the tops of houses, and the borders shaded by the sal trees; and the rainy clouds hanging over the village and the bordering hills.

56. Again the soft and sweet breathing breezes, the variegated leaves of the plants and creepers, the verdure of the village, the cries of cranes and other fowls, and the wild notes of the foresters; these together with the jollity of the swains, and the merriment of the pastoral people, over their plenty of milk, curd, butter and ghee, and their glee in their peaceful abodes, add a charm to this hilly tract.

CHAPTER CXVI.

NARRATION OF THE SPEECH OF CROW AND CUCKOO.

Argument.—Description of the battle field, and of the hills and sky, and the story of the foolish crow.

The companions added:—Look lord, the field of battle, stretching to the bordering hills; look upon the heaps of shining weapons, and the scattered forces of elephants, horse, infantry and war chariots.

2. Look at the slain and their slayers, and the combatants attacking their corrivals; and how their dying souls are borne by celestial nymphs in heavenly cars to heaven.

3. The victor finding his adversary worsted in warfare, ought not slay him unjustly, unless he is justified to do so by laws of warfare (as a youth is justified to take unto him no other woman but his legal wife).

4. As health and wealth and prosperity, are good for men when they are rightly gained; so it is right to fight for those by whom one is supported.

5. When one kills his opposing corrival in combat, without violation of the laws of warfare, he is justly styled a heavenly champion, and not one who takes undue advantage of his enemy.

6. Behold there the bold champion brandishing his sword, as if he is swinging a blue lotus in his hand; and casting the dark shadow of the evening dusk on the ground. Such a hero is courted by Laxmi for her spousal.

7. Look at those flourishing weapons, flaming as the flying embers of wild fire, in a mountain forest; or as the dreadful dragons of the sea, dancing on land with hundreds of their flashing hoods and heads.

8. Look at the sky on one side, resembling the sea with its watery clouds, and shining with strings of its stars on another; see how it is covered by dark clouds on one side; and how it is brightened by moon beams on the other.

9. Look at the firmament, ranged by multitudes of revolving planets, resembling the rolling chariots of warriors; and crowded by myriads of moving stars, likening the soldiers in the battle field; and yet it is the error of the ignorant to think it an empty vacuum; an error which is hard for the wise to remove.

10. The sky with its over spreading clouds, its fiery lightnings, its thunder bolts that break down the mountain wings; its starry array, and the battle of gods and demigods that took place in it; is still as inscrutable in his nature, as the solid minds of the wise, whose magnitude no one can measure.

11. O wise man, thou hast been constantly observing before thee, the sun, moon and all the planets and stars in the firmament, together with all the luminous bodies of comets, meteors and lightnings; and yet [it] is astonishing that your ignorance will not let [you] see the Great Nārāyana in it.

12. Thou dark blue sky, that art brightened by moon-light, dost yet retain thy blackness, like the black spot amidst the lightsome disk of the moon; and such is the wonder with ignorant minds, that with all their enlightenment, they will never get rid of their inward bias and prejudice.

13. Again the clear sky which is full with endless worlds, is never contaminated by their faults, nor ever changed in its essential state; and resembles the vast and pure mind of the wise, which is full with its knowledge of all things, and devoid of all their pollutions.

14. Thou profound sky, that art the receptacle of the most elevated objects of nature, and containest the lofty clouds and trees and summits in thy womb; that art the recipient of the sun, moon and the aerial spirits that move about in thee; art yet inflamed by the flames of the fiery bodies that rise in thee to our great regret, notwithstanding thy greatness, which helps them to spread themselves high in heaven.

15. Thou sky that art replete with pure and transparent light, and great with thy greatness of giving quarters to all the great and elevated objects of nature; but it is greatly to be pitied, that the dark clouds to whom thou givest room to rise under thee, molest us like base

upstarts, with pelting their hailstones at random.

16. Again thou dark sky, art the attestor of all lights; as the touchstone is the test of gold; and thou art a void in thy essence, yet thou dost support the substances of stars and planets of clouds and winds and all real existences at large.

17. Thou art the day light at daytime, and the purple red of evening, and turnest black at night; thus devoid of all colour of thyself thou dost exhibit all colours in thee; hence it is impossible even for the learned, to understand aright thy nature and its convertible conditions also.

18. As the helpless man is enabled to achieve his purposes, by means of his patient perseverance; so the inane sky has risen above all, by means of its universal diffusion. (The gloss says that, extension of knowledge, is the cause of elevation).

19. The sun that persists in his wonted course, rises to the vertical point in time; but the unmoving straws and trees, and the dormant hills and places, and stagnant pools and ponds, are ever lying low on the ground.

20. The night invests the sky with a sable garb, and sprinkles over it the fair moonlight like the cooling dust of camphor; with the decoration of stars like clusters of flowers upon it. The day mantles the firmament with bright sun beams, and the seasons serve to cover it in clouds and snows, and in the gaudy attire of vernal flowers. Thus is time ever busy, to decorate the heavenly paths of his lords the sun and moon, the two time keepers by day and night.

21. The firmament like the magnanimous mind, never changes the firmness of its nature; although it is ever assailed by the disturbances of smokes and clouds of dust and darkness, of the rising and setting sun and moon and their dawns and dusks: and of the confluence of stars and combat of gods and demons.

22. The world is an old and decayed mansion, of which the four sides are its walls, the sky its covering roof above and the earth its ground floor below; the hills and mountains are its pillars and columns, and the cities and towns are its rooms and apartments; and all the various

classes of animal beings, are as the ants of this abode.

23. Time and action are the occupants of this mansion from age to age, and all its ample space presents the aspect of a smiling garden; it is feared every day to be blown and blasted away, and yet it is a wonder how this frail flower should last so long and for ever more.

24. It is the air methinks, that puts a stop to the greater height or rising of trees and hills; for though it does not actually restrain their growth, yet its influence (pressure from above), like the authority of noble men, puts a check to the rise of aspiring underlings.

25. O fie for that learning, which calls the air as void and vacuity; seeing it to contain millions of worlds in its bosom, and producing and reducing also unnumbered beings in its boundless bosom.

26. We see all things to be born in and to return into the air; and yet we see the madness of men, that reckon the all containing and all pervading air, as something different from God.

27. We see the works of creation, to be continually producing, existing and extinguishing in air, like sparks of fire; I ween this pure and sole air, which is without beginning, middle and end, as the universal source and terminus of all, and no other distinct cause as God.

28. The vacuum is the vast reservoir of the three worlds, and bears in its ample space the innumerable productions of nature; I understand infinite vacuity as the body of the Intellect, and that transcendent being, in which this erroneous conception of the world, has its rise and fall.

29. Therein the woodlands on mountain tops, the solitary forester chants his charming strains amidst his sylvan retreat; and attracts the heart of the lonely passenger, who lifts up his head to listen to the rapturous times.

30. Hearken O Lord, to the sweet music, proceeding from the thick groves on yonder lofty mountain; and emitted with the heart rending strains, of love born Vidyādhara nymphs; and behold the lonely and lovesick passenger, whose lovesick heart being smitten by the sound, has neither the power to proceed forward or recede backward from the spot, or utter

a word.

31. I hear a lovelorn Vidyādhara damsel, singing her love ditty amidst the woods of the hill with her heaving sighs and tears flowing profusely from her eyes. She sang saying: "Lord, I well remember the day, when thou ledst me to the recess of the bower, holding my chin and giving kisses on my cheeks with thy smiling face, and now the pleasing remembrance of that gladsome moment, hath left me to deplore its loss for years".

32. I heard her tale, O Lord, thus related to me from the mouth of a forester on the way. He said:—Her former young lover, was cursed by a relentless sage to become an arbour for a dozen of years; and it is since this ill fated change of his, that she has been reclining on that tree, and singing her mournful ditty unto the same.

33. And now observe the wonder, that on my approach the arborescent lover, was released of his sad curse, and shedding a shower of flowers upon her, he changed his form and clasped her unto his arms with his face smiling as his blooming flowers.

34. The tops of hills are decorated with flowers, as the heads of elephants are painted with white dye; the sky is whitened with the stars and falling meteors, as the summit of the mountain is etiolated with hoar-frost and snows.

35. Behold there the beautiful stream of Kaveri, gliding along with shoals of fishes skimming in its waters; to its boisterous waves resounding with the cries of shrill and clamorous cranes; see its banks mantled in vests of flowers, and its shores freely grazed by timid fauns without any fear.

36. Look the Bela rock, which is washed by the billows of Varuna—the god of the sea; its stones shining as gold under the solar rays; and sparkling as the marine fire when they are laved by the waves.

37. Look at the abodes of the Ghosha shepherds at the foot of the mountain, which are continually covered under the shrouding clouds; and behold the beauty of the blossoming *palāsa* and *patala* trees thereabouts.

38. Look at the plains, whitened by the full-blown whitish flowers; see the *mandara* tree with twining and flowering creepers; look at the banks crowded by cranes and peacocks; look at those villages and the water falls, resounding as music from the mouths of mountain caves and forests, and redounding to the joy of the happy inhabitants of the valley.

39. Here the buzzing bees are sporting about the new blown petals of plantain flowers; and inspiring fond desire in the breasts of the Pamara foresters; who enjoy a bliss in their rustic pastures and hidden hilly caverns, which I ween, is not attainable by the immortal gods in their garden of Eden. (So says Hafiz:—Thou canst not have in heaven, the blissful fount of Roknabad, nor the flowery groves of Mossella).

40. Behold the black bees sporting and swinging in their cradles of the flowery creepers of the forest; and to the Pulinda forester singing to his beloved, with his eyes fixed upon her face; and mark also the sportive Kirāta, forgetting to kill the deer roving beside his lonely cavern.

41. Here the weary traveller is regaled, by the sweet scent of various full blown flowers, and is cooled in his body by the odorous dust, wafted by the breeze from the flowering creepers; while the winds bearing the watery particles of the waves, which lave the vale on all sides, render the spot more delightful than the spotted disc of the moon (*i.e.* the people have more of coolness here, than the gods have in the moist sphere of the moon).

42. Here the unceasing gliding of waters, and the continued waving of the palm trees; together with the dancing of the blossoming branches, and the undulation of the spreading creepers in the air; the forest of lofty *sāla* trees in the borders, and the hanging clouds over the bordering hills, all combine to add a charm to this village of the vale, not unlike that of the gardens in the orb of the moon.

43. The flashing of lightnings, and the deep roaring of clouds; the merry dance of peacocks and their loud shrieks and screams, and their trailing trains displayed in the air, decorate the valley with a variety of variegated gems.

44. The bright orb of the moon appearing on one side, and the dark

clouds rising as huge elephants on the other; serve to embellish the village in the valley, and the hills in the skirts, with a beauty unknown in the heavenly kingdom of Brahma: (which is the empyrean or city of fire only).

45. O! how I long to lodge myself in the mountain grotto, amidst the fragrant arbours of the beauteous *Mandāna* forest, and in the delightful groves of blooming *santānaha* blossoms, and where the busy bees are continually fluttering, over the *mandāra* and *paribhadra* arborets.

46. O, how much are our hearts attracted, by the cries of the tender deer, browsing the verdant and delightful verdure; and by the blooming blossoms on hills and in dales, as by sight of the cities of mankind.

47. Look on yonder village in the valley, where the waterfall appears as a column of clear chrysolite; and the peacocks are in their merry dance, all about the precipitate cascade.

48. See how the joyous peacocks, and the gaysome creepers, bending down under the burden of their blossoms; are dancing delightfully, beside the purling water of the cataract.

49. I believe the lusty god of desire (Kāma or Cupid), sports here at his pleasure, in this village of the valley protected by the hills all around. He is sporting with the handsome *harita* birds (the green partridges and parrots) in the verdant groves, and beside the crystal lakes, resounding with the sweet warblings of water-fowls.

50. O most prosperous and magnanimous lord, that art the centre of all virtues, and the highest and gravest of men; thou art like the towering mountain, the refuge of mankind from heat, and the cause of their plenty (*i.e.* the rainy clouds on mountain tops, are the causes of plenteous produce).

51. Thou cloud that bathest in holy waters (*i.e.* that resist from the waters of seas and rivers); that art exalted above all earthly beings, and chooseth to abide in hills and wildernesses like holy hermits, and art taciturn like them, from the pure holiness of thy nature; thou appearest also as fair in the form when thou art emptied (of thy waters) in autumn; all this is good in thee; but say why dost thou rise in thy

fulness with flashing lightnings in thy face, and roaring thunders in thy breast, like lucky upstarts of low origin?

52. All good things being misplaced (or out of their proper place), turn to badness; as the water ascending to the clouds, turns to hoar frost and cold ice.

53. O, wonder! that the drops distilled by the clouds, fill the earth with water; and wonder it is that this water supports all beings, and makes the poor grow with plenty (of harvest).

54. Ignorant people are as dogs, in their unsteadiness, impudence, in their impurity and wayfaringness; hence I know not whether the ignorant have derived their nature from dogs or these from them.

55. There are some persons, who notwithstanding all their faults, are yet esteemed for certain qualities in them; as the dogs are taken into favour, on account of their valour, contentedness and faithfulness to their masters. (So are men serviceable to their masters for these virtues in them).

56. We see all worldly people pursuing the course of their worldliness as madmen, and pushing on in the paths of business at the sacrifice of their honor, and likely to tumble down with fatigue. I find them flying to and fro as trifling straws, and know not whether it is of their will or madness or stupidity, that they have made choice of this foolish course.

57. Among brute creatures, the brave lion hears the tremendous thunder claps without shuddering: while the cowardly dog trembles and shuts his eyes with fear at the sound.

58. I believe, O vile dog, that thou hast been taught to bark at thy fellows, and to ramble about in the streets, by some surly and strolling porter or peon (among men).

59. The divine creator, that has ordained varieties in all his works, has made the nasty breed of his daughter Saromā all equal in their filthiness. These are the dogs, that make their kennels or dog holes in dirt, that feed upon filth and carrion and copulate in public places, and carry about an impure body every where. (This is a slur against the

progeny of one's daughters, who generally turn to be vicious).

60. "Who is there viler than thee"; says a man to his dog; to which he answered, "the silly man as thee is the vilest of all". There are the best qualities of valour, fidelity and unshaken patience, combined in the canine tribe; and these are hard to be had in human kind, who grovel in the darkness of their ignorance amidst greater impurities and calamities. (The instinctive sagacity of beasts, is a surer safe guard to them, than the boasted reason of man).

61. The dog eats impure things and lives in impurity; he is content with what it gets, feeds upon dead bodies and never hurts the living, and yet men are fond of pelting stones on him every where; thus the dog is made a plaything by men, contrary to the will of God.

62. Looking at the crow flying there upon the offerings, left on that *lingam* or phallus of Siva on yonder bank; and there appearing to sight to tell its tale to people, saying; "Behold me on high, with all my degrading sin" (of stealing from the altars of deities).

63. Thou croaking crow, that crowest so harshly, and treadest the marshy lake; it is no wonder that thou wouldst vex us with thy cries, that hast put down the sweet buzz of humming bees.

64. We see the greedy rook, devouring ravenously the dirty filth, in preference to the sweet lotus stalk. It is no wonder that some would prefer sour to sweet, from their long and habitual taste of it.

65. A white crow sitting in a bush, of white lotus flowers and their snowy filaments, was taken at first for a *hansa* or heron, but as it began to pick up worms, it came to be known as a crow.

66. It is difficult to distinguish a crow, sitting in company with a cuckoo, both being of the like sable plumes and feathers; unless the one makes itself known as distinct from the other, by giving out its own vocal sound.

67. The crow sitting on a forest tree, or on a mould of clay or high built building, looks on all sides for its prey; as a nightly thief mounts on a *chaitta* tree; and sits watching there from the ways of people.

68. It is impossible for a crow, to abide with cranes and storks by the side of a lake, which abounds in lotus flowers, that diffuse their sombre farina all about.

69. For shame that the noisy crow, should have a seat on the soft lotus bed in company with silent swans, and play his disgraceful part and tricks among them. (*i.e.* It is impudence on the part of the ignorant, to open their mouths, where the learned hold their silence).

70. Thou crow that criest as the hardest saw, say where hast thou left or lost thy former reservedness to-day. Why dost thou brood over the young cuckoo, the sweetness of whose voice thou canst never attain, and whom thou canst not retain as thy young.

71. One seeing a dark crow sitting as a black steg, in a bed of white lotuses, and crowing aloud with delight at that place, said unto him saying:—It is better for thee O clamorous crow to rend ears of those with thy cracking voice, that are not tired with splitting the head of others with their wily verbiage.

72. It is well when the cunning consort with the cunning, as the crow and the crab meeting at a pool; or the rook and the owl joining in an arbour; for the two rogues though seemingly familiar, will not fail to foil one another by their natural enmity (*kā ko lu kikā*).

73. The cuckoo associating with the crow, and resembling him in figure and colour; is distinguished by his sweet notes from the other; as the learned man makes himself known by his speech in the society of the ignorant.

74. The blossoming branch is well able to bear, the spoliation of its flowers by the cuckoo; and will not yet suffer the association of crows and cranes, and cocks and vultures upon its twigs. (*i.e.* It is possible to bear with an injury from the good, but not to tolerate the society of bad people).

75. How delightfully do people listen to the sweet notes of the cuckoo, which unites the separated lovers together; but who can brook to hearken unto the jarring cries of the crow or hooting of the owl, without disgust.

76. When the sweet notes of the young *kokila*, serve to ravish the ears of hearers, with the gladsome tidings of the vernal season; there is the grating cry of the crow, immediately obtruding upon their ears, and demanding the melodious cuckoo as its foster child. (It is well known to all here, that young cuckoos are fostered in the nests of crows).

77. Why and what hast thou been cooing so long, O thou tender cuckoo, with so much joy and glee in yonder grove; lo! thy pleasant vernal season is too soon over with its fading flowers, and behold the stern winter approaching fast, to blast the blossoming trees with its icy breath, and bidding thee to hide thy head in thy nest.

78. A separated mistress seeing a sweet *kokila*, pour forth his notes to the tender blossoms of the vernal season thus address to him saying: "say, O sweet cuckoo! who taught thee to tell, that vernal season is *tava tava tua tua*, i.e. "for thee and thy enjoyment," this is verily an woeful lie thou tellest me, instead of saying "it is mine and mine" that art enjoying thy companion." (It would better rendering in English to reverse the application of the words mine and thine).

79. The cuckoo sitting silent in an assemblage of crows, appears as one of them in its form and colour of its feathers; and the graceful gait of the cuckoo, makes it known from the rest, as the wise man is marked in the company of fools. It is hence that every body is respected by his inward talents and outward deportment, more than by outer form and feathers.

80. O brother *kokila*! it is in vain that thou dost coo so sweetly, when there is none to appreciate its value; it is far better therefore, that thou shouldst sit quiet in thy secluded covert under the shady leaves, when these flocks of crows are so loud in their cries; and when it is time for the falling dews, and not of vernal flowers.

81. It is to be wondered, that the young cuckoo forsakes its mother for its fostering crow; which on her part begins to prick it with its bill and claws. As I reflect on these, I find the young cuckoo growing in its form to the likeness of its mother; and hence I conclude, that the nature of a person prevails over his training every where.

CHAPTER CXVII.

DESCRIPTION OF THE LOTUS-LAKE, BEE AND THE SWAN.

Argument:—Description of a Lake of lotus, and the bees and swans frequenting them.

The companions said:—Behold there, O lord! the lotus lake on the tableland of the mountain; reflecting the sky in its bosom, and resembling the pleasure pond of Kāma or Cupid. Behold there the beds of white, red and blue lotuses, with their protruding stalks; and listen to the mingled sounds of the water fowls sporting thereon.

2. Lo the full blown lotus standing on its stalk with its thousand petals, and the royal gander or swan resting on its pericarp; it is crowded by double streaked bees, and birds of various kinds, as if it were the abode of the lotus-seated Brahmā himself.

3. All the sides are overspread by mists and fearful frost, and the red dust of the farina of full blown flowers and lotuses, have been flying all about; the bees and birds giddy with the odours spread around, are humming and warbling their tunes and notes in the open air; and the clouds are spreading above as an aerial canopy.

4. There is the lashing sound of the breaking waves, beating against the shore; and here is the rumbling noise of the humming bees, vying with one another; somewhere the silent waters are sleeping in the deep, and elsewhere the fair lotus of the lake, are lying hid in the bushes.

5. The pearly particles of water, are lulling away the heat of the people; wild beasts are prowling on the bank, overgrown by wild thickets all around; the waves are laving the stones on the bank, and the land appears as the clear sky on the earth.

6. The bosom of the lake displays the rays of lightnings, from the redness of the clouds by the dust of flowers borne above by the winds; and one side of it is obscured by a dark rainy cloud hanging over it, while the other side exhibits the variegated rays of the evening skies

above it.

7. There is a fragment of the autumnal cloud, borne aloft by the driving winds; and appearing as it were a part of the sky supported upon the air.

8. The rippling waves of the lake by gentle breeze, and the wettish humming bees fluttering over the bed of the lotus lake, made a noise all around; like the falling of flowers from the branches of trees, lying on the bank of a river.

9. The large lotus leaves are waving like fans made of palm leaves, and the foaming froths were puffing as the snowy *chowries* of princes; the buzzing bees and cooing cuckoos, were singing to and lauding the lake which lay like a lord, in the assemblage of lotuses, resembling the consorts of his *harem*. (The lake is likened to a lord).

10. Lo the chorus of black bees, singing their charming chimes before him; and the yellow farina of the lotus flowers, have strewn his waters with dust of gold. The yellowish froths are floating like fragments of its gold coloured flowers; and the flowery furzes on the bank, decorate it as its headdress.

11. The deep fountain, having the beautiful lotuses on its bosom; enjoys their sweet fragrance, as princes derive from the assemblage, of talented men in their courts.

12. The pellucid lake, reflecting the clear autumnal sky on its surface; resembles the mind of the wise man, which is ever clear and composed, with the light of the true *sāstra*.

13. The limpid lake is little discernible in winter, when the keen blasts have covered it with hoar frost, and converted its blueness to white.

14. So the world appears to the wise, a vast sheet of the glory of God; and all these distinct forms of things, like waves of the sea are lost at last, into the bright element of Eternity.

15. It is by one's own exertion, that every body should try to raise himself above the sea of error, or else he must be continually whirling in the whirlpool of blunder, like all other ignorant men.

16. As the waters of wells, tanks, lakes and seas, differ from one another in their quality; so the persons of men and women, are different from each other in their respective dispositions.

17. Who can count the aquatic plants and lotuses, which grow in the lakes as plentifully, as the passions and desires spring in the fountain of the human heart; and which are carried away by the waves of accidents, or hurled into the whirlpool of perdition.

18. Oh, the wonderful effect of bad company, that the lotus growing in the company of aquatic plants, loses its fragrance in the current waters, and shows its thorny stalks to view.

19. The good qualities of a person like those of the lotus, are lost under the assemblage of vicious faults in the same; such as the pores, the hollowness and the too fine and fragile fibres of the lotus stalks, make them entirely useless to any body.

20. But the lotus which adorns its natal waters, and fills the air with its fragrance; is as a nobleman born with the noble qualities of a noble family, and whose virtues are impossible for the hundred hooded serpent—Vāsuki also to relate. (Such a person is called the lotus of his family).

21. What other thing can equal the lotus in its praise, which in form of Laxmī, rests on the bosom of Hari, and graces his hand in the manner of a *bouquet* or nose gay.

22. The white and blue lotuses, are both esteemed for their quality of sweet scent, though they differ in their colour; and hence the one is sacred to the sun and the other to the moon.

23. The blooming beauty of the lotus-bed, is not comparable to that of the full blown flowers of the forest; nor does the lotus-lake bear comparison with the starry heaven also; but they are to be compared with the comely and smiling face of the dancing girl in her fete.

24. Blessed are bees, that have all along enjoyed their lives in revelling over the sweets of flowers, without having any other thing to care about.

25. Blest are the bees and cuckoos, that feast upon the flavour of mango fruits, and regale themselves with the fragrance of their flowers; all others not so blest, are born only to bear the name of the species.

26. The bees cloyed with honey, and giddy with the flavour of lotuses, in the lake where they revel; laughed to scorn some others of their tribe, that led their humble lives on the common farina of flowers.

27. The black bee that buzzed to the lotus, lived and sported in its company and slept in its honey cup at night; was in trouble at the approach of autumn, not knowing what flower to choose for its fare, and were to resort for its rest.

28. A black bee sitting on the unblown bud of a flower, appeared as a black man placed over a trident by *kāla*.

29. O thou insatiate bee! that ever rovest over hills and dales, and suckest the sweets of all kinds of flowers; why wanderest thou still, unless it were for thy restless discontent.

30. Thou soft bodied bee, that art bred up in sweets, and feedest upon the farina of flowers; it is better for thee to resort to the lotuses of the lake, than bruise thy body in thorns and thistles.

31. O humble bee, if thou art deprived of thy mellifluous food and thy fair fare of the farina of flowers in stern winter; thou shouldst yet repair as wise men do to such as may suit thy taste, and be congenial to thy nature; rather than be mean and debase thyself, by thy attendance upon the base and mean.

32. Look there, O lord! the assemblage of milk white swans, swimming in the lake, and feeding upon the silvery fibres of lotus stalks, and guggling as gravely, as the chaunters of the Sāma Veda.

33. Here the gander pursuing the geese, seated in their cradles of lotus bushes; thinks the limpid lake as the blue sky, and the lotus cradle as a cloud, and stops from his pursuit (for fear of falling down on earth). (Mistake of the terrestrial lake, for the aerial mandākinī).

34. Let no body be so unfortunate, O lord, as was this gander, which

[was] in pursuit of the shadow of the goose.

35. The sweet music of the swan as it sings of its own accord, is inimitable by the crow or crane, although they are taught to learn it for many years in its society.

36. Although the swan and drake are both of the same kind, and of like form and figure, and live upon the same sort of food; yet they differ widely from one another in their respective species and qualities.

37. The swan soaring in the sky, with his snow white wings and feathers; appears as the hoary lotus sitting upon its stalk; and then it gladdens the minds of men, as the full-moon with her icy beams.

38. The elevated stalks of lotuses, rising as the lofty stems of plantain trees, with the lotuses sitting as the goddess Flora upon them, afford delight to swans only, and to no other bird.

39. Lo, how the lake is adorned like a beauteous lady, with the waves resembling her waving bracelets, and the ripples likening her necklaces; while the aquatic plants and flowers, represent wreaths and garlands on her bosom.

40. The strings of fluttering bees, are as streaks of black spots on her person; the swelling of cranes and storks are as the tinklings of her anklets, and the rippling waves are as the glances of her eyes.

41. The lake is graced like a lady, by the young swans crying by her side as her young ones; and looking up to the mountain as her lord, for a fresh supply of fresh water from his profluent cascade.

42. Don't you, O harmless swan, says one, reside with the malicious water fowls and birds of prey, in one and the same lake; it is better that thou dost remain with thy own kind, that may assist thee in distress.

43. Look to thy end, O silly bee, says one, that art now so giddy with thy drink of the sweet honey of flower, and treadst on the heads of elephants, to sip and suck their exuding ichor, and ramblest at large among the blooming lotuses, that the winter of scarcity is fast approaching to thee, when thou shalt be constrained to live upon the

dewdrops drizzling on blades of grass or dripping from stones.

44. O lord! the milk white swan with wide stretched wings entered into the lotus bush, to see after his young ones, they on seeing him, begin to cackle, as a child does on seeing his father before him. The young ones said, O father, it is all delusion, like white pearl in silver and one sees fog over his head at midday.

45. The swan is as silently floating over the limpid waters of the lake, as the bright moon is gently gliding along the translucent atmosphere of the firmament; and as it passes through, the beds of lotuses, its wings bruise against the blossoms, causing them to distil their fragrant fluid, which is gulped in by fishes, in the manner of the holy water of Ganges.

CHAPTER CXVIII.

DESCRIPTION OF DEER, PEACOCKS, CRANES &C.

Argument:—This chapter is devoted to the description of some beasts and birds, some fishes and a traveller.

Some companion said:—Behold the crane, which notwithstanding its destitution of all good qualities, has one special instinct of uttering the onomatopoeia signifying the rain.

2. O crane that resemblest the swan in the colour of thy feathers, thou mightest well be taken for a young swan, wert thou but without the rapacity of the king-fisher (mudgu).

3. So there is a line of king-fishers, that are expert in diving amidst deep waters, and catching the fishes in its wide extended beaks, now sitting idle on the shore, and not venturing to dart themselves into the water, for fear of the sharks, floating there with their open mouths and wide stretched jaws.

4. Thus murderers also dart upon men, in the manner of diving

king-fishers, and cry out saying, "*madgu madguru*, this king-fisher is our instructor in killing."

5. Seeing a white heron with its long neck and uplifted head, sitting silently and watching on the shore, the people took it at first for a *hansa* or *hernshaw*; but finding it afterward to catch a shrimp from the marsh water, they came to know it as a heron at last.

6. A crane was observed by a woman, to be sitting on the shore like a devotee the live long day, while it was in reality watching for prey, until the evening shade, as the day labourers are wont to do for their bread.

7. Look there, says a wayfaring woman to her companion, how these rustic women are culling the lotuses amidst the frosty lake; if you like you can follow them, but I will fall back from you.

8. Look there, O lord! (says the companion to the king), how that traveller appeases his angry mate, and leads her to the flowery bower of the weedy bush.

9. Look then, O lord, at the dalliance of the lady, and at her smiling face mixed with her frowning looks; and hearken to her speech to her associate.

10. The crane, king-fisher and other rapacious birds, that live together in the same place, are all of the same mind and purpose; but the fool and wise man can never agree, though they abide together in the same society for ever.

11. As the cricket caught under the bill of wood pecker, whistles to his face; so the retribution of our past misdeeds, flies as a flag before us, and unfolds itself unto us (wherever we may happen to go, or chance to be reborn).

12. As long as the cruel crane of fate, keeps clucking upon the tall tree on the shore; so long doth the fearful shrimp (of the living soul), keep itself concealed in the bog (of the body) with its inward trepidation. Hence there is no rest or quiet of the body and soul, until the ultimate *quietus* of both.

13. The bodies of animals, which are devoured by rapacious beasts and birds, and then disgorged unhurt and entire out of their bowels; resemble I ween to their rising from the lap of sleep, or a state of profound trance.

14. The fear that overtakes the fishes in their native waters, at the sight of rapacious animals, is far greater than those of thunder claps or thunder bolts falling upon them; and this I know from remembrance of my past life of a fish, and cannot be denied by the wise.

15. Behold there the herd of deer before thus reposing in raptures over the bed of flowers, under the shade of trees on the borders of the lake; and look also at the hive of the bees about the new blown flowers of the grove.

16. Look the high minded and lofty headed peacock craving and crying aloud for rain water, to the great god of the clouds and rains; and the god Indra in return pours in floods to fill the whole earth with water; for the greatness of gods looks to the general and individual good.

17. The peacocks like suckling babes, attend on the clouds as their wet nurses; or it may be, that the black peacocks are the offspring of dark clouds (that endears and unites them thus to one another).

18. Lo the wanderer looking with wonder on the eyes of the antelope, and finding their resemblance with those of his dear one at home, remains stupified as statue at the sight of the objects exposed to his view.

19. The peacock instead of drinking water from the ground, snatches by force the snake from underneath; wherefore I am at a loss to know which of these to blame for its malice. (The peacock kills the snake, but this one destroys all living creatures).

20. Why is it that the peacock shuns to drink in the large lake, which is as liberal as the minds of great men; and is content to swallow the drops of rain water, spit out and spirted by the cloud; unless it be for shame of stooping down his head, to drink the water of the lake.

21. See the peacock dancing, with displaying his gaudy train to the clouds; and oscillating their starry plumage in the rain, as if they were the offspring of the rainy season.

22. The rainy dark cloud which was carried by the wind from the bed of ocean, appeared over the forest lake and met with the gleeful dancing peacock below.

23. It is better for thee, O chātaka! to pick up the blades of grass for thy food, and drink the water of the fountains, and rest in the shady plantain grove of the forest; than to dwell in the hollow cave of a withered tree in sultry heat, by thy pride of never stooping down for thy subsistence.

24. Think not, O peacock! this cloud to be a sea and the abode of sharks; but know [it] to be a watery cloud, born of the smoke of wild fire, and of the vapours of the mountain and ascending to the sky. (Therefore thou canst not fear to dance before it).

25. The peacock seeing the cloud that was so profuse of rain even in autumn, becoming sometimes so scant of its supply as not even to fill a tank (such as in times of drought), sustains its thirst with patience, in gratitude to the past favours of the cloud; nor does it fain to blame its former supporter for failing, nor deigns to drink any other earthly water like the common people.

26. The peacock that was wont to drink the crystal drops of the clouds, would not now stoop to drink the dirty water of the ditch, though pressed and pinched by drought and thirst; because the sweet remembrance of his past beverage, supports him from fainting, and the expectation of fresh draughts, preserves him from dying.

27. Travellers mitigate the toils of their journey, by mutual conversation on the way; as the ignorant that cannot commune with themselves, communicate their thoughts with others, to beguile the tediousness of their lives.

28. Look there, O lord! to the slender stalks of the lotuses, supporting the burden of the water on the lotus leaves; like yon tender damsels carrying the water pots on their heads.

29. Being asked why they were carrying those of lotus flowers and leaves and for what use; they replied, to make cooling beds for assuaging the fever heat of the love sick wives of travellers from their homes.

30. These impassioned damsels, with their swollen breasts and youthful dalliance, and the motions and gestures of their bodies, served to excite the remembrance of the separated brides, whom the travellers had left behind at their far distant abodes.

31. Ah surely, says a traveller, that dear one of mine, must now be weeping and wailing, or falling down and rolling on the ground, at the sight of yonder dark cloud in the sky in my absence.

32. Lo there the lines of black bees, fluttering on the cups of lotuses, and the little bees giddy with the dulcet liquor of flowers; the gentle breezes are blowing on all sides, and wafting the fragrance of the opening blossoms; while the leaves of trees are dancing to the tunes of the rustling winds.

CHAPTER CXIX.

LAMENTATION OF THE LOVELORN TRAVELLER.

Argument:—The lovesick traveller, relating the woes of his separation to his beloved one.

The companions continued:—The traveller having returned home, and finding his beloved one by the arbour of *mandara* trees, began to relate to her the pangs of his protracted separation.

2. Listen to my marvellous tale, said he, and what happened to me one day, when I sought to send some one to thee with my tidings.

3. I sought long but sought in vain, at the time of my painful separation, to send one to thee at this house of mine; but where such a one be found in the world, who would take a severe interest in the affliction of another, for the sake of charity or mere friendship?

4. Lo, I came to behold even then and there, a big cloud on the top of a mount, resembling the steed of cupid, that appeared jocundly before me,

accompanied by the swift lightening as his precursor.

5. I advanced before him and addressed unto him, saying: ah brother cloud, thou bearest the rainbow of Indra, as a collar about thy neck, and are graceful in thy course, have pity on me for a moment. Please go to my dear one and tell her my tidings, with thy low voice, sympathetic tears and breath of sighs; because the tender form of the pliant creeper, will not be able to bear thy loud uproar.

6. I know not, O dark cloud! to what abode to direct thee to find my beloved one, who is pictured in the plate of my heart by the pencil of my mind, and was forever situated in my bosom.

7. But now, O my friendly cloud! my distracted mind has lost that figure of my beloved in my breast, together with the sight of her person from my eyes; and now having lost the freedom of my body in a foreign country, I have become but a wooden framework without my love, which is its living soul: for what living body can bear the pangs of separation.

8. People then thought me dead, and with tears in their eyes, began to prepare my obsequies and collect wood for my funeral.

9. I was borne away to be burnt on a dreadful funeral pile, which was horribly crackling with the cracking wood, of the blazing fire on the burning ground.

10. There, O my lotus eyed love, I was laid on the pile by some persons with their weeping eyes; and the pyre was surrounded by a number of men, who stood as spectators of the horrible sight.

11. At that time the curling smoke of the pyre, began to enter into my nostrils like the creepers or stalks of lotus plants; and as when the dark and lengthy body of the curvilinear snake, enters into a hole in the ground.

12. But [in] all this, I was defended by the strong armour of my firm love to thee; as the unborn or selfborn son of god Brahmā, was defended from the showers of darts, of the whole host of demons and thinking myself to be plunged in the cooling pool of thy love within my heart; I was untouched by the flames of fire burning all about me.

13. All this time I lay in the ecstasy of my love to thee, and I felt raptures of joy rise in my breast, from my fancied association with thee. I deemed myself as drowned in an ambrosial lake, while I was in that state of rapture, and thought sovereignty of the whole world, too insignificant before my ecstatic transport.

14. Methought I felt raptures of inexpressible delight fill my whole soul, at the thought of all thy blandishments and graces, and in the allurements of thy speech, sweet smiles and sidelong glances, and all the gestures and motions of thy person, that spread an ambrosial charm all around me.

15. Methought we clasped in mutual embraces, and together in amorous folds; till exhausted with surfeit, I lay upon the cool soft bed, as if I was drowned in the cold and icy ocean of the lunar disc.

16. At this moment as I lay long in my bed, bedewed with cool sandal paste, and the cooling beams of the full-moon; I heard a thundering noise accompanied with flames of fire, rising from the burning pile of woods under me, as it was the submarine fire, proceeding from the milky ocean wherein I was lying.

17. The companions resumed:—When the husband had said so far, his listening spouse cried out aloud; saying "Ah me! I am dead, I am gone," and for fear of hearing the sad consequence, fell into a swoon and became senseless.

18. The husband finding her fainting, began to wave over her [a] fan of lotus leaves, besprinkled with water; and taking her up to his bosom, tried to restore her to her senses.

19. Being then desired by her to finish his tale, he began to relate the remainder by holding her chin with his hand.

20. As I felt the pain of the burning flame touching my body, I cried out and groaned in affliction; the spectators hastened to extinguish the blazing pile, and felt delighted to find me alive.

21. The attendants then with loud spouts of joy, like the sound of drums &c. and with garlands of flowers, raised and embraced me to their bosoms; and went on shouting and singing and dancing and laughing with

exultation.

22. I then saw the funeral ground resembling the formidable body of Bhairava—the god of destruction. It was equally covered with ashes, wreathed with snakes and studded with human skulls: and the scattered bones that were strewn over the ground, seemed as the beams of the moon crowning the head of Siva.

23. Here hot winds were blowing from the funeral piles, as from the burning fire on Hara's head; and bearing the burnt ashes of the dead bodies, as a dark mist all around; they bore stink of the rotten bones to the air, and carried about the rustling noise of the bones jostling against one another.

24. The burning piles and their flashing flames and flying sparks, and the fiery winds scorching the trees and herbage; give this place the appearance of the play ground, of the gods of wind and fire, and of the sons of sun—Yama and Saturn.

25. Thus I saw the funeral ground full of terrors, and covered with skeletons of half-burnt bodies and putrid carcasses also; it is infested by hungry dogs and howling jackals, and other voracious beasts, and the ravenous ravens and vultures. It is a place where the Vetāla—demons and Pisācha—hobgoblins, revel with fearful shrieks and jarring sounds.

26. I beheld there the biers of dead bodies, borne by their mourning friends, with loud cries and lamentations that filled the air all about. I saw the beasts and birds, that tore their entrails and arteries, yet moist with blood, and I saw the ground strewn over with half burnt logs of wood and bushes.

27. In some places the glaring pyres, gave a gloomy light, and in others the tufts of hair, were heaped as spots of clouds; somewhere the ground was besmeared with blood, and looked like a lurid sheet of cloth; and elsewhere the clouds were roaring, as the setting sun went down the western hill (or horizon).

CHAPTER CXX.

DESCRIPTION OF VARIOUS OBJECTS ON ALL SIDES.

Argument:—Prolusion on the winds and the forest trees and wild bees; then on celestial nymphs, birds &c.

The companions continued:—Thus the loving pair after taking to one another in the aforesaid manner; began to sip their delicious wine. And now attend, O lotus eyed lord to the other things of things of this place.

2. Lo, there the winds, shaking the plantain leaves and clusters of their flowers, and blowing to all sides, with the dust of various sorts of flowers, with which they have adorned themselves.

3. There the breezes are blowing, loaded with odours exhaled by the flowers of the forest; and there the gentle zephyrs are wafting the perfumes, which they have stolen from the locks of their favourite fairies.

4. Here are the blasts blowing from the salt sea on the south; and driving as fastly as the stern lion rushes into the fastness of woods and mountain caves; and as forcibly, as the fierce giants attacked the gods on the top of Mount Meru.

5. Again there is the high wind playing and shaking with the high *tamāla*, tāla and other palm trees; while the gentle gales, are softly gliding over the waves, and wafting their moisture to the tender plants below.

6. There the soft breezes are wheezing, with the dust thrown out by the flowers; while gentle zephyrs are moving about as princes amidst the bowers and flower gardens.

7. There the god Aeolus plays his sweet sylvan pipe, in the holes of the hollow bamboo; in the manner of the female sweet musicians, tuning their reeds in the city of Pāndu or Hastinapura. (Here is a palpable anachronism with regard to the anterior of prince Pāndu).

8. Here every plant is fraught with bees, except the *karnikara* flower;

which is avoided by them, on account of its disregard of the god of air, by withholding to pay him the tribute odour and farina.

9. The *tāla* or palm tree, that rises as high as a column but yields no fruit nor flower to the hungry passenger, owing to its inaccessible height, is as disgraceful in itself as the uncharitable rich man.

10. Ignorant and unworthy people, build their pride on outward show, as the *kinsuka* flower displays the beauty of its colour to view, in absence of its fragrance.

11. Look at the *Karnikara* flower, blooming only to decay; because its want of fragrance makes it as worthless and despicable, as unworthy and ignorant men are disregarded by all.

12. So the *tamāla* tree with its blushing blossoms, beguile the thirsty *chātaka* by its false appearance of a rainy cloud, so the fair outside of the fool, deceives the unwise by his inward foulness.

13. Look at these robust, woody, shady and cloud-capt hills, which afford shade and shelter to others; and are possessed of many more qualities, befitting the kings of men; are standing in the manner of lofty bamboos (having all these qualities in them).

14. Look at yonder cloud on the mountain top, resting as it were upon the seat of its table land of bright gold, and twirling its yellow mantle of lightnings; appearing as the god Hari clad in his vest of aureate yellow.

15. Look on the blooming *kinsuka* flower, with the flutter-bees and birds about them appearing as a fighting warrior, pierced by flying arrows, and besmeared with crimson blood.

16. Lo the golden *mandāra* flowers, touching the amber-coloured clouds of heaven; appearing as the giddy Gandharva lads, lying on the top of the Mahendra mountain.

17. Behold the weary wayfarers, laying and lulling themselves to rest, under the shade of the Kalpa trees in the garden of paradise; while the siddhas and Vidyādharas are sitting there at ease, and singing their songs to the tune of their stringed instruments.

18. Behold also the celestial nymphs, stretched there at ease, tittering and singing in the groves-bowers of the Kalpa arbour of Eden.

19. There is the silent abode of the great sage Mandapala, famed in the legends; and the cave of the celebrated vulture said to be his wife.

20. See there the line of hermitages of the ancient sages; where the envious animals forget their mutual animosities, and [live] together in perfect concord and amity.

21. There are the coral plants, growing with other shrubs and bushes, by the side of the sea coast; and the drops of water trickling upon them, glisten as gems by the solar rays.

22. The waves are rolling with precious gems, on the bosom of the ocean; like playful damsels rocking on with their ornaments on the breasts of their lovers.

23. Here the jingling noise of the jewelleries of the celestial nymphs, sauntering from the celestial regions, to the infernal abodes of the serpents through the midway skies.

24. Here those hollow mountain caves, whistling with a sound resembling the buzzing of wild bees, falling down giddy with drinking the ichor exuding from the forehead of elephants.

25. Lo the sea ebbing with the waning moon during the dark fortnight of the month; and the receding tides describing and leaving the linear marks of their regression upon the sands on the shore.

26. Lo the woodland decorated as a beauty, with clusters of flowers hanging as wreaths and garlands on every side; breathing fragrance all about, and attired in the robe of its cooling shade.

27. The variegated foliage from its party-coloured dress, and the waterfalls seem as its sweet smiles; and the flowers strewn about, appear as the flowery bed of the happy woodland dame. (The word *vana* means the *vana-devi* or woodland goddess, corresponding with a dryad, *sylva* or *Flora*).

28. Here the high-minded sages and hermits, are as highly delighted with their quiet sylvan retreats; as the celestials are joyous in gardens of Eden. (Eden and Udyāna are both the same).

29. The placid and indifferent minds of sages, are equally delighted with these solitary woodlands, as the restless and impatient minds of lovers and worldly people.

30. The waters of the sea, whether running into the land, or washing the foot of the rock on the sea-shore; are equally shinning and sounding as their tinkling ornaments or anklets (nupurs).

31. The *punnāga* flowers blooming on mountains, appear as golden mines upon them; and the goldfinch birds flying over them, look like winged angels in the aerial course.

32. The mountain forests appear to be in a conflagration, with their full blown *champaka* flowers blazing as fire, and the bees and clouds hovering over them as smoke; while the current winds are spreading above their dust and petals like the sparks of fire.

33. Lo the *kokila* swinging and singing, on his seat of the topmost stalk of a *karavira* tree; when his mate comes and embraces him there, and sings responsive to his songs with her clamorous chattering. (It is a sarcasm on pettish wives, that often interrupt the silent musings of their consorts with their tastelessness).

34. See the salt waters of the briny ocean, roaring aloud against shore; but the coast-lands are kept in subjection under the hands of their able masters. (The rule of kings stretched to the seashore).

35. O lord! deign to make this earth (*i.e.* the continent of Jambudwīpa or Asia), stretching to the four seas on the four sides, as thy footstool; and establish thy rule over the remaining potentates, that escaped the brunt of thy valour; appoint rulers over all the provinces on all sides; and provide them with proper force and arms, which are necessary to keep them in order; and continue to govern thy realms with mercy and moderation.

CHAPTER CXXI.

EXPOSITION OF THE STORY OF VIPASCHIT.

Argument:—Boundaries of Vipaschit's Realms. His adoration of fire and attempt to proceed further.

Vasishtha related:—Then the king Vipaschit and his companions, sat on the coast of the sea, and did whatever was requisite for the establishment of his sovereignty.

2. They then chose spots for their abodes at that place, and made houses for themselves according to their positions; they settled the boundaries of the provinces, and set guards for their defence.

3. At last they went down into the ocean, and then proceeded to the other side of the world; in order to show his glory; like that of Vipaschit, to other parts of the world.

4. Then came on the dark night, in the form of an all overshadowing cloud; and the people all sank into the lap of sleep, after finishing their daily works and rituals.

5. They were amazed to think in themselves, how insensibly they were led to so great a distance in so short a space of time, and to meet the ocean like currents of rivers falling into it.

6. They said: "It is a wonder that we have come so far, without any attempt on our part; and therefore this great velocity must be attributed, to the swiftness of the vehicles of the great god Agni (or Electricity itself)".

7. Lord! say they, how extensive is the view that lies before our sight; stretching from one end of the Jambudwīpa to its other extremity of the vast salt ocean, and thence again to the islands in it, and other lands and seas beyond them.

8. There are islands and seas beyond these, and others again beyond them; how many such and many more, may there be of this kind, and how

inscrutable is the delusion which is thus spread before our minds.
(*i.e.* All these are but our mental delusions).

9. Let us therefore pray the god of fire (electricity), that we may see at once every thing on all sides by his favour, and with[*out*] any exertion of or pain on our sides.

10. So saying and thinking in this manner, they all reflected on the god with one accord, and meditated on him, as they sat in their respective places.

11. The god appeared to them, and stood manifest before their sight in his tangible form, and spoke to them saying:—"Ask ye my sons, what favour you desire of me."

12. They said: O lord of gods, that abidest beyond this visible and elemental world, ordain, that by means of the vedic mantra and our purified minds, we may know the knowables in our minds.

13. Give us, O God, this great and best boon, that we ask of thee; that we may know by thy light, whatever is knowable by either the external senses; mind or by our self-consciousness. (*i.e.* By the three means of knowledge).

14. Enable us to see with our eyes O lord! the paths, which lead the siddhas and yogis to the sight of the invisibles; and make us also to perceive in our minds the things, that [are] imperceptible to them.

15. Let not death overtake us, till we have reached to the ways of the siddhas; and let thy grace guide us in the paths, where no embodied being can pass (*i.e.* in our journey to the next world, when we have shuffled our mortal coil).

16. Vasishtha said:—"So be it", said the igneous god, and instantly disappeared from their sight; as the submarine fire bursts forth, and vanishes at once in the sea.

17. As the fiery god disappeared, there appeared the dark night after him; and as the night also fled after a while, the sunshine returned with the reviving wishes of the king and his men, to survey the wide ocean lying before them.

CHAPTER CXXII.

THE KING'S SURVEY OF THE SEA, AND HIS LOCOMOTION ON IT.

Argument:—The king walks on foot on the sea, his chase of sharks and other marine animals.

Vasishtha related:—Rising then in the morning, they regulated the affairs of the state according to the rules prescribed by law; and were eager to see the sea, as if they were impelled by some preternatural force, which nothing less than the power of ministerial officers could restrain.

2. But they were so exasperated by their mad ambition, that they forgot their affection for their families, and forsook them all weeping before them, for undertaking their perilous sea voyage.

3. They said, "we will see what there is on the other side of the sea, and then return instantly to this place." Saying so they muttered the invocatory mantras of the Fire god, who inspired them with the power of walking on foot and dry-shod over the sea.

4. All the representatives of the king, being followed by their companions on all sides, proceeded to the borders of the several seas, and then walked on their feet over to watery maze.

5. They walked on foot upon the waters, as if they were walking upon the surface of the ground, and all the four bodies of the quadruple king, now met together in one place, and immediately afterwards they separated apart with all their forces.

6. Marching on foot over the vast expanse, they surveyed all that was in and upon the sea; and disappeared altogether from the sight of the people on the shore, as a spot of cloud, vanishes from view in autumn.

7. The forces travelled on foot all over the watery path of the ocean,

with as much fortitude; as the elephants of the king, traverse with patience on land, when they are bound to a distant journey.

8. They mounted high and went down, along with the rising and lowering waves; as when men climb upon and descend from steep mountains, and as one rides and goes galloping on horseback, or in the manner of Hari floating upon the billowy ocean, or in his act of churning the sea.

9. They paced over the whirlpools, as the straws float upon waters; and they promenaded as gracefully amidst the encompassing waves, as the beauteous moon passes through the surrounding clouds.

10. The brave soldiers that were so well armed with weapons in their hands, and so well protected by the power of their *mantras* and amulets; that they were as often disgorged from bowels of the sharks, as they came to be devoured by them: (because they could neither masticate nor digest them).

11. Pushed onward by the waves, and driven forward by the winds, their bodies were carried to the distance of many a leagues in a moment.

12. The huge surges which lifted them to great heights, represented the enormous elephants, on which they used to mount, and ride about in their native land.

13. The vast expanse of water appears as the void space of the sky; and the succession of heaving waves in it, represents the folds of gathering clouds in heaven, and as they were dashing against one another, they emitted the flash of lightnings anon.

14. The loose and loud surges of the sea, resembled the loosened elephants in the battle field; and though they dashed against the shore with all their force; yet they were unable to break them down, as the elephants are baffled in their attempt to break down a stone built rampart.

15. The waving waves reflecting the rays of the brilliant pearls and gems, which they bore with them from shore to shore; resemble the eminent men, who though they pass alone from place to place, appear yet to be accompanied by their train and glory every where.

16. The surf tramples over the mass of hoary froth with contempt, as the snowy white swan treads upon the bed of whitish lotuses in disdain. (The surf and the swan, being whiter far than the froth and the lotus).

17. The sounding main, which was as loud as the roaring clouds, and the re-billowing billows, which were louder than they, bore no terror to them that stood as rocks thereon.

18. The cloud-kissing waves of the ocean, now rising above the mountains, and now falling low at their feet, were likely to touch the solar orb, and then sink into the infernal.

19. They were not afraid of the rising or falling waters; but passed over the sea as upon sheet of cloth; and shrouded by the drizzling clouds, which foamed a canopy over them.

20. Thus the companions of the king crossed the ocean, which was full of sharks and alligators, and tremendous eddies; they were sprinkled by water like showers of flowers, and adorned with marine gems and pearls; and they crossed over on foot, as others do in navies.

CHAPTER CXXIII.

THE KING'S EXCURSIONS ON ALL SIDES.

Argument:—The King and his train, pass over the islands and proceed towards the west.

Vasishtha related:—Thus they proceeded onward, to explore into the visible phenomena, exposed before them by Ignorance (avidyā or external nature); and continued to walk on foot, over the watery maze and the islands it contained.

2. They passed over the ocean to some island, and then from that island to the sea again; and in this manner they traversed on foot, over many a mountain and wilderness in interminable succession.

3. Then as the king was proceeding towards the western main, he was seized and devoured by a voracious fish, which was as the undying breed of Vishnu's fish, and as fleet as a boat in the stream of Bitasta Beyah. (Vishnu's fish was the deathless incarnation of himself).

4. The fish fled with him in his belly to the milky ocean; but finding him too hard for his digestion, he bore him in his bowels to a great distance in another direction.

5. He was then borne to the saccharine ocean on the south, and was there cast out in the island of Yakshas; where he was overpowered to the love of a female fiend by her art of enchantment, (or) where he was enchanted into the amour of a female Yakshī, by her skill in sorcery. (The yakshas are the present yakhas of Ceylon, or Egypt, and are said to be equally adept in the art of māyā or magic).

6. He then went towards the east, and passing by the Ganges, he killed a shark that had pursued him, and arrived at last at the district of Kānya Kubja the modern Cawnpore.

7. Then proceeding towards the north, he came to the country, of Uttara-kurus, where he was edified by his adoration of Siva, and became exempted from the fear of death, in all his wanderings on all sides of the earth.

8. In this way, travelling long and afar, both by land and sea; he was often attacked by wild elephants on the boundary mountains, and repeatedly gorged and disgorged by sharks and alligators in the seas.

9. Then proceeding towards the west, he was picked up by an eagle and set upon his back; and the bird took to his golden pinions, and bore him in an instant to the Kusa-dwīpa across the ocean.

10. Thence he passed to the Krauncha-dwīpa on the east; where he was seized and devoured by a Rākshasa of the mountain, but whom he killed afterwards by ripping up his belly and its entrails.

11. Roving then in the south, he was denounced to become a yaksha by curse of Daksha the king of that part: until he was released from that state by the king of the Saca-dwīpa after some years.

12. He then passed over the great and smaller seas lying in the north, and after passing over the great frigid ocean, he arrived at the country of gold, where he was changed to a stone by the siddhas of that place.

13. In this state he remained a whole century, till by the grace of his god Agni—ignis, he was released from the curse of the siddha, who received him again into his favour.

14. Then travelling to the east, he became king of the country of cocoanuts; and after reigning there for full five years, he was restored to the remembrance of his former state.

15. Then passing to the north of the Meru Mountain, he dwelt among the Apsaras, in the groves of kalpa trees for ten years, and subsisted on the bread fruits of cocoanuts.

16. Going afterwards to the Salmali-dwīpa in the west, which abounds in trees of the same name, he dwelt in the society of birds for many years, having been previously instructed in their language, when he had been carried away by Garuda.

17. Thence journeying in his westerly course, he reached to the Mandara Mountain which abounded in verdure and *madāra* forests; and here he sojourned for a day in company with Mandarī—a Kinnera female.

18. He then journeyed to the Nandana garden of the gods, which abounded in kalpa trees rising as high as the waves of the milky ocean; and he remained in the company of the woodland gods for a septenary, sporting with the Apsara damsels in their amorous dalliance.

CHAPTER CXXIV.

QUADRIPARTITE STATE OF THE KING VIPASCHIT.

Argument.—The actions of the Individual prince, appertaining to his quaternary forms.

Rāma said:—Tell me sir, whether the different states and acts of the prince, relate particularly to any one part of his quadripartite body, or generally or severally to all and each part of himself; because it is equally impossible that all and every part should act the same part, as that the several parts of the same person, could act differently from the other. (It is unnecessary to be multipartite to act alike, as well as impossible for the same personality to act differently in its many persons or parts or forms, which are all one and the same being).

2. Vasishtha replied:—Any person that is conscious of his self identity, and its invariability and indivisibility, may yet think himself as another person and doing different things, as a man does in his dream.

3. Again it is the clearness of the soul, that shows the abstract images of things in itself, as it did in that of Vipaschit or the wise prince; and as a mirror reflects the discrete figures of objects, and of the sky and sea, in its clear and empty bosom.

4. As reflectors made of the same metal, reflect one another in themselves; so all things which are in reality but of an intellectual or ideal nature, reflect themselves in the intellect. (The mind is the repository of the ideal forms of things, and it is mental fallacy only which makes them appear as real ones. This is the idealistic theory of Berkeley).

5. Hence whatever object presents itself, to any one of the senses of any body, is no other than the concretion or density of his intellectual idea of the same in its nature. (Hence the sensibles are but solidified ideas, and ectypes of the ideal; and not as causes or prototypes of our eternal ideas).

6. It is the one and selfsame thing [that] appears as many, and the varied ones are but the invariable one in reality; there is no positive variety nor uniformity either in *esse*, because all apparent variety is positive unity (*i.e.* all is one, and the one in all).

7. Hence whatever part of the prince, was conscious of anything, which presented itself before him of any time; the same is said to be the state of his being during that time. (*i.e.* Whatever a man is conscious of doing or suffering at any time, the same forms the state or mode of

living for the time being).

8. And as it is possible to a yogi, who sits secluded in one place; to see all present, past and future events at one view before him; so it is possible for a prince, sitting retired in his palace, to manage all affairs of his whole domain; and much more for the king Vipaschit, who delegated his viceroys, as members of his body to all parts. (This passage explains the quadripartite kings, to mean himself and his three viceroys on three sides).

9. So doth a cloud stretch itself to all the quarters of the sky, and perform at once the several functions of quenching the parched earth with its water, and of growing the vegetables and fructifying the trees. So also doth a man boast of his manifold acts at the same time.

10. So also are the simultaneous acts of the lord God, and those of the lords of men and yogis; who design and perform at the same time, the multifarious acts relating to the creation, preservation and management of the world.

11. So doth the one and selfsame Vishnu, with his four arms and as many forms, act many parts and separably also, as the preservation of the world on the one hand, and the enjoyment of his fair consorts on the other.

12. Again though the two hands of a person, are enough to discharge the ordinary affairs of life; yet it is requisite to have many arms, in order to wield many weapons in warfare.

13. It was in the same manner, that the selfsame monarch was situated with his fourfold persons, in all the four sides of the earth; where though they were impressed with the consciousness of their self identity, yet they all acted their several parts as quite distinct and apart from others.

14. They were all alike conscious of the pains and pleasures attending on their lying down on naked grounds, their passing to distant islands and their travelling to different forests and groves, and desert lands also.

15. They all remembered their journeys over hills and mountains, as well

as their voyages by water and air; they knew how they floated on the seas, and rested on clouds.

16. They knew how they mounted upon waves of seas, and rode on the back of flying wind; and how they lay on the shores of seas, and at the foot of mountains.

17. Again the prince proceeding to Scythea, or the land of *sacas* on the east; passed into the enchanted city of the yakshas, lying at the foot of the Eastern mountain or Udaya-giri; where being spellbound by their sorcery, he lay asleep for full seven years in the wood of the leafless *mansā sijā* trees.

18. Rising afterwards from his drowsiness, he was converted to the torpid state of a stone by his drinking some mineral water, and was condemned to remain for seven years more with the mineral substances of the earth.

19. He was then confined in a cave of the western mountain—*Astāchala*, which reaches to the region of the clouds and is shrouded by darkness; and he became enamoured of the company, of *Pisācha* and *Apsara* females.

20. He then arrived at a region which was free from fear, and where there rose a high mountain with water-falls in all sides of it; here the prince was lost in the forest of *haritaki* or chebula—myrobalans, and become invisible for years.

21. The prince that had erewhile been spellbound by the yaksha, travelled afterwards to the frigid climate; and there being transformed to a lion, he roved about the *Raivata* hills for ten days and nights.

22. And then being deluded by the black art of *Pisāchas*, he was changed to the form of a frog, and lived in that state in the caves of the golden mountain for a decad of years.

23. Travelling afterwards to the country of *Kumārika* (Cape Comorin), he dwelt at the bottom of the northern ridge of the Black mountain. Then going to the *saca* country, he was transformed to a hog, and lived in a dark hole for a hundred years in that shape.

24. He lived for fourteen years as a squint-eyed, in the land of

marivaca; when the western form of the prince was turned to a Vidyādhara, by virtue of his skill in learning various lore.

25. There he enjoyed sexual intercourse at his full satisfaction under the scented bower of *alā*, and passed his time in amusement.

CHAPTER CXXV.

ON THE LIVING LIBERATION OF THE PRINCE.

Argument:—Mutual assistance of the four persons of the prince to one another, and their true meaning.

Vasishtha continued:—Now of the quadripartite bodies of the prince, that which was transformed to a tree, in the valley called the vale of fearlessness in *sacadwīpa* : supported itself by sucking the better water of the rock which it drew by its roots.

2. It was then that the western part of the royal person, came up to the relief of the former or eastern part, and released it from the curse of its vegetable state of full seventy years, by the power of its incantations.

3. Again the western person of the king, passing to the frigid clime, was there transformed to a stone by curse of the chief of the Pisācha tribe; but was released afterwards from that state by [a] southern personage, by his offering of meat food to the carnivorous Pisācha.

4. At another time as this western personage, was settled beyond the western horizon, it was changed to the form of a bull by a female fiend, that had assumed on her the form of a cow, and was freed at last from that state by the southern person.

5. Again the southern figure of the prince, was doomed to live as a demon on a mountain tree in the Kshemaka, and was liberated at last from it by the yaksha prince.

6. Then again, the eastern person of the prince, was metamorphosed to the shape of a lion, on a mountain in the province of Vrishaka, and was delivered for its metamorphoses by the western personality.

7. Rāma rejoined:—How is it sir, that the single individuality of the prince, which was confined in one spot as that of a yogi; could be ubiquitous at one and the same time, could perform the various acts of different times and places at once, by the all comprehensive universality of the mind.

8. Vasishtha replied:—O Rāma! Let the unenlightened think whatever they may, respecting this world (*i.e.* let them take its unreality for positive reality); but do you attend to what I say, regarding the light in which it is viewed by the enlightened yogis (who view it in its spiritual light, and conduct all their operations in the mind only).

9. According to spiritualists, there is no other essence, except one universal Intellect; the phenomenal are an utter inexistence, and the creation or increate entity of the world, blends into nothing. (The intellect is a formless and all-pervading essence, and acts in many ways in all places).

10. This universal Intellect is the eternal residence of and one with the eternal and universal soul; and it is this that constitutes the essentiality and universality of the Supreme soul at all times.

11. Say, who can obstruct any where or by any force the course of the great mind, which is ubiquitous and all comprehensive, and exhibits itself in various forms in the endless varieties of its thoughts. (Hence there is nothing in reality, except they be but representations of the inward thoughts of the mind; or manifestations of the omnipresent One in various shapes).

12. What is it to us and what can we call to be ours, when all these sights are exhibited in the supreme soul or Intellect in all places and times; and all that is present, past and future, are comprised [in] that all-comprehending mind.

13. So that the far and near, a moment and an age, are the same to it, which is never altered in its nature (so says the sruti:—It is both near and afar, the past and the present &c.).

14. All things are situated in the soul, and yet look at the act of Ignorance, that they appear to be placed without it, as we behold them with our naked eyes (as phantasms of the hidden soul).

15. The soul is the substantial omniscience of vacuous form, and exhibits the three worlds in its vacuity, without changing its vacuousness (but shows like the magic lantern, the phantasmagoria of these in itself).

16. The universal soul appears in the universe, as both its viewer and the view in itself, or as the subjective and objective in its selfsame nature; but how is it possible for the inherent soul of the apparent world, to admit of a visible form in any way, unless it be by the delusion of our understanding to think it so.

17. But tell me thou sage that knowest the truth, what thing is impossible to the active agency of the selfsame Deity, to whom all things are alike possible at all times and places; and so also to the wise king Vipaschit, who was alike conscious of his self identity in all his quadruple forms. (The Lord that spreads unspent, and acts alike in all. Pope).

18. The enlightened Intellect of the yogi, that has not yet arrived at its transcendent state of unity with the Deity; and retains the sense of its individuality; can yet readily unite itself with the souls of others in all places.

19. There is nothing impossible to the supreme soul; but the half enlightened soul, that lingers between its knowledge and ignorance, and has not attained to transcendent wisdom, is confounded in its intellect regarding the true knowledge of things.

20. The soul that is some what advanced in its knowledge, is said to have partly progressed towards its perfection (siddhi); hence the four parts of Vipaschit situated on the four sides, made up a perfect whole. (The whole number in common calculation, is usually divided into and made up of four quarters).

21. These four parts were as so many states or degrees of perfection, which lighted on Vipaschit like the rays of heavenly light; and these

states mutually helped and healed each other, as the members of the body assist and supply to the defects of one another.

22. Rāma said:—Tell me, O venerable Brahman, why the quadruple king Vipaschit, ran on all sides like brutes, if he was so enlightened in every part, and why he did not sit collected in himself as he was.

23. Vasishtha replied:—What I have related to you regarding enlightenment, applies only to the case of yogis, who though they are combined of many parts in their minds, do yet remain sedate in themselves in the same state.

24. But the Vipaschitas were not so wholly enlightened as the holy yogis, but being partly enlightened, they remained in the midmost state between the two, as if hanging betwixt both state of enlightenment and ignorance at the same time.

25. They bore upon them the marks of both at once, namely of the one by their discretion and discernment, and of the other by the passions and affections of their minds, that led them to the two different ways of liberation as well as of bondage.

26. Those who are ever vigilant in the discharge of their pious acts, and are wavering between their temporal and eternal concerns, as the Vipaschitas continued in their course of action, such persons cannot be perfect and esoteric yogis in this life.

27. The devotees that are devoted to their devotion of a particular deity as the Vipaschitas were of the god of fire, are styled as the *dhāranā* yogis; and not transcendent or *param* yogis, unless they attain to transcendental knowledge (or *jñāna* yoga, which removes the *avidyā*—ignorance).

28. The learned yogi does not see any mist of ignorance, to obstruct his sight of the lights of truth; but the ignorant devotee is blind to truth, though he may be received into the favour of his favourite deity.

29. The Vipaschitas were all of them subject to ignorance, and they rejected the knowledge of the true soul, by their attachment to gross material bodies, which are at best but vain unrealities. Listen therefore to what I will now relate, regarding those that are liberated

from their grossness even in their lifetime.

30. The yogis retain of course their knowledge of the concrete, in their conduct of the external affairs of life; but liberation is the virtue of the mind, consisting in its freedom from subjection to gross materials, and subsisting in the mind only, and not in the body or its sensibility.

31. But as the bodily properties are inseparably connected with the body, and its sensibility can in no way be separated from it; the liberated soul is therefore [in] no way attached to it, nor doth the yogi ever take any heed of it in his mind (his thoughts being solely fixed in the solity of the soul).

32. The mind of the liberated yogi, is never reunited with his body, any more than pollen is ever rejoined with its parent stalk; although the bodily properties of the living liberated yogi, ever remain the same as those of worldly persons. (Freedom consists in the minds and soul, and not in the bonded body).

33. The bodies of both are of course equally perceptible by all, but not the minds which are hidden in them; the liberated soul cannot be seen by others; but the incarcerated spirit is known to every body, by its addictedness to the discharge of its bounded duties.

34. Self-liberation is as well perceptible to oneself, as his perception of the sweetness of honey and the taste of other things, are well known to himself; and one is well acquainted with his liberation and bondage, from his consciousness of pleasure and pain from the one or other.

35. It is thus by one's inward perception of his liberation, that he is called the liberate; and it is also the inward coolness of his soul, as well as the indifference of his mind, that constitute his liberation even in his life time.

36. Neither the bondage, or liberation of the soul, nor the pleasure or painfulness of one's mind can be any how known to another; whether you divide the body into pieces or place it upon a royal throne. (Though the features of the face, are said to be indicators of the inward mind).

37. Whether laughing or crying, the liberated soul feels no pleasure or pain therein; because it is situated in both states in the unalterable

spirit of God.

38. The minds of liberated persons, are settled in the divine spirit and no where else, even when they are in the act of receiving or doing any thing with their bodies: But the learned men of the different schools, are seen to be quite otherwise from their unacquaintance with liberation (and being moved by the circumstances of life).

39. The bodies of liberated persons, are not affected by external events, and though such a one may appear to be weeping, yet he never weeps in grief; nor does he die, with the death of his mortal body.

40. The great man that is liberated in his life time, does not smile though he has a smiling face; nor is he affected by nor angry at any thing, though he seems to be moved by affections and anger. (*i.e.* His feelings are never lasting).

41. Undeluded he sees the delusions of the world, and unseen by any he sees the failings of others; and all pleasure and pain seem as ideal unto him.

42. Every thing is as *nil* to the liberate, as flowers growing in the garden of the sky; and the existence of the world is non-existence unto him, who sees the unity alone in all existence. (The One being all and all being one; all others are lost in the only One).

43. The words pleasure and pain, are as aerial flowers to him, who are indifferent to them, who have become victorious over their feelings, by their liberation from all sensations in their life time.

44. They that have known the truth, are unaltered in their natures; as the mouths of Brahmā, are unflinching in the recital of Vedas. (?)

45. And as Siva ripped the upper head of Brahmā, as a bud of lotus, with the nail of his hand; and the god neither resented it, nor grew another head instead, which he was well able to do: so the meek yogi remains unresentful at any harm done to him.

46. Of what use is the upward or sky-looking face to him, whose inner or intellectual eye shows him the voidness of all things around; hence the possession of the external organ of sight, is useless to him, who sees

everything within himself.

47. Every one gets as it is allotted to him by his fate, in retribution of his past actions; and his fatality (of retributive justice), does not betide mortals only; but binds the god Siva also to the sweet embraces of Gaurī, as well as to his melancholy contemplation for ever; and so also doth the milky ocean, bear the ambrosial moon in his ample bosom. (An irrevocable binds even Jove himself, as Hara to his nakedness, and Hari to his serpent bed).

48. Good minded men are seldom seen to abandon their passions, though they are capable of doing so in their life time; but they become quite dispassionate upon their death, when the five elemental principles of their bodies, are burnt away upon the funeral pile. (All lie level with the dust in their silent graves).

49. But the living liberated man, gains nothing by his doing anything, nor loses aught by his doing of naught; nor has he any concern with any person, nor interest whatever with anything here on earth.

50. What avails one's passionateness or dispassionateness in this world; since what is fated in this life, cannot be averted by any means.

51. The god Hari, who is liberated in his life, does not yet cease from his work of slaying the Asuras, or to have them slain by the hands of Indra &c.; he becomes incarnate, to die himself or by hands of demons; and is repeatedly born and grown up, to be extinct at last. (Such is the general doom of all).

52. No one can give up his alternate activity and rest at once, nor is there any good to be reaped by his attachment to the one, or relinquishment of the other.

53. Therefore let a man remain in whatever state he may be, without having any desire of his own; because the god Hari is without any desire in himself, being the form of pure Intellect or Intelligence only. (Desire subsists in the mind, and not in the intellectual soul).

54. The changing time changes and moves the steady soul, like a ball on every side; as it turns about the fixed sun round the world in appearance (and not in reality).

55. The lord of the day, is not able to restrain his body, from its apparent course; though he is seated in his *nirvāna* as he is, without any desire of changing his place.

56. The moon also appears to be waning under her wasting disease, though she remains ever the same in all kalpa ages of the world; so the soul of the liberated person continues the same, though his body is subject to decay by age.

57. The fire too is ever free and liberated in itself, because nothing can extinguish its latent heat at any time; and though it was suppressed by the sacrificial butter of marutta, and the seminal liquid of Siva for a while, yet it revived again as it was before. (Light and heat are coeternal elements).

58. Brihaspati and Sukra the preceptors of the gods and demigods, were liberated in their life time, and with all their ambitious views of predominance, they [appeared] as dull and miserable persons.

59. The sagely prince Janaka is perfectly liberated in his mind, and yet he is not loathe to rule over his principedom, and to quell his enemies in battle. (Liberation consists in the mind, and not in cessation from action).

60. The great kings Nala, Mandhāta, Sagara, Dilīpa, Nahusa and others, were all liberated in their lives; and yet they reigned and ruled over their realms, with all the vigilance of sovereigns.

61. A man acting either wisely or foolishly in life, is neither bound to or liberated in this world; but it is his ardent desire of or apathy to worldliness, that constitutes his bondage to or liberation from it.

62. The demoniac princes Vali, Namuchi, Vritra, Andhaka, Mura and others, lived quite liberated in their lives; though they acted as unwisely, as if they were elated by their ambition and passions.

63. Therefore the existence or disappearance of the passions, in the conduct of any body, makes no difference in his spiritual character; but it is the pure vacancy of the human soul and mind, that constitutes his liberation in this world.

64. Being possess of the knowledge of God as pure vacuum, the living liberated person is assimilated to the likeness of vacuity itself; and is freed from the duality of thinking himself otherwise than the divine spirit. (The sense of self personality, is lost in the knowledge of the universality of the divine soul).

65. He is conscious of the fallacy of phenomenal appearances, which he knows to be no more than as the variegated rainbow reflected in empty air (by the ineffable light of the glory of God).

66. As the various colours are seen to shine in the rainbow, in the field of empty air; so these myriads of brilliant worldly bodies, are but vacuous particles appearing in infinite space. (The great worlds are as minute atoms in the sight of great God).

67. This world is an unreality, appearing as a reality in view; it is unborn and increate, and yet it is irresistibly conspicuous to our sight, like the appearance of the sky in the empty firmament.

68. It is without its beginning or end, and yet appearing to have both of these; it is a mere void, and seeming as a real substantiality; it is increate, and yet thought to be a created something; it is indestructible, though thought to be subject to destruction.

69. Its creation and destruction are phenomena occurring in the vacuous essence of God, as the structure of a wooden post and statue, takes place in the substance of the wood. (Here the Divine essence is considered as the material cause of the world, and the one being void the other is considered equally void also).

70. The mind being freed from its imagination, and drowned in deep meditation (*samādhi*), as in the state of a sleepless sleeper; it comes to the sight of an even intellectual vacuity, engrossing the sights of all the worlds, as if absorbed in it.

71. As a man passing from one place to another, is unmindful of the intermediate scenes; so the attention being directed solely to the sight of the intellectual void, the thought of all the world and other existences is wholly lost in the same. (Such sight of the single point in view is called the *sakhā chandra darsana*. *Nyāya*).

72. In this state of intense meditation, the thought of a duality is lost in that of the unity; and this idea of oneness disappears in that of a vast void, which terminates to a state of conscious bliss (which is the *summum bonum* of yoga philosophy).

73. In this state of *insouciance*, the duality of the world is lost in the nullity of vacuity; the knowledge of self personality is dwindled to spirituality, and all futurity presents itself clearly to the view of the clairvoyance of the enrapt yogi. (This forms the *purnata* or perfectibility of yoga practice).

74. The perfect yogi remains with his mind, as clear as the vacuous sky, enveloping the phenomenals in its ample sphere; he sits silent and as still and cold as a stone; he views the world in himself, and remains quiet in rapturous amazement at the view.

CHAPTER CXXVI.

RESUSCITATION AND CONDUCT OF THE VIPASCHITAS.

Argument:—Release of the Dead from the error of the world, their wanderings and fancies of themselves.

Rāma said:—Now tell me sir, what the Vipaschitas did, being cast in the seas, islands and forests, in the different parts of the earth.

2. Vasishtha replied:—Hear now, Rāma, of the Vipaschitas, in all their wanderings amidst the forests of tāla and tamāla trees, upon the hills and in the islands of different sides.

3. One of the Vipaschitas, that was roving about the westerly ridge of a mountain in Kraunchadwīpa, was crushed to death by the tusk of an elephant, as it tears a lotus in the lake.

4. Another of these was smashed in his contest with a Rākshasa, who bore his mangled body aloft in air, and then cast it amidst the marine fire,

where it was burnt to ashes.

5. The third was taken up by a Vidyādhara, to the region of the celestials; where he was reduced to ashes by curse of the god Indra, who was offended at the prince's want of respect towards him.

6. The fourth that went to the farthest edge of a mountain in the Kusadwīpa, was caught by a shark on the sea shore, which tore his body to eight pieces.

7. In this manner did all these four lose their lives on all sides, and they all fell as sorrowfully as the regents of the four quarters, at the last dissolution of the world on the doomsday.

8. After they were reduced to the state of vacuity amidst the vast vacuum, their vacuous and self-conscious souls, were led by the reminiscence of their former states to behold the earth (to which they had been so much attached).

9. They saw the seven continents with their belts of the seven oceans, and also the cities and towns with which they were decorated every where.

10. They beheld the sky above, with the orbs of the sun and moon forming the pupils of its eyes; and also the clusters of stars, that were hanging as chains of pearls about its neck, and the flaky clouds that formed its folded vest.

11. They saw with their intellectual eye, the stupendous bodies that rose out of chaos at the revolutions of past kalpa cycles, and filled the amplitude of the sky and all sides of the horizon with the gigantic forms. (These were the big bodies of the many Unitarian Saivas that appeared at the beginning of repeated creations).

12. Being possest of their consciousness in their spiritual forms, they descended to observe the manners of elemental bodies that were exposed before them.

13. All the four Vipaschitas were actuated by their previous impressions, to the inquiry into the measure and extent of the ignorance, which led people to the belief of the body as soul itself, in

want of their knowledge of the spiritual soul (as it is the case with gross materialists).

14. They roved from one continent to another, to witness in what part of this ideal globe of the earth was this ignorance (*avidyā*) most firmly seated, so as to give it the appearance of a visible substance.

15. Then passing over the seven continents and oceans, the western Vipaschit, happened to meet with the God Hari standing on a parcel of firm land.

16. Receiving then the incomparable knowledge of divine truth from him, he remained in his *samādhi* meditation at that spot for full five years.

17. Finding afterwards his soul to be full with divine presence, he relinquished even his spiritual body, he fled like his vital breath, to the transcendent vacuum of final extinction *nirvāna*.

18. The eastern Vipaschit was translated to the region of moon (by his adoration of that luminary), and was seated beside that full bright orb (for his great purity and piety). But the prince, though placed in the exalted sphere of the moon, continued ever afterwards to lament for the loss of his former body. (So heavenly souls are said to long for their bodies).

19. The southern prince being forgetful of his spiritual nature, thinks himself to be reigning in the Salmalidwīpa, and employed in the investigation of external and sensible objects.

20. The northern one dwelling amidst the limpid waters of the seventh ocean, thought himself to be devoured by a shark, which retained him in his belly for the space of a thousand and one years.

21. There he fed upon the bowels of the shark, which killed the animal in a short time; and then he came out of its belly, as if it gave birth to a young shark.

22. Then he passed the frigid ocean of snows and over its icy tracts, stretching to eighty thousand yojanas (or leagues) in dimension.

23. He next arrived [at] a spot of solid gold, which was the haunt of

gods, and stretched to ten thousand yojanas, and here he met with his end.

24. In this land the prince Vipaschit attained the state of a Godhead, in the same manner as a piece of wood is turned to fire in a burning furnace.

25. Being one of the principal gods, he went to the Lokāloka or polar mountain, which surrounded the globe of the earth, as an aqueduct begirds the base of a tree.

26. It rises to the height of fifty thousand yojanas, and has the inhabited earth on one side of it which faces the sunlight, and eternal darkness reigning on the other.

27. He ascended to the top of the polar mount, which pierced the starry sphere; and as he was seated upon it, he was beheld in the light of a star by the beholders below.

28. Beyond that spot and afar from this highest mountain, lay the deep and dark abyss of infinite void.

29. Here was the end of the globular form of this earth, and beyond it was the vacuity of the sky, of fathomless depth, and full of impervious darkness.

30. There reigns a darkness of the hue of a swarm of black bees, and as the shade of the black tamāla trees; there is neither the stable earth nor any moving body under the extended sky; this great void is devoid of support, nor does it support anything whatever at any time. (This is chaos).

CHAPTER CXXVII.

COSMOLOGY OF THE UNIVERSE.

Argument:—Account of the Earth and the starry frame below the endless Vacuum, which envelops the Universe.

Rāma said:—Please, tell me sir, how this globe of the earth is situated, how and where the polar mountain stands upon it, and do the stars revolve about the same.

2. Vasishtha replied:—As boys build their fancied castles in empty air, so is this world the creation of the imagination of the mind of Brahmā, and no more than this.

3. As the dimsighted man sees the shadow of the moon, and other false sights before his eyes, so the creative Power—Brahmā sees in the beginning, the phantoms of the phenomenal world in the vacuity of its Intellect (like a shadow of the prototype in the Divine mind).

4. As an imaginary city is situated in the mind, and is invisible to the eye; so the notion of the world is posited in the intellect, and not exhibited in actuality.

5. Whenever there is the reflexion of anything whatever in the mind, and arising spontaneously of its own nature (from previous reminiscence); the same presents itself even then and in that state before the sight (as in a dream).

6. As the dimsighted eye, sees false sights in the sky; so the deluded mind, sees the earth and the orbs of heaven (*i.e.* the heavenly bodies).

7. As the current water flows on the surface of rivers, and there resides the latent fire underneath; so the notions of things presenting themselves as dreams of the mind, are manifested as real ones before the sight.

8. Hence as thoughts and notions of things, occur and subside continually in the mind; so the earth and heavenly bodies, appear incessantly to revolve in their spheres (and the stars to rise and set in endless succession).

9. The world is entirely inexistent, to dull and inanimate beings; it is visible to those that have the visual organs but utterly invisible to the blind, and altogether unknown to them that are born as such. It is imperceptible to the insensible, and perceptible only in the same manner

as it is presented in the mind. So it is in the power of the mind alone, to represent it in some form or other to one's self.

10. It is thus according to the mental conception (of some astronomers), that the bodies of stars, are considered to be as large as the earth; and the unreal world (of spiritualist), is believed as a real entity (by the materialist).

11. The world has both light and darkness, owing to the presence or absence of the sun; beyond which there is the great abyss of vacuity, which is a vast expanse of darkness, except where there is a glimpse of Zodiacal light.

12. The polar circle is called the polar mountain, from the protuberance of the poles at both ends; it is termed also the Lokāloka or having a light and another dark side, owing to the course of the sun towards or away from it. Its distance from the starry circle, derives it also of Zodiacal light.

13. Beyond the polar circle, and afar from the sphere of the sky, there is the sphere of the starry frame, which revolves around them at a great distance on all the ten sides.

14. This starry (zodiacal) belt, girds the firmament up and down, from the heavens above to the infernal regions below, in the vast vacuity of space; and extends to all sides.

15. The starry sphere (or belt of the zodiac), turns round the polar circle of the earth, and its nether regions, as it appears to our imagination, and not otherwise (as fixed and motionless).

16. The sphere of zodiacal stars, is twice as distant from the poles, as those are distant from the middle of the earth; in the same manner as the covering crust of a ripe walnut is aloof from the sheath of its seeds.

17. Thus the starry belt is settled at double the distance from the poles, as the polar circle is situated from the equator; and it turns all about the ten sides, as a *bel* fruit whirls in the sky.

18. The aspect of the world is according to the modality, in which it is

situated in the imagination of Brahmā, and as it is reflected from its archetype in the Divine mind (or its consciousness of it).

19. There is another sphere of the heavens, which is afar from the starry frame, and twice in its extent than that; this is lighted by the zodiacal light and beyond it there reigns a thick darkness.

20. At the end of this sphere, there is the great circle of the universe; having one half of it stretching above and one below, and containing the sky in the midst of them. (This is called the *Brahmānda kharpara*, or the mundane sphere).

21. It extends to millions of yojanas, and is compact with all its contents; it is a mere work of imagination, and formed of vacuity in the immensity of vacuum (which is the mind of God).

22. The sphere of light turns on every side, of the great circle of vacuity, with all the lightsome bodies of the sun, moon and stars in its circumstance: there is no upside nor downward in it, but are all the same herein.

23. There is no actual ascending, descending nor standing, of any planetary body therein; they are mere manifestations of the intellect, which exhibits these variations in the workings of the mind.

CHAPTER CXXVIII.

THE VACUUM OF BRAHMA AND THE SIGHT OF THE WORLD THEREIN.

Argument:—Vipaschitas wanderings beyond the sphere of the world and the regions of darkness.

Rāma! I have told you all these by my personal perception of them, and not by any guess-work of mine, because it is by means of their purely intelligent bodies, that yogis like ourselves have come to the clear sight of these things in nature, which are otherwise unknowable to the material body or mind.

2. Thus the world of which I have spoken, appears to us as in a dream, and not in any other aspect as it is viewed by others (As either an imaginary or solid material body).
3. Now whether the world is viewed in the light of a dream or any other thing, it is of no matter to us; since it is the business of the learned, to speak of its situation and what relates thereto (and not of its nature or essence).
4. There are the two poles (merus) situated at the utmost extremities of the north and south of the world; and it is the business of the learned, to enquire into the endless kinds of beings lying between them.
5. These varieties are well known to the people of those particular parts; and not to us here, where they do not appear in their native beauty.
6. The two poles (as said before), standing at the farthest extremities of the globe, limit the earth with its seven continents and seas, and stretch no farther beyond them.
7. Now hear, O Rāma, that the whole body of water on earth, is ten times as much, as the extent of the two continents (lit., valves), which are surrounded by it.
8. The two continents attract the circumambient waters around them, as the magnet attracts the needles about it; and the water (in its turn), upholds the continents (and islands), as the Kalpa tree supports the fruits upon it.
9. All things on earth are supported by it, as the fruits of a tree are supported by its stem; wherefore every thing on earth falls down on it, as fruits fall upon the ground.
10. Far below the surface of the water, there is a latent heat underneath, which is ever burning without any fuel, which is as still as air, and clear as the flame of fire.
11. At the distance of ten times from it, there is the vast region of air; and as many times afar from that, there is the open space of

transparent vacuum.

12. At a great distance from that, there is the infinite space of the vacuity of Divine spirit; which is neither dark nor bright, but is full of Divine Intelligence.

13. This endless void of the supreme spirit, is without its beginning, middle or end; and is named as the universal soul, the great Intellect and perfect bliss (nirvāna or insouciance).

14. Again there are myriads of orbs, in the distant parts of these spheres; that appear to and disappear from view by turns.

15. But in reality, there nothing that either appears or disappears, in the uniformly bright soul of Brahma; where every thing continues in the same manner, throughout all eternity.

16. I have thus related to you, Rāma, all about the phenomenal worlds, that are perceptible to us; hear me now to tell you, what became of Vipaschit in the polar region.

17. Being led by his former impressions and accustomed habit, he kept wandering about the top of the mountain (as he was wont to do before); but fell down afterwards in the dark and dismal pit therein.

18. He found himself lying as dead at that spot, when the birds of air, as big as mountain peaks, alighted upon his dead body, which they tore to pieces and devoured at last.

19. But as he died on the holy mount, and had a spiritual body of himself; he did not feel the pains and pangs which are inevitable upon the loss of the material body, but retained his clear consciousness all along.

20. Yet as his self-consciousness, did not attain the transcendent perceptivity of his soul; he remembered the grossness of his past acts and deeds, and was sensible of them, as any living body.

21. Rāma asked:—How is it possible sir, for the unembodied mind, to perform the outward actions of the body; and how can our spiritual consciousness, have any kind of perception of any thing?

22. Vasishtha replied:—As desire drives the home-keeping man from his house, and as imagination leads the mind to many places and objects, so the mind of this prince was led from place to place (as his reminiscence portrayed them before it).

23. As the mind is moved or led by delusion, dream, imagination and by error or misapprehension and recital of stories, (to the belief of things); so the mind of the prince was led to the credence (of whatever appeared before him).

24. It is the spiritual or intellectual body (or the mind), which is subject to these fallacies (and not the corporeal body); but the human mind, forgets in course of time, its spiritual nature; and thinks on its materiality (*i.e.* takes it for a material substance).

25. But upon disappearance of these fallacies, in the manner of the mistaken notion of the snake in a rope; there appears the spiritual body only, in lieu of the corporeal one.

26. Consider well, O Rāma! that the spiritual body is the only real substantiality; because all that appears to exist here beside the intellect, is no existence at all (without the mind, which makes and unmakes them).

27. As the mind of a man going from one place to another, passes on quietly over the intermediate places, and is quite unconscious of them; such is the case with the intellect, which passes to endless objects, without ever moving from its fulcrum, or changing itself to any other form.

28. Say therefore, where is there a duality, and what object is there deserving your amity or enmity, when all this totality is but one infinite Deity, and known as the transcendent understanding.

29. The transcendental understanding is that calm and quiet state of the Intellect, which is without the workings of the mind; and though the prince Vipaschit was settled in his spiritual body, he had not yet attained to that state of transcendentalism. (This is Platonism or musing of the soul in itself).

30. He being in want of this percipience, found his mind on the stretch; and with his spiritual body, he saw a dark gloom, as it appears to a foetus confined in the embryo.

31. Amidst this gloom, he beheld mundane egg split in twain, and perceived the surface of the earth, situated in the lower valve thereof. It was a solid substance, as bright as gold, and extending to millions of yojanas.

32. At the end of this he saw the waters, eight times in extent to that of the land; and these in the form of crusts of the oceans, formed the two valves (continents) of the earth (*i.e.* the Eastern and Western hemispheres).

33. After passing over this, he reached to the region of light, blazing with the sun and stars; emitting flames of conflagration issuing from the vault of heaven.

34. Having passed that region of fire, without being burnt or hurt in his spiritual body; he was led by his mind to another region, where he thought and felt himself to be borne aloft by the winds to his former habitation.

35. As he was carried in this manner, he felt himself to be of a spiritual body; for what is it beside the mind, that can lead any body from one place to another.

36. With this conviction of himself, the patient prince passed over the region of the winds; and got at last to the sphere of vacuum, which was ten times in extent to that of the former.

37. Passing over this, he found the infinite space of the vacuum of Brahma; wherein all was situated, and whence all had proceeded, which is nothing and yet something, of which nothing can be known or predicated.

38. Moving along this empty air, he was carried far and farther onward in his aerial journey; until he thought in his mind, he could see from there, all the other spheres of the earth and water, and of fire and air, which he had passed over before.

39. There were again the formations of worlds, and repeated creations

and dissolutions of them to be seen in it; and trains of gods and men, and those of hills and all other things; going on in endless succession therein.

40. There was a recurrence of the primary elements, and their assuming of substantial forms; and repetitions of creations, and reappearances of worlds and the sides of the compass.

41. Thus the prince is still going on in his journey through the infinite void of Brahman; and finds the succession of creations and their dissolutions in it to no end.

42. He has no cessation from his wanderings, owing to his conviction and assuetude of thinking the reality of the world; nor does he get rid of his ignorance, which is from God also. (Man is created in ignorance, and barred from tasting the forbidden fruit of knowledge).

43. Whatever you view in your waking, or see in your dream; is the perspicacity of the Divine soul, and ever displays these sights in itself.

44. This world is an apparition of our ignorance, like the spectres that are seen amidst deep darkness; but know that it is the transparent intellect of God which represents it so, and will ever do the same.

45. And as the dark sight of the gross world, as well as the clear light of its transparency, do both of them proceed alike from the selfsame mind of God; it is impossible to conceive, whether it is the one or the other, or both alike.

46. Hence, O Rāma, this prince being uncertain of the transparency of the Divine spirit has been wandering for ever more, in the dark maze of his preconceived worlds; as a stray deer, roves amidst the tangled wilderness.

CHAPTER CXXIX.

VIPASCHIT'S BECOMING A STAG.

Argument:—The fates of the four Vipaschitas, and the transformation of one to a stag.

I have heard of the liberation of two Vipaschitas, by grace of Vishnu; and want now to know what became of the two brothers, that have [been] wandering all about.

2. Vasishtha replied:—One of these two, learnt by long habit to subdue his desires, and by his wandering in many islands, had at last settled in one of them, and obtained his rest in God.

3. Having relinquished the sight, of the outward livery of the world, he saw millions of orbs rolling in the vacuity and is still enrapt with the view.

4. The second one (or other) of them, was released from his personal wanderings, by his continuance in the contiguity of the moon, where his constant association with the stag-like mark on the disc of that luminary, changed his form to that of that animal, which he still retains in his situation upon a hill.

5. Rāma asked:—How is it sir, that the four persons of Vipaschit, having but one mind, and the same desire and aim in view, could differ so much in their acts, that brought upon them such different results of good and evil?

6. Vasishtha replied:—The habitual desire of a person, becomes varied according to the various states of his life, in course of time and in different places; it becomes weaker and stronger in degree, though it is never changed in its nature.

7. It is according to circumstances that the selfsame desire or object of a person, is modified in different forms; and whatever of these is greater in its intensity, the very same takes the precedence of others, and comes to pass in a short time.

8. In this divided state of their desires, the four persons of the prince, arrived to four different states in their modes in life; so that two of them were immersed in their ignorance, the third became a

deer, and the last gained his liberation at last.

9. The two former have not yet arrived at the end of their nescience, but have been grovelling in darkness by their blindness to the light of truth; which can hardly dispel the darkness, that is continually spread by ignorance.

10. It is only the light of philosophy, that is able to drive the gloom of ignorance; which however deep rooted it is, then flies at a distance, as the shade of night is dispersed before the light of day.

11. Attend now to what this Vipaschit did in the other world, where he was cast on the coast of gold, across the far distant ocean of sweet waters, and which he mistook for the habitable earth.

12. Beyond this he beheld an orb in the vacuity of Brahma, which was as he thought the vacuum of the great Brahma himself.

13. Here he was led by his excellent virtues, amidst the society of the learned; and learning from them the visible world in its true light, he was amalgamated into the state of Brahma himself.

14. No sooner had he arrived at that state, than his ignorance and his body disappeared from him, as the sea in the mirage vanishes before the closer view, and as falsehood flies before truth.

15. Thus I have related to you all the acts of Vipaschit, and about the eternity of ignorance as that of Brahma, because it is coeval with him (because the positive idea of knowledge, is always blended with that of its counterpart or the negative idea of ignorance).

16. See the millions of years, that have been passing in eternity, but the mind by its nature, is quite unmindful of their course and number. (So also is the idea of eternity, of which we have no definite idea).

17. As the knowledge of horses is said to be false, when known, so the knowledge of the world (as a separate existence) is a falsity, but being truly known, it is found to be Brahma himself. (?)

18. There is no difference of *avidyā* or ignorance, from the essence of Brahma; because the one subsists in the other; for Brahma is the

perfect Intellect himself that shows the difference in the modes of intellection. (All differences are displayed in the Divine Mind).

19. Another Vipaschit, that was wandering all about in the universal sphere, could not come to the end of his ignorance (*avidyā*), in his course of a millennium.

20. Rāma said:—How was it, sir, that he could not reach to the utmost pole of the universe, nor could he pierce its vault to get out of it? Please explain this fully to me, which you have not yet done.

21. Vasishtha replied:—When Brahma was born at first in mundane egg, he broke the shell with both his hands, into the upper and lower halves.

22. Hence the upper valve of the shell, rose too far upwards from the lower half; and so the lower valve, descended as far below the upper part.

23. Then there are the circles of earth, water and air, which are supported upon these valves; while there two serve as bases for the support of other spheres.

24. In the midst of these there is the vacuous sky, which is infinite in its extent, and which appears unto us, as the blue vault of heaven.

25. It is not bounded by the circles of earth and water, but is a pure void, and basis of all other spheres that rest upon it.

26. He passed by that way into the infinite void, as the circles of the starry frame revolve amidst the same; in order to examine the extent of ignorance and to obtain his release from it, as he was taught to find.

27. But this *avidyā* or ignorance being coalescent with Brahma, is as infinite as the Deity himself; and there she is as unknowable as God, as yet nobody has been able to know her nature. (God and Nature are both unknowable).

28. Vipaschit continuing to mount afar and higher in the heavens, found the nature of *avidyā* or ignorance to be coextensive with the extent of the worlds, through which he traversed on high.

29. Now see how one of these persons was liberated, and another grazing about as a stag; see the other two fast bound to their former impressions, and constrained to rove about the worlds, which they took for realities in their ignorance.

30. Rāma said:—Tell me kindly, O sage, where and how far and in what sorts of worlds, have these Vipaschitas been still roaming, with getting their intermission.

31. At what distance are those worlds, where they are born over and over again; all this is very strange to me, as they have been related by you.

32. Vasishtha said:—The worlds to which the two Vipaschitas are carried, and where they have been roving; are quite invisible to me, notwithstanding all my endeavours to look into them. (It is the *terra incognita*).

33. So the place where the third Vipaschit is roving as a deer, is also in a land which is known to nobody on earth.

34. Rāma said: you have [said] sir, that the Vipaschit who is transformed to a deer, has been roving on a hill; tell me therefore, o most intelligent seer, where is that hill situated, and how far is it from here.

35. Vasishtha answered:—Hear me tell you, how far off is that world from here, where Vipaschit has entered after passing through the vast vacuity of the supreme spirit; and has been wandering there in his form of a deer.

36. Know it to be somewhere amidst these three worlds, where he has been roving as a stray deer; because this is the vast vacuity of the Divine spirit; in which all these worlds are interspersed at great distances from one another.

37. Rāma rejoined:—How is it consistent, sir, to say with good reason, that Vipaschit was born and dead in this world, and is still roving as a deer in it? (Why did he wander about in infinity, if he were to remain a finite being herein? gloss).

38. Vasishtha replied:—As the whole must well know all the parts

of which it is composed, so do I know every thing every where, which is situated in the all comprehensive soul of God, whereto I have assimilated myself. (Vasishtha means to say, that he knew all in his *svānubhava* or all knowing mind. gloss).

39. I know the absent (*i.e.* all things past and future), and all that is destroyed, as well as all forms of things whether small or great, are all interwoven together and exhibited before me, as if they were the production of this earth of ours.

40. Hence all that I have told you, O Rāma, regarding the adventures of the prince, was the work of his fancy, and took place in some part of this world, where he lived and died.

41. The Vipaschitas all wandered about the other worlds in empty air, and all this was the work of their imagination, which is unrestricted in its flight through boundless space.

42. One of these has happened to be born here as a deer, and it is in the dale of a mountain, somewhere upon this earth. (It is believed that all mortal souls transmigrate to this again, after their wanderings are over in other spheres).

43. The place where the prince is reborn in his form of a stag, after all his wanderings in other spheres were over; is in this orb of earth, where he is placed on a certain spot by an act of unaccountable chance (*kāka tāliya*).

44. Rāma said:—If it is so, then tell me sir, in what region of this earth, on what hill and in what forest of it, is this stag placed at present.

45. What is he doing now, and how does he nibble the grass in the verdant plain; and how long will it be, before that veteran seer may come to the remembrance of his former state and past actions.

46. Vasishtha replied:—It is the same stag, which has been presented to you by the ruler of the province of Trigarta; and is kept close in your pleasure garden for your sport.

47. Vālmīki said:—Rāma was quite surprised with all the people sitting

at the court, upon hearing the sage say so; and ordered his attendant lads in the hall to bring it forthwith before his presence there.

48. Then the brute stag was brought and placed before the open court, when the court-people found it plump and fat, and quite tame and gentle. (Lit.: content with its own state).

49. Its body was spotted all over, as with the stars of heaven; and its eyes were as outstretched as the petals of lotus flowers, and by far more handsome than the eyes of beauteous damsels.

50. It looked with its timorous glances, on the blue sapphires which decorated the court; ran to bite them with its open month, thinking them to be blades of grass.

51. Then as it gazed at the assemblage, with its raised neck, uplifted ears and staring eyes through fear; so they raised their heads, pricked up their ears, and looked upon the animal with their open eyes, for fear of its leaping and jumping upon them.

52. At last the king with all his ministers and courtiers, were all amazed at the sight of the animal, and thought it was all a magic, which they saw before them.

53. The wondering eyes of the assembled people, and the shining gems on the persons of the princes, made the court hall appear, as if it were studded with full blown lotuses all around. (The simile of blooming eyes and blossoming lotuses, is common in all Indian poetry).

CHAPTER CXXX.

ENTERING OF THE STAG INTO THE FIRE.

Argument:—The stag burnt in the meditation of Vasishtha, and turned in its former figure of the Prince.

Vālmīki related:—Rāma then asked Vasishtha, to tell him by what means

Vipaschit was released from his brutish shape and restored to his human form again.

2. Vasishtha said:—The way by which a person has had his rise, is the only means that conduces to his success, welfare and happiness in life (and a departure from this course, brings on his ruin).

3. Vipaschit had been a worshipper, and it is by his re-entrance into the refuge of that deity only; that his changed form of the stag, may be altered and restored to its former figure, of bright and unalloyed gold.

4. I will now try the means of his restoration in your presence, as you may all witness it with your open eyes; and this stag will of itself enter into the fire before your sight.

5. Vālmīki related:—Saying so, the benevolent sage, touched his water pot with his hand, and muttered his mantras upon it in the proper form (*i.e.* with fixed attention).

6. He thought intently upon the god of fire, with his flashing flames all around him; and immediately there sprang a blaze of fire, upon his reflection on it (in the midst of the royal hall).

7. This was a pure flame, kindled without any coal or fuel, and burning with a rumbling noise, without emitting any smoke or soot or sloe.

8. Brighter and brighter it burnt in its beauty, and shone as a dome of gold, by shedding a golden lustre all about; it was as flushing as the blushing *kinsuka* blossom, and as glowing as the evening clouds of heaven.

9. The assembled host receded backward, upon beholding the spreading flame; but the stag flushed with the fervour of its former faith, on seeing its adored deity manifest before its sight.

10. As it looked on the fire with its ardent desire, he got rid of his sins, as if they were burnt away by its flames; and then advancing slowly towards it, he jumped at once amidst the blaze, as a lion springs aloft on his prey.

11. At this moment, the Muni moved his mind to meditation, and found the

sins of the prince were burnt away from his soul; and then addressed the god, saying:—

12. O lord, that bearest the sacrificial butter to the celestials, recall to thy mind the past acts of the prince, in his faith to thee; and kindly restore him, to his former handsome figure again.

13. As the sage was praying in this manner, he saw the stag to be released from the flame, and running towards the assembled princes, with the velocity of an arrow flying towards its butt end or mark.

14. Having entered into the burning fire, he appeared as a flaming body, and was seen by the assembly to be of a form, as bright as the appearance of an evening cloud.

15. Thus the stag was changed to the form of a man, before the sight of the assembled princes; as a spot of cloud is seen to assume another figure in the face of the bright vault of heaven.

16. It was seen amidst the flame, to assume a figure as that of pure gold; which afterwards took the form of a man, of handsome shape and appearance. (So the funeral fire purifies the soul of its impurities, and gives it a brighter form afterwards).

17. He appeared as the orb of the sun, or as the disc of the moon in the sky; or as the god Varuna in the waters of the deep, or as the evening cloud or rising moon.

18. There was the reflexion of the sun in the pupils of his eyes, as it was reflected on the surface of water, or on a mirror or bright gem; and the fire of his faith, blazed serenely in the sockets of his eyeballs.

19. Shortly afterwards this blaze of light disappeared from the court, as the light of a lamp is blown away by the breath of wind; or as the tinges of evening clouds vanish in the sky under the shades of night.

20. The man then stood as plainly in the hall, as the idol of a deity is seen to stand in a dilapidated temple (without its brightness); or as an actor is seen behind the scene (without his dress).

21. He stood silent holding a rosary on his hand, and having his sacred

thread, hanging down a chain of gold about his neck; he wore a robe of pure white blanched by the fiery heat; and appeared as the bright moon, rising before the assembly.

22. On seeing the brightness of his person and attire, the courtiers all and every one, cried out saying, "O to the lustre"; and because he was as lustrous as day light, he was named, "Lustre" by all.

23. The courtiers also confirmed it by saying that, because he is as bright as brightness itself, let him be styled the "bright or Bhāsa", the name that he bore on him ever afterwards.

24. He sat in the hall in his meditative mood, and remembered all the incidents of his past life and former body.

25. The assembly was struck with wonder, and remained quite motionless and speechless and absorbed in thought; as Bhāsa was reflecting in his mind the adventures of his past life.

26. Then the prince rose from his reverie after a short while, and advanced towards the assembly, under his newly obtained title of Bhāsa or the light.

27. He advanced at first towards Vasishtha, and saluted him with delight; and then addressed him saying:—"I bow down, sir, before thee, as the giver of my life and light of knowledge of myself."

28. Vasishtha raised him by touching his head with his hand; and said: "May thy protracted ignorance, O prince, dissipate this day and for ever after".

29. Victory to Rāma, said Bhāsa, and bowed down to Dasaratha; who rising a little from his seat, thus accosted him smilingly and said:—

30. Dasaratha said:—You are welcome, O prince! be seated on this seat; you have wandered through many difficulties of the world, now take your rest here.

31. Vālmīki related:—Thus accosted by the king, the prince now bearing the name of Bhāsa, took his seat on a cushion, after making his salutation, to the venerable sages Visvāmitra and others.

32. Dasaratha exclaimed:—O the pains, that Vipaschit has so long undergone, under the thraldom of Ignorance; in the manner of a wild elephant, tied in fetters at his feet by ruthless huntsmen.

33. O to what miseries is man exposed, owing to his want of precise understanding, and by his false knowledge of the reality of these worlds, that are seen to be revolving in empty shape.

34. How wondrous are these worlds, so extensive and so remote, which Vipaschit has traversed out, and how incredible are the pains, through which he has passed so long.

35. O how wonderful is the nature and glory, of the inane Intellect of the vacuous spirit of the Supreme, that exhibits in empty air, the blank thoughts of his all comprehensive mind, as sole and substantial ones (to the apprehension of ignorant mortals).

CHAPTER CXXXI.

BHĀSA'S ACCOUNT OF THE WORLDS AND HIS JOURNEYS THROUGHOUT

Argument:—There is no substantive world, separate from the thoughts in the Eternal mind.

Dasaratha said:—I understand that Vipaschit has acted unwisely, in taking so much pains in his wanderings for a knowledge of the spheres; because it is all in vain to inquire into unrealities and useless matters, and it was his ignorance or *avidyā* alone, that led him to the search.

2. Vālmīki related:—At this moment the sage Viswāmitra, who was sitting beside the king; oped his mouth and said on the subject now under consideration.

3. Viswāmitra said:—O king, there are many such men, who without a good understanding, and for want of best knowledge; are apt to think that all

things are possible to be known by them.

4. Hence it is that the sons of king Vatadhāna, have been wandering in his manner, and for very many years, in search of true knowledge, all over this earth, and without ever being able to arrive at it.

5. It is for exploring the limits of this earth, that they have been employed with ceaseless toil and unwearied labour, as a river runs in its incessant course for ever.

6. This great world (the earth), is situated as an orb in the air, like an imaginary tree of boys growing in the sky, or as a toy ball of fanciful Brahmā, rolling about in empty air.

7. As creeping emmets move about a sugar ball, without falling off from it; so do all living bodies move about their support of this earth, which is sustained in the empty air.

8. Those that are situated on the lower surface of this globe, are moving thereabouts as erectly, as those that are on its upper side (and though this earth is turning up and down yet no one sides away from it).

9. The sun, moon and planets, together with the starry frame and the heavenly stream (the milky way); are attracted to turn round it incessantly, without ever coming in contact with it.

10. The sky girds and surrounds it on all sides, though the firmament appears to be above our heads, and the earth below our feet.

11. The living beings below the earth, are both moving downward or flying upward, as the beasts and birds on the upper side of it; and the region to which they fly is called the upper sky (whether it be in this or that side of it).

12. There is on some part of this earth, a warrior race by name of Vatadhānas; and there were born three princes of this royal family, in days of yore (and are said to be living still).

13. They were firmly intent like Vipaschit, to know the limits of the visible world; and set out in their journey to explore the same, with a firm and unfailing resolution.

14. They passed from the land to water, and the waters to other lands again; and thus they passed many lives and ages, in their repeated inquiries with their resuscitated bodies in reiterated births (because the steady pursuit of one, follows him in his successive births).

15. Thus wandering for ever all about the earth, they like ants moving on a sweet cake, found no end of it, nor reached to any other spot, beyond the same even in their thought of another one.

16. They are still turning around it in the air, like busy emmets about a roll; and they are yet in the same search without being tired of it. (Alexander said, "Earth is this thy end?" but these princes found no end of it).

17. Because whoever stands on any part of the globe, thinks it as the uppermost, and all other places on every side of it, to be lower than it; and so the antipodes below think themselves as upmost.

18. They then said among themselves that, if they could not find the end of the earth all their toil, they must give up the pursuit and remove themselves elsewhere.

19. So it is with this world, O king! which is no more than display of the thoughts of Brahmā; it is a work or creation of the mind only, and a delusion as that of a protracted dream.

20. The mind is the Supreme Brahma, and Brahma is selfsame with his very mind; they are both of the form of the intellect, and there is no [more] difference between them, than that of open air and the sky.

21. The intellect operates in itself, like the running waters in whirlpools; and as the eddies and their swelling bubbles, are no other than the very water, so the operations of the mind, are modifications of the mind itself.

22. The sky which is but vacuum, and was a void in the beginning; shows itself in the form of the world; which is neither created nor ever destroyed.

23. Whatever the intellect suggests (from its preconceptions and

predilections); the mind (which is the active principle), obeys the same and is inclined in the same way; and continues to view the outer world, as it has ever existed in thought.

24. The visible world is of the same form, and equally imperishable as the intellectual; it is the eternal God that manifests himself in this manner, which is otherwise nothing of itself.

25. There is an atom of the divine Intellect, an infinity of minuter atoms in the shape of ideas, just as there are innumerable stones in the body of a rock; they reside in the spirit of God, and are as translucent as the divine spirit.

26. They abide in their own natures in the unexpanded spirit of God; but they do not live independent of themselves, as there [is] nothing that is separate from the supreme spirit.

27. Therefore this world is said to be the manifestation of the Divine Mind; and this conclusion [is] arrived at by the learned, by means of their logical consideration of the antecedent and subsequent (*i.e.* by both their *a priori* as well as *a posteriori* arguments).

28. It is strange therefore that the human soul, should sorrow for its degradation and think itself as a different thing, though it is inseparable from the one universal soul.

29. Now let the so called prince Bhāsa, who is otherwise known as the mighty monarch Vipaschit by his former appellation; what other strange things, he remembers to have seen, in all his wanderings through worlds.

30. Bhāsa replied:—I have seen many sights, and wandered untired through many regions; and remember also to have felt various vicissitudes in my life.

31. Hear O king, how much I have known and felt, in my course through remote regions in the spacious firmament on high; and know the joys and griefs, which I have enjoyed and suffered, in my transmigrations in different bodies and distant worlds, from a long long time out of mind.

32. It was by favour of the god of fire, and by the good and bad turns of fate; that I have seen a great many scenes, in my course in various

forms and lives, like the revolving waters in a whirlpool, with a calm and constant and resolute mind.

33. Actuated by past reminiscence and misled by mistaken view of visibles; I was impelled by my firm zeal to inquire into all worldly things, in the different forms and changes of my body.

34. I had been an arbour for a thousand years, having my senses undeveloped in me, and feeling the rigours of all climates and seasons within myself. I had no mind nor mental action, save those of drawing the sap of the earth by my roots, and expanding myself into fruits and flowers.

35. I had been a mountain stag for a hundred years, with my skin of golden hue, and my ears as flat as leaves of trees; I fed on blades of grass, was charmed with all kinds of music, and being the weakest of all animals of the forest, I could do no injury to any one.

36. I lived for half a century as a *Sarabha*, a wild animal with eight legs; I dwelt in the caves of Krancha mountain, and brought on my death by falling down from a craig, in attempting to fight with the raining clouds on high. (The *Sarabha* is a fabulous beast that dies by jumping down the hill).

37. I had also been born once as Vidyādhara, and had lived upon the table land of Malaya mountains, and amidst the happy bowers of Mandara, redolent with the sweet scent of sandal woods and kadamba flowers. Here I have breathed the sweet air perfumed by gum agallochum, and enjoyed the company of Vidyādhari-fairies.

38. I was born as a cygnet of the swan of Brahmā, and tasted the honey of aureate lotuses for more than a century, and sported on the banks of the heavenly stream of Mandakinī, on the celestial mount of Meru.

39. For a hundred years, I remained by the side of milky ocean, feeling the cooling breezes wafting the moisture of its waves, and the fragrance of the forests and listening to the songs of the songsters of springs, which join to vanish the infirmities and sorrows of life.

40. I was once born as a jackal, in the woods of Kalenjara mountains, and roved about the blossoming *gunja* and *karanja* forests; here I was

trodden down by an elephant, and was about to expire, when I beheld that elephant to be killed by a lion in his turn.

41. I was at one time transformed to the form of a celestial nymph, and accursed by a siddha to dwell alone in some other sphere; where I lived for the period of half a yuga upon the *sahya* mountain, smiling with the blooming blossoms of *santanaka* arbours.

42. I next lived as a Valmika bird of raven, in my nest amidst the *karavira* plants, growing on the marshy grounds at the foot of a mountain; and there I passed my solitary life of a hundred years, with a fearful breast and ceaseless scrambles on the dreary rocks.

43. I saw afterwards a level plain somewhere, with shady bowers of sylvan creepers under the shade of *sandal* trees; and beheld some females amusing there with swinging, like fruits on the branches of trees, and to be ravished away by the passing siddhas.

44. At another time, I passed my days as an anchorite, under the shade of Kadamba trees at the foot of a mountain; where I dwelt on the meditation of the single object of my devotion, and thus foolishly met my end with the pain of not meeting my object.

45[a]. I saw also this universe to be full of beings, which fill it as fishes people the ocean on every side; the air, sky and light, are all inhabited by beings, as well as this earth of ours.

45[b]. There is another wonder which fills this universe, as the shadow of the sky fills the ocean on all sides; it pervades in the air, water, sky and light, as well in all forms of things on earth. (This is the reflexion of Brahma in all creation, as that of the sky in water. gloss).

46. I also [saw] another wonder in a woman, who contains the three worlds in her ample womb; and who is pictured with the forms of hills and all things, resembling their reflexions in a mirror.

47. I asked her saying: O thou big bodied and big bellied one! tell me who thou art; to which she replied and said:—know me sir, to be the pure and clear Intellect, that contains all these worlds within herself.

48. She added and said:—O sir, as you see me so wondrous in my form, so

must you know all things in the world to be of the same kind; but people who view them in their natural form find them otherwise, unless they look into them in their spiritual light, when the gross forms vanish into nothing.

49. These numberless beings on earth, are continually hearing, even without the directions of the Vedas and s̄āstras, a warning voice arising from some part of their bodies, bidding them what is right or wrong for them to do. (This is called *anāhata dhwani* or the voice of conscience).

50. Nature reigns over all elements like *anāhata dhwani*. The elements appear immovable at sight, but in fact, they possess inherent mobile forces; no one can assign any cause over them except delusion or *māyā*.

51. I once went to a place, where there were no females to be found, nor had the people any desire for them; and yet many among the living there were fastly passing away, and many others newly coming to existence.

52. I have seen the wonder of some portentous clouds in the sky, charging against each other with a jarring noise; and pouring down their rains with fragments of things on all sides, which were picked up and used as weapons by men.

53. I have [seen] another wonder somewhere that, these earthly cities and buildings, were passing in their aerial course, amidst a mist of thick darkness; and then vanishing in the air, returning to be your habitations here below.

54. Another wonder that I saw was, that all these men and gods and reptiles, having left their differences of species, came to be of one kind in common with all other beings. (All distinctions are lost in the end). Because all things proceed at first from vacuum, and to this they return at last.

55. I also beheld a spot which was full of light, and shone forth brightly without the lights of the sun, moon and stars. I remember well that effulgent glory, before which there was [neither] darkness nor day and night, and nothing else in existence.

56. I saw also a place never seen before, which was devoid of gods and

demons, men and animals of all kinds, it was without the vegetable creation, and habitation of any kind of being; and a world where the present and future, and all worlds are blended into eternity.

57. In short, there is no place which I have not seen, nor any side (of the compass) where I have not been; there is no act or event which I have not known, and in a word there is nothing unknown to me, that is unknown to the knower of all. (The soul that becomes one with Omniscient soul, becomes all-knowing like the same).

58. I remember to have heard the jingling sound of the armlets of Indra, which resembled the noise of the rattling clouds on high; or likened the jangling jar of the gems, which glistened on the peaks of the Mandara mountain, in its trepidation of churning the milky ocean.

CHAPTER CXXXII.

BHĀSA'S RELATION OF THE TRANSMIGRATIONS OF HIS SOUL.

Argument:—Bhāsa relates his repeated births, the wonders he has seen, and the vanity of the world.

Bhāsa continued:—It was once at the foot of the Mandara mountain, that I dwelt as a siddha under the shady bower of Mandāra trees; and had been sleeping in the sweet embrace of an Apsara, Mandarā by name; when it happened, that the current of a river bore us both away, as it carries down a straw in its course.

2. I supported my partner now floating on the water, and asked her to tell me how could it happen to be so; when she with her tremulous eyes answered me thus, saying:—

3. Here it occurs at the full moon, that this mountain which is sacred to the moon, gives rise to its outlets, which then rush out as rapidly, as ladies run to meet their consorts at the rising of the moon.

4. It was owing to my rapture in your company, that I forgot to tell you

of this; saying so she lifted me up, and fled with me into the air, as a female bird mounts into the sky with her young.

5. I was to the top of that mountain, where I remained seven years, with my dried and unsoiled body, as a bee remains unsullied on the pericarp of a lotus flower growing in the bed of the Ganges.

6. I thence saw some other worlds beyond the starry circle, which were encircled by one another like the coatings of a plantain tree. They were bright by their own light, and were peopled by luminous bodies.

7. There were no distinctions of directions nor divisions of daytime (for want of the sun); there no s̄āstras or rules of conduct, nor vedas for religious guidance; there was no difference of the gods and demigods, but the whole was bright with its own light.

8. I was next born as a Vidyādhara, and lived for twice seven years as an ascetic under the name of Amarasoma, dwelling in the grove of kadamba trees, at the foot of a cloud-capt mountain, which was frequented by aerial cars of the celestials, for their pleasure, the sport and diversion.

9. Then I was borne with the velocity of winds, afar amidst the etherial regions on high; whence I beheld numberless elephants and horses, lions and deer, and woods and forests filled with beasts and birds, all moving along in the form of clouds beneath.

10[a]. It was thus with the force of the bird of heaven—Garuda, that I mounted up to heaven from earth, and passed through infinite space, by favour of the god of fire, in order to see the extensive range of the delusion of Avidyā or Ignorance, which was displayed all around.

10[b]. It was thus by favour of the god of fire, and the fervour of my desire to see the extensive range of the delusion of Avidyā or Ignorance; that I mounted up to heaven from earth, with the force of the bird of heaven—*Garuda*; and passed through the infinite space, that was spread all around.

11. I felt in myself to fall off once, away and afar from the solar world; it seemed to be an etherial ocean inhabited by stars, amidst which I was situated as one, with the consciousness of my fall and

course of time.

12. With the only consciousness of my fall from the sky on high, I felt in myself the sense of falling fast asleep from fatigue; and then in that state of sound sleep of my body, I thought I saw the sensible world in my mind, as if it were in my waking state.

13. I saw again the same world within the horizon, and the same *mandāra* mountain of the gods amidst it; whilst I had been fluttering in the midst of its abyss, as a bird sitting on a slender twig, is shaken and tossed about by the blowing wind.

14. I saw with my eyes to the utmost extent of the sensible world, and again and again I was led to the sight of the visibles, and enjoyment of the sensibles only (in the repeated transmigrations of my soul).

15. Thus I passed a long series of years, in viewing the visible and invisible objects (both of my waking and dreaming hours); as well as in passing through the passable and impassable paths (of this and other worlds).

16. I could not find anywhere, the limit of this Avidyā or Ignorance, which showed unto me the visibles only (in my waking and dreaming, and in this world and others). It is a fallacy that has taken the possession of our minds, as the apparition of a goblin takes a deep root in the breasts of boys.

17. This and this (*i.e.* the visible) are not realities, is the firm conviction of all in their right reasoning; and yet the false sight of this and this as a reality, is never to be removed from any body.

18. We find our pleasures and pains, occurring to us every moment, with the changes of time and place; their course is as constant as the currents of rivers, which are ceaselessly succeeding one another.

19. I remember to have seen a world, with all kinds of moving and unmoving beings in it; and a verdant mountain top in their midst, rustling with the blowing breeze, and shining of itself without the light of the luminaries. (This is the pinnacle of the glory of God).

20. This mountain peak is delightful to solitary recluses, it is quite

free, alone and unlimited, and beyond all fear of change or decay. I have never seen in this brightsome world, a glory which is comparable to this divine effulgence.

CHAPTER CXXXIII.

STORY OF THE WONDERFUL CARCASS.

Argument:—Description of a carcass falling from above, and covering the whole surface of the Earth.

Vipaschit said:—I saw another great wonder, in some part of some other world, which I will now rehearse unto you; it was a horrible sight that attends on sin, and which I had to see by my blind attachment to ignorance.

2. There is somewhere amidst the vast vacuum, a wonderfully bright sphere, which is quite impassable by you; it is situated in a vacuity like this of ours, and so different from it, as a city in dream differs from one in sight. (Because the romantic view of the vision is not realizable to ocular sight).

3. As I saw rambling in that sphere, in search of the object that I have in my heart, and looking to all sides of the void; I saw a huge and unmoving shadow, like that of a body of locusts spread over the earth.

4. I saw astonished at the sight, and cast my eyes on all sides to see what it was; I came to find the mountainous form of a man, falling fast from the sky; and hurling down like a whirlpool upon the earth.

5. Who can be this person? said I, is it the lord Virāt with his mountainous body, or a mountain falling from the clouds? It fills the sky and the whole space of heaven, and hides the light of the day under its all developing shadow?

6. As I saw pondering in me what might this portent mean; (as whether it was the figure of Virāt or the form of Brahma himself); I saw soon

after, the bulky body of the sun falling down from heaven, it seemed to be hurled down by the hurricane of desolation and dashing with a hideous crash against the backbone or great belt of the mundane egg of Brahma.

7. Soon as this hideous and prodigious body, fell down upon the earth, it filled its whole surface, and covered the face of the seven continents and oceans.

8. I dreaded my imminent destruction, together with that of whole earth under its blow; and determined to enter into the ever burning fire by my side.

9. Then the lord fire—the source of vedas, and my adored divinity in a hundred repeated births, appeared manifest before me in his cooling moon-like form, and said, fear not, no evil will betide thee.

10. I then addressed the god, saying: be victorious, O my lord and adored one in repeated births; save me from this untimely desolation, which is now impending on all.

11. Thus invoked by me, the god responded again saying the same words: "Fear thou not, but rise, O sinless one, and follow me to my region of the empyrean".

12. Saying so, he made me sit on the back of his parrot, and flew with me up to heaven; by burning athwart a part of the falling body.

13. Getting to the upper sky, I found the body as if it were made of wood, and it was this which struck so much terror below, as it is attended with the falling of a portent—a comet or meteor from above.

14. Then as it fell down in full force, the earth shook beneath its weight, with all trembling waters and tottering mountains, and shaking woods and forests. The mountains burst forth in cataracts, which overflowed on the land, and bored it to horrible holes.

15. The earth groaned from her bowels, and the sky roared on all its four sides; the heavens resounded to the roar, and mountains growled with the fearful howling of all beings, as at the approach of their last doom.

16. The earth groaned under the burden, and all the quarters trembled with fear; the vacuum was filled with the echo of cries rising from the earth, and the *Garuda*-eagles were on their flight through fear.

17. There arose a harsh and hideous uproar on high, from the loud bursting of the mountains below; and like the crashing and clattering of the dark and dense clouds of deluge, when they are shattered and scattered, by the blasts of diluvian winds.

18. The earth trembled and roared at the impetuous fall of the hideous carcass, and the resounding sky re-bellowed to the sound from its hundred mouths; the mountains burst out on all sides, and their falling fragments and pinnacles, were hurried headlong, and buried underneath the ground.

19. Its fall was as the breaking down of a mountain pinnacle or fragment, smashing the tops of the lower hills, rending and splitting the ground, and levelling all things on earth with the dust.

20. It perturbed the waters of the deep, and hurled down the hills to the ground; it crushed all living beings, and gave ample range to the sport of the agents of destruction (the Rudras).

21. The falling of the sun upon the earth, and his hiding the face of the continents under him; the crushing of mountains and the breaking down of towering cities.

22. The celestials saw all these from above this earth, which forms one half of the mundane egg, turning to a vacuum form; (*i.e.* vanishing into the air).

23. As I was looking on that mountainous body of flesh, (*i.e.* the huge carcass); I observed that the ample space of all the seven continents of the earth was not enough to contain this single body.

24. Seeing this, I applied to the good grace of the god of fire; and asked him saying, Lord what is this and what does it mean.

25. Why did the sun also fall down from heaven, along with that corpse; and how is it that the space of the whole earth and all its oceans, has not sufficient room to compass it?

26. The God of fire replied:—Hold your patience, my son, for a while, until this portentous event passes away; when I will explain this marvellous matter fully to you.

27. Soon as the God had said these words, there flocked an assemblage of the celestials all around us; and it consisted of all kinds of beings that are born and move about in the aerial regions.

28. There were the siddhas, sadhyas, Apsaras, Daityas, Gandharvas and Kinnaras among them; together with the Munis, Rishis, yakshas and Patres, Matres and the gods also with them.

29. All these celestials then, bowed down their heads in veneration; and all joined with their prostrate bodies to praise the dark goddess of Night, who is the refuge and resort of all.

30. The celestials said:—May that goddess protect us her protégés, who is immaculate and incomparable, and has the grey braids of Brahmā's hairs, tied at the top of her *khattanga* ensign, and the heads of the slain Daityas, strung to the neck-chain hanging on her breast; who wears the feathers of *Garuda* on her head, and who after devouring the world, drinks off the deep also at the end.

CHAPTER CXXXIV.

THE STORY OF THE CARCASS CONTINUED.

Argument:—Description of the body of the Goddess, and her food of the carcass, and drink of the blood.

Vipaschit continued:—All this time I was looking at the carcass, that had fallen from above, and covered the whole surface of the earth under it.

2. I distinguished that part of its body which was its belly, and had hid in it the whole earth, with all its seven continents and

immeasurable mountain.

3. I was then told by the god of fire, that there was no limitation of its arms and thighs, and of the extent of its head; and that it had fallen from beyond the polar region, which [is] inaccessible to mankind.

4. The Goddess who is so much lauded by the celestials, is the manifestation of vacuum, which of itself becomes dry (*i.e.* is naturally empty and void).

5. She is represented as accompanied by ghosts and furies, as followed by demons and hobgoblins, which walk in her train, and shine as stars and meteors in the open firmament.

6. Her long and muscular arms, are stretched to the skies as the tall pines of the forest; and her eyeballs flash forth with living fire, and scatter the solar beams all around.

7. The flashing weapons in her hands, were jangling in the sky; and her missiles were darting like flocks of birds flying from their aerial nests.

8. Her flaming body and flashing eyes and limbs, glistened with the glare of a bush of reeds set on fire, or as the sparkling of a flight of arrows in the midway air.

9. Her glittering teeth, shed the lustre of the beaming moon, and brightened the faces of the four quarters of heaven, with a milk white splendour; while her tall slender stature, reached to and touched the sky.

10. She stood supportless, like the stretching clouds of the evening sky; and was mounted on a dead body, as if she rested on the blessed seat of Brahma. (*Brahma pada* the throne of God, Elysium, Valhalla or Nirvāna).

11. She shone in her brilliant form, like the crimson clouds of evening; and added to the ocean of the etherial expanse, the burning blaze of submarine fire.

12. She was flaunting in her decorations of human skeleton and bones,

and flourishing her weapons of the mallet and others; and darting her arrows all around, as a mountain scatters its flowers all about.

13. She mounted aloft in the air, with her neckchain of human skulls, sounding with a harsh clattering noise; resembling the rattling of stones, falling down a mountain with the precipitate rains.

14. The gods then prayed to her saying: O mother goddess! we make an offering of this carcass to thee; do thou join with thy adherents, and soon take this corpse for your food, and make an end of it.

15. Upon this prayer of the gods unto her, the goddess began to draw in with her inhaling breath, the blood and pith of the carcass into her bowels and intestines.

16. As the goddess was absorbing the dead blood, by her inhalation of it, the red fluid rushed into her wide open month, like the entrance of the evening clouds, into the cavity of the western mountain (of the setting sun).

17. The ethereal goddess drank the blood, thus drawn in by her breath; as long as her lean skeleton-like frame, grew fat from her satiety, and she stood confessed in her form of Chandika.

18. Being thus filled and fattened, by full draughts of the sanguineous beverage; she had the appearance of a blood red cloud, with flashing lightnings shooting from her eyes.

19. The pot bellied goddess, being then giddy with her bloody drink; became loose in her attire, began to flounce her ornaments, and flourish all her weapons in the empty air.

20. She began to dance and toss about in the air, which was almost filled by the bulk of her body; while the gods kept watching on her movements, from their seats on the distant border or boundary mountains.

21. Immediately upon this, the whole host of her female ghosts and goblins, composed of Rupikas and others, flew upon the carcass, as the rainy clouds alight upon mountains.

22. The mountainous carcass, was laid hold by the clutches of

Kumbhandas, and torn to a thousand pieces by them; while the Rupikas bored its belly, and the yakshas gored its back with their elephantine tusks.

23. But they could not get or break its arms, shoulders and thighs; because these members of its body, stretched far beyond the limits of the mundane or solar system.

24. They could not therefore be reached unto by the ghosts, who are confined within the limits of this world, and could not go beyond, where those parts were rotten away of themselves.

25. As the goddess was dancing in the air, and her hobgoblins were prancing over the carcass; the celestials remained sitting on the mountain tops, and kept looking on this dreadful scene.

26. The disgusting morsels of putrid flesh, and the stench of the rotten carcass filled the air and blood red clouds shrouding the scene, seemed as burning bushes, forming the fuel of the furnace (for roasting the rancid meat).

27. The chopping of the fetid flesh, raised a *sap-sap* sound; (meaning the sap of the carcass); and the breaking of its hard bones, sent forth a *kat-kat* noise (purporting to cut them to pieces).

28. The concourse of the demons, caused a clashing sound; resounding as the clashing occasional by the collision and concussion of rocks and mountains against one another.

29. The goddess devoured her mouthfuls of flesh, roasted in the fire that flashed forth from her mouth, and the offals and fragments that fell down from it, covered the earth below with filth; while the drops of blood that distilled from the draughts she had drank, reddened the ether with tints of vermilion hue.

30. The celestial spectators saw their premises, within the precincts of the visible horizon; and the surface of the continents of the earth, to present the sight of an universal ocean of blood.

31. All the mountains on earth, were covered with blood, which reflected their redness to the cloud on high; which gave the appearance of a red

mantling veil, spreading over the faces of the female regent deities of all sides of heaven.

32. The sky below blazed with the flash of the weapons, which brandished in the hands of the goddess all around; and there was no vestige of any city or habitation to be seen on earth. (Lit.: they were lost to sight, but retained in memory: i.e. things absent from sight, are present in the mind).

33. It was an incredible sight to see, that all the moving and unmoving objects of nature should be engrossed and absorbed in the bodies of the ghosts of insatiate death.

34. The dancing demons were waving their arms in air, in a manner as if they [were] weaving nets for catching the aerial birds; and were lifting and dropping them up and down, so as they seemed to measure the height and depth of the firmament.

35. They stretched out the entrails of their victims, from the earth below to the solar circle above; and appeared to measure the distance with lines and cords.

36. The gods seeing the earth thus endangered by the portentous carcass and its surface converted to an extensive sheet or ocean of blood.

37. They felt themselves dismayed and distressed, from their seat above the polar mountain; and beyond the boundary of the seven continents, where the stench of the putrid carcass could not stink into their nostrils.

38. Rāma asked:—How is it sir, that the stench of the carcass could not infect the gods, in their seats on the polar mountain; when the fallen dead body is said to extend even beyond the limits of the mundane system?

39. Vasishtha replied:—It is true, O Rāma, that the dead body stretched beyond the limits of the mundane sphere; but its belly lay within the boundaries of seven continents, and that its head and thighs and its head and feet were without it.

40. But from its breasts and the two sides and its loins and waist, which lay out of this sphere, one could have a clear view of the polar

circle, as well as that of its mountainous top.

41. Sitting in those parts and places, the gods could well behold the pinnacles of the mountain; which were surely bright to sight, and as white as the rainless clouds of the skies (*i.e.* white as fleecy clouds).

42. Then the maters of furies of heaven, kept on dancing on the wide spread dead body; while the hosts of ghosts were devouring its flesh, as the corpse lay its face turned downwards (*i.e.* upside down or topsy turvy).

43. Seeing now the streams of reddish blood running around and the putrid stink of rotten body spreading on all sides; the gods all felt sorrowful at heart, and grieved among themselves with exclaiming (as follows).

44. Ah alas! whither hath that earth disappeared, with all the bodies of waters upon her; where are those multitudes of men fled from it, and where are the mountains swept away from its surface.

45. Alas for those forest of sandal, *mandara* and *kadamba* woods which had so ornamented the earth! and woe for the flower gardens, and the happy groves of Malaya mountains!

46. Where are those uplands of the lofty and gigantic snowy mountains of Himālaya which appear now to be reduced to lurid clay, by ire of the redhot blood, of the bloody ghost of the carcass.

47. Even the gigantic Kalpa trees, that grew below the Krauncha mountains, in the continent of the Krauncha *dwīpa*; and which had spread its branches up to the Brahma-loka, are now reduced to dirt.

48. O thou lordly milky ocean! where art thou now, that hast produced the moon and the goddess Laxmī from thy bosom; and that didst yield the *pārijata* flower and the celestial ambrosia of the gods of yore.

49. O thou ocean of curds! what has become of thee, that was full with thy waving forest of billows; which rose as high as mountains, and bore about sweet butter with their foaming froth.

50. O thou mellifluous sea of honey, which was bordered by mountains studded by cocoa-nut trees; whose fruits afforded sweet liquor for the beverage of goddesses, where hast thou and they fled at present.

51. O Krauncha dwīpa! that didst abound in Kalpa arbour which were inseparably clasped by the twining ivy of golden hue; say where art [thou] hid with thy towering Krauncha mountain.

52. O Puskara dwīpa! where art thou now with thy limpid fountains, which were ever decked with beds of lotus bushes, sported upon by the silvery swans of Brahmā?

53. O where are thy Kadamba groves gone, with their outstretched branches on all sides; and whose sheltered coverts were frequented by aerial nymphs, for their secluded amusements.

54. O where is the *Gomedha* dwīpa gone with its springs of sweet waters, and the flowery gardens about its holy places? And where [are] those vales and dales, which were beautified by Kalpa trees and their golden creepers?

55. Ah! where is the Saka dwīpa with its forests of heavenly and ever verdant arbours, the very remembrance of whose fair spectacles, raises in the minds the sense of holiness and the sensations of heavenly bliss.

56. Ah! where are those tender plants, which waved their leaves at the gentle breeze; and where are those blooming flowers, which had brightened the scene all around.

57. The devastation of all these beauties of the landscape, fills our mind with pity and grief; and we know not how much more piteous and painful must it be to the majority of mankind.

58. Ah! when shall we see again, the sugar-cane field beside the sea of saccharine waters; and the hardened sugar candy on the dry lands about; when shall we see the sweetmeats made of molasses and confectionary dolls of sugar.

59. When shall we see again, sitting on our golden seats on Mount Meru the merry dance of the beauteous Apsaras daubed with sandal paste in their arbours of tāla and tamāla trees; and wafted by the cooling breeze

of Kadamba and Kalpa trees on sylvan mountains?

60. Ah! we remember the memorable Jambuvatī river, which flows with the sweet juice of jambu fruits, and passes through the Jambudwīpa to its boundary ocean (*i.e.* the Indian ocean in the south).

61. I oft remember said one, the giddy song and dance of celestial nymphs, in the thick and shady groves of *sailendra*-trees, and in the coverts of mountains beside the heavenly stream; and it rends my heart like the lotus flower, as it opens its petals in the morning.

62. Another one said:—Look at this ocean of blood, sparkling like the melted gold on the top of the golden mountain of Meru; and brightening the beams of the rising and setting sun, or as the moon-beams spread over the face of all sides of heaven.

63. Alas! we know not where the earth is gone, with all her circumambient oceans about the continents; nor do we know where that high hill of Himālaya has fled, which was the resort of many rainy clouds, and yielded the lotus flowers on its summit.

64. We know neither where those rivers, forests and groves have gone, which decorated the earth before; and pity for the cities and villages and their people, that are now to be seen no more.

CHAPTER CXXXV.

DISAPPEARANCE OF THE CARCASS, AND THE REAPPEARANCE OF THE EARTH.

Argument:—The corpse was eaten up by the ghosts, and its blood sucked up by the goddess.

Vasishtha resumed and said:—After the corpse had been partly devoured by the demons, the gods who had been sitting on the polar mount, with Vāsava or Indra at their head spoke to one another in the following manner.

2. Lo! the voracious goblins have not yet wholly devoured the corpse; but flung its fat and flesh into the air to prove the paths of vehicles of Vidyādhara; and these being wafted away and scattered about by the winds, appear as huge masses of clouds overspreading the skies.
3. See them also throwing away the relics of their food and drink, over the seven continents and oceans of the earth, and making it again to reappear to view (in the forms of its mud and waters).
4. Alas! that the once delightsome earth, is now polluted by the impure carrion and blood; and covered under the garniture of its forests, as the sky is overshadowed by clouds.
5. The big bones of its bulky body, form the mountains of this earth; and what is this high Himālaya, but the huge back bone of [the] gigantic skeleton.
6. Vasishtha said:—As the gods were speaking in this manner, the demons were employed in the meantime to construct the earth anew with the materials of the carcass, after which they flew in the air, and kept on dancing and flouncing there.
7. As the ghosts were disporting in their giddy dance in the air, the god commanded the liquid portion of the dead body, to be collected together in one great basin of the ocean the abodes of whales and sharks.
8. And as this ocean was from the pleasure (*gaudium*) of the gods, it is thenceforth styled the ocean of wine (or merriment of the deities; in distinction from the oceans of milk and other beverages).
9. The demons having done their dancing in the pandemonium in air, come down to drink their full draughts of that Stygian pool; after which they repair to their aerial abysm to dance again.
10. The demoniac orgies are still wont, to indulge themselves in drinking of that bloody pool; and to dance in their airy circles, in company with their co-partners. (It refers to strong drink and drunken sots).

11. And because the earth was besmeared, with the fat and flesh (*medhas*) of the corpse, it is thenceforward termed the *medinī* or corpus. (The earth is said to have been formed of the flesh of the dead body of the demon Madhu, killed by Hari in the beginning of creation).

12. At [the] last disappearance of the dead body of the demon, there appeared again the succession of day and night; and the lord of creatures having formed all things anew, restored the earth to its former shape. (This is event of the war between the gods and titans of yore).

CHAPTER CXXXVI.

STORY OF THE GNAT AND HUNTER.

Argument:— Explication of the story of the carcass, and the Narrative of Asura and others.

Bhāsa said:—Hear now, O lord of the earth, what I then said to the god of fire, from my seat under the wing of his riding parrot, and the answer which the god made to my query.

2. I said, O lord, of the sacrificial fire and sacrifice, deign to explain unto me the mystery of the carcass, and the accompanying events (of the goddess and her demons).

3. The god [of] fire replied:—Attend, O prince, and I will tell you all of what has happened; and relate to you all about the carcass, as it is well known in all the three worlds (*i.e.* in the traditions of all people).

4. Know there is an eternal formless and transcendent Intellect, in the form of the boundless and formless vacuity; wherein there are countless worlds, subsisting as minute atoms in endless space.

5. This intellectual void, which contains all and every thing in itself; happened of its own spontaneity, to be conscious of its contents in

course of time.

6. I conceived by its innate knowledge, the abstract idea of igneous particles of in itself, just as you find yourself to be in the state of travelling in your dream; by thinking yourself as such in the state of your waking. (One dreams whatever he thinks in himself).

7. It was thus that the Divine Intellect saw the particles of fire, as in the unconscious state of its dream; and as one sees the lotus dust (for any thing,) before him in his imagination.

8. Then as this Intellect reflected on the expansion of these particles, it became itself assimilated with them; and evolved itself in the thought in the shape of powers and organs of sense, in those particles of its body.

9. It then beheld the sensible organs, as receptacles of their particular faculties; and saw the world with all its beings, appearing before it as in its dream; and as we see a city in our dreaming state.

10. There was one among the living by name of Asura, who became haughty and proud of his dignity, he was vain and addicted to vanities, and had no parents nor forefathers of his own.

11. Being elated with giddiness, he entered once into the holy hermitage of a sage, and destroyed and defiled the sacred asylum in his rage.

12. The sage denounced his curse upon him and said "whereas thou hast demolished my abode with thy gigantic figure, be thou now be born as a contemptible gnat, by thy immediate death under my curse."

13. The burning fire created by the rage of the sage, burnt down the Asura to ashes, even at that moment and on the very spot, as the wild fire consumes the woods, and as the submarine fire dries up a channel.

14. Then the Asura became as air, without his form and its supporting body; and his heart and mind became as insensible as in a swoon.

15. His sensibilities fled from him, and became mixed with the ethereal air; and were hurled up and down thereabouts, by the course of the flying winds.

16. They existed in the form of the intelligent and airy soul, which was to be the living soul in connection with the body; composed of particles of the undivided elements, of earth, fire, water and air (or the air in motion as distinguished from the vacuous air).

17. The quintessence of five elements being joined with a particle of the intellect, begets a motion of their own accord as the vacuity of the sky, produces the wind by its breath and of its own nature.

18. At last the particle of intellect, is awakened in the airy soul; as the seed develops its germs in connection with the earth, water and air, and in course of time.

19. The understanding (or intellectual part) of the Asura, being fully occupied with the thought of the sage's curse and that of its having the nature of a gnat; brooded over the reflection of the parts of its body, and became the very gnat in its shape.

20. This puny insect which is born by daylight in dirt, and is blown away by the breath of wind, is the short-lived ephemeral of a day.

21. Rāma asked:—How can living animals be born from other sources (as dirt &c.), if they are but the creatures of our dream as you said before? So please to tell me, whether they have really their birth; or be anything otherwise.

22. Vasishtha replied:—Know Rāma, all living beings from the great Brahmā to the animalcule and vegetable below, have two kinds of birth; the one is that they are all full of Brahma, and the other that they are the creatures of our errors.

23. The false but rooted knowledge of the previous existence of the world, and of all creatures besides, leads to the belief of the regeneration of beings from the reminiscence of the past; and this called the erroneous conceptions of births in the visible world.

24. The other is the viewing of the representation of Brahma, in all things appearing to exist in this non-existent and unreal world; and this called the pantheistic view of the world, and not as a production either by birth or creation of it.

25. Thus the gnat being produced by its delusive knowledge of the world, and its continuance in the same state of blunder; did not allow it to see the one Brahma in all, but led to different views and attempts, as you shall hear just now.

26. It passed half a day of its lifetime in whistling its faint voice, among the humming gnats in the bushes of reeds and long grass; and drank merrily their juice and dews, and sported and flew all about.

27. The next day it kept fluttering over a pool of mud and mire, in company with its female copartner.

28. Being then tired with its swinging, it rested on a blade of grass in some place, where it was trodden over by the foot of a deer, which killed him on the spot, as it was by the fall of a rock upon him.

29. Now as it died by looking [at] the face of a deer, it was reborn in the shape and with the senses of the same (from its reminiscence of them).

30. The deer grazing in the forest, was killed by arrow of an archer; and as he saw the countenance of the huntsman in his dying moment, he came to be born next in the same form.

31. The huntsman roaming in the forest, happened to enter into the hermitage of a hermit, by whom he was reclaimed from his wickedness, and awakened to the light of truth.

32. The *muni* said:—O erring man! why did you roam so long, afflicting the innocent deer with your arrows; why do [you] not rather protect them, and observe the law of universal benevolence in this transitory world?

33. Life is but a breath of air, and overhung by the clouds of calamities, and is as frail as a drop of falling water; our enjoyments are a series of clouds interspersed by fickle and flickering lightnings; youth is fleeting and its pleasures are as the gliding waters, and the body is as transient as a moment; therefore O my child! attain thy felicity while in this world, and expect thy *nirvāna*-extinction at the end.

CHAPTER CXXXVII.

DESCRIPTION OF THE STATES OF WAKING, SLEEPING AND DREAMING.

Argument:—The Hunter's Inquiry into the means of salvation and the sage's instruction about them.

The huntsman said:—Instruct me now, O sage, the way to my salvation from misery; and teach me the best mode of conduct, which may neither be too difficult nor too facile to practice.

2. The sage replied:—Now be submissive to me, and throw away your bow and arrows; and betaking yourself to taciturnity and conduct of sages, be free from trouble and remain herein.

3. Vasishtha related:—Being thus advised by the sage, the huntsman threw away his bow and arrows; and betaking himself to the conduct of sages, remained still even without asking for food.

4. In course of a few days, his mind turned to the investigations of sāstras; as a full blown flower enters into the minds of men, by means of its far smelling fragrance.

5. Once he asked his preceptor, O Rāma, to tell him, how and in what manner, outward objects come to be seen within us in our dream.

6. The sage said:—This very question, O my good fellow, had also arisen at first under my scrutiny; how these shadows of things beyond us, rise like the bodies of clouds in our sleeping hours in the sphere of our minds.

7. I then applied to my meditation, and practiced the closeness of my attention for my introspection into this matter; and steadily sat in my *padmāsana* posture of folded legs, and intensely intent upon investigation of this incident.

8. Sitting in this manner, I stretched my thought all about and afar; and then retracted them, into the recess of my mind; as the rising sun stretches out his beams in the morning, and afterwards draws them back into its disc in the evening.

9. I sent forth my breathing in quest of knowledge, and then called to myself; and thus continued in exhaling and inhaling my breaths, as flowers let out and contract their fragrance by turns.

10. My breath being accompanied with my mind, was reposed in the air before me; and then it was with the air inhaled by the pupil sitting before me, and intromitted into his nostrils.

11. Thus my breath being mixed with his, was admitted into his heart; as a snake is drawn in by the breath of a bear, sitting with his wide open mouth at the entrance of his hole.

12. Thus I entered into his heart, by means of my vehicle of my breath; and was put into difficulty of being confined therein, by my folly of following my breath in its passage into his breast.

13. I passed there amidst the arteries and *aorta*, and was led through all the conduits and blood-vessels into all the nerves and veins, both large and small and inside and outside the body.

14. I was at last confined in the cage of the ribs on both sides of the body, and had the fleshy masses of the liver and spleen presented before me. This was the painful habitation of my living soul, and these were as potfuls of meat set before it.

15. My intestines kept coiling within me with a hissing sound, and were surrounded by a flood of red hot blood continually flowing and boiling, like the waves of the ocean heated under the hot sunshine.

16. I had fresh supplies of sweet scents, incessantly borne to my nostrils by the blowing breeze; and these tended to infuse both life to my body, and sensibility to my soul.

17. But then I was tormented as in hell-fire, by the boiling blood, bile and phlegm; in my dark and dismal dungeon. (Which was moreover infected by the stink of dirt within).

18. It is the free and slow passage of the vital airs through the lungs, that regulates the circulation of blood in all parts of the body; and this determines the state of the bodily humours, a derangement of which tends to generation of future diseases.

19. The vital airs pushing against each other, burst forth in explosion within their cavities; while the culinary fire is burning as the submarine blaze, through the tubular stomach, resembling the hollow pipe of a lotus stalk.

20. The external air carries the particles of things, through the outer organs of sense into the body; and these then enter into the mind, either in their gross or pure state, as thieves enter into a house at night.

21. The chyle is carried with a chyme by the internal winds, to all parts of the body by the passage of the intestines; as the outer air bears the low and loud sounds of songs in all direction.

22. I then entered into his heart, which is difficult of access, and I passed therein with as much jostling, as a strong man makes his way amidst a thickly crowded throng of men.

23. Soon afterwards I found the sight of some shining substance, at a distance from the heart (*i.e.* the culinary fire); as a man scorched by sun shine, finds the sight of cooling moon in the gloom of night.

24. It was the spiritual light, which reflected like a mirror all this triple worlds in itself, and threw its rays upon all things therein; it was the essence of whatever there is in existence; and the receptacle of all living souls.

25. The living soul or life, says the *sruti* pervades the whole body, as the fragrance of a flower runs through all parts of it. Yet it is the heat of the heart in which it chiefly resides, as the perfume of the flower dwells in the pistils, after the blossom is expanded by the solar heat.

26. I then crept unperceived into that heat, which was the cell of the living soul; and was there preserved by the vital airs from extinction,

as a burning lamp in a lantern, is preserved by its interior airs from its being blown out or extinguished. (Because the light is put out in a receptacle).

27. I entered into that heat as fragrance passes into the air, or as the hot wind pushes into the cold air, or as water rushes into a pot (*i.e.* I pass through several sheaths, to the seat of bliss).

28. I passed into the second sheath, which is as bright as moon light and as clear as a spot of white cloud; and thence I ascend to the fair sheaths known by the names of the cells of butter, sweets and milk-white water.

29. Being tired with my arduous passage through these sheaths, I returned and rested in the genial warmth of my breast, where I saw the full view of the world, appearing as a dream before my sight.

30. It showed the images of the sun and moon, and the pictures of the seas and hills, with the shapes of gods and demigods and human forms; it presented also the sights of cities and countries, and the face of the sky on all sides around.

31. It exhibited also the oceans with their islands, and the course of time and seasons and all moving and unmoving objects to my view.

32. This vision of my dream, continued steadfast and quite alike even after I was awake, wherefore I remained in the same state after my sleep as I had been when sleeping, because the view recurred to me in my waking state, as it had occurred to me in my sleep. (*i.e.* The world is but a waking dream).

33. Now listen to me, O huntsman, what then I did. I said to myself, "what, is this a waking dream I see before me?" and as I was thinking in this manner, I had this knowledge of it awakened in me.

34. Verily it is the representation of the Divine Intellect, and it is the manifestation of the Deity himself; and all these objects under the different names, are but manifestations of the Divine spirit in various shapes in the world.

35. Wherever there is the substance of Intellect, there is the cosmical

image of the Deity impressed upon it; in its empty vacuous form, which it never forsakes (for aught of a gross nature).

36. Ah! it is now I perceive, said I to myself, that all these appearances passing under the names of the world; are mere representations of the intellect, in the form of a passing dream.

37. It is a little expansion of the essence of the intellect, which is termed a dream (or an imperfect view of things); and it is also a greater expansion and extension of the same, which is said to [be] waking; both being the display of the selfsame intellectual essence.

38. A dream is said to be dream in the waking state, and not while one continues in his dreaming state, when it appears as waking; so our waking is but a dream, whence the two states of our waking and sleeping dream.

39. Even our death is a dream, which continues with our intellect even after our death; because the intellect which resides in the body, does not die even in a hundred deaths of the body; for who has ever heard of the death of the soul (which is same with intellect) of any body.

40. This Intellect is a void and vacuous substance, dwelling in and expanding with the body; it is infinite and undivided, and remains indivisible and indestructible, both with as well as without the destructible body.

41. The vacuous particle of the intellect, which is indestructible by its nature, and shines forth eternally and *ad infinitum* by itself; has the so called world for its pith and sap and ever attached to itself.

42. The vacuum of the intellect, contains within its bosom, the minute particles of ideas; each of which represents a part of the great variety of objects, that compose its totality ("as parts of an undivided whole").

43. The soul breaking off from its view of the visibles, rests in its receptacle of heart; and sees the various sights in its dream, which are unfolded by the intellect before it.

44. Again the soul being inclined to the outer mind of sights, exposed before it by its own intellect; it comes to see the visions of the

external objects, which pass under the phenomenal world.

45. The soul sees in itself and in the same state, the sights of all things both within and without it; such as, this earth and sky, the winds and waters, the hills and cities, and all things spread on all sides.

46. As the solar disc which is situated in the heaven above, appears also in the waters below in full blaze; so the soul is situated both in the inside and outside, in the form of the world, (or with the form of imprest ideas in it).

47. Therefore knowing that it is the intellectual soul, that sees the internal dream and the external world in itself; whoso abstains from craving anything is surely blest (because he has every thing in himself. Every soul or mind being full of the thoughts and sights of all things in itself, can be no more in want of anything).

48. The soul is both inseverable and uninflamable (*i.e.* it can neither be cut asunder nor burnt away); and whoso says otherwise, he must be betrayed by the delusion of duality, as a boy is decoyed by the deceitful yaksha (hocus-pocus).

49. He who sees his inward soul, to view the world internally in itself, is said to be dreaming in himself; and whoso finds his soul looking outwardly on the external world, is known to be waking.

50. Thinking so for regarding the dreaming and waking states, I was inquisitive to know the state of sound sleep, and went on making my inquiries therein.

51. But I thought of what good is the sight of the visible to me? Better remain quiet in myself, because it is the thoughtless oblivion, and consciousness of self, [that] is true insouciance or the stupor or *susupti*—*somnum* or hypnotism.

52. As the hair and nails of the body, are never thought of, though they are well known to belong to and to be attached to it; so the mind is quite unconscious of all material and immaterial objects in nature, in its state of sound sleep when it rests in its self-consciousness alone.

53. Tired with the rambles and sights of my waking and dreaming states, I sought my quiet rest in the state of my thoughtless self-consciousness; and this being the sole aim and end of sound sleep, there is no other meaning of the *susupti* hypnotism.

54. It is possible even in the waking state, to have this sound sleep of *susupta* hypnotism; by our determination of thinking of naught, save that of sitting quiet in one and same state (of abstractedness).

55. The state of abstraction being arrived at, is termed *susupti*—sound sleep; but when the sleep is light (*Vikshepa*), it is called *swapnam*—*somnum* or dream.

56. Having ascertained my torpor to the hypnotic *susupti*, I was resolved to seek after the *turiya* or fourth state of supreme bliss; and with this resolution, I set out in search of it with my best introspection and diligence.

57. I tried my utmost, but could get no indication of its true form and feature: and found out at last, that it was not to be had without our clear-sightedness, as the sunlight is imperceptible to the dimsighted eye.

58. That is called clear-sightedness, wherein our view of the world, as it appears unto us is utterly lost; and whereby we see in that light in which it exists in the Divine Mind.

59. Therefore the three states of waking, dreaming and sound sleep, are all included under this fourth state; wherein the world is seen as it exists, in the light of a nihility.

60. This then is the *turya* or ultimate view of the world, that it is produced by no cause and from nothing; but it is Brahma himself that exists in this state of tranquillity, from all eternity.

61. The impossibility of the pre-existent and primordial causes, precludes the possibility of the production of anything and of the creation itself; it is the Intellection of the intellect only, that gives rise to the conception of creation; as it is the nature of water to assume its fluidity and exhibit its dilation.

CHAPTER CXXXVIII.

THE PERVASION OF THE MIND THROUGHOUT THE UNIVERSE.

Argument:—The joining of the two souls of the sage and his pupil together made them twain, and gave a twofold view of objects: but their union in unity made them one, and presented the one and same view of things to both the united pair.

The ascetic sage continued:—I then thought of being united with his consciousness, and breathed out the breath of my life to be joined with his, as the ripe *mango* sends forth its flavour, to mix with the fragrance of lotus flowers.

2. I did not forsake my vital heat (or energy), until I entered into his intellect; and began with infusing my outward sensations, into the organs of his external senses.

3. I then attracted my outward sensations, by the internal sensibility of my heart, and mixed them with those of his, as a drop of oil is mixed with and diluted in water.

4. As my sensuousness was intermingled with his sensations, I became sensible of a duplex feeling of all external objects, which appeared in their reduplicated forms to my senses.

5. All things on all sides seemed to be doubled about me, and there appeared two suns and two moons to be presented to my sight. So the heaven and earth appeared in their twofold forms before me.

6. As one face is seen as two in some glasses, so all things presented their double forms to the mirror of my eyes. And all these bplex shapes seemed to be as closely united together as the world (*i.e.* the body and mind).

7. And as the same intellect resides in the form of oil in two sesame seeds, so I saw the two worlds mixed up together with my intellect

united with his in his body.

8. And though my consciousness was united with his in the same body, yet it was not wholly assimilated with his (owing to the difference of our desires); but they view the world respectively, in the different lights of milk and water (*i.e.* as appearing pleasant to the one and painful to the other).

9. Yet as I looked awhile into his consciousness, and compared and measured it with mine; they were both found to be the same thing and of the selfsame essence. (Consciousness is joint knowledge of ourselves in connection with others).

10. My consciousness was joined with his in the same manner, as one season joins with another (at its end); or as the confluence of two rivers runs together, and as the smoke mixes with the clouds, or the wind carries the fragrance of flowers with it.

11. This our consciousness being mixed up together, the double view of the world now became one; just as the erroneous sight of the two moons in the sky, is soon changed to one upon aright [to] its right view.

12. Then my power of discernment which was in his person, became finer and finer without wholly losing itself in his, and resided together in his very body.

13. Afterwards the faculties of the mind which resided in his breast, were found to be directed to the observation of external objects; and to take delight in noticing the occurrences of the day (*i.e.* the present objects).

14. He being at rest from his weariness, after taking his meal and drink; felt drowsy and inclined to sleep, as the lotus flower shuts its petals at nightfall, after sucking the nectarious liquid of the lake.

15. He withdrew his mind from observing occurrences, that circulated all about the busy scene of the external world; as the setting sun retrenches his rays from the face of the world, as he goes to take his rest in the evening.

16. The functions of his senses receded into heart, and the operations

of his mind retired to his brain, and remained hidden therein, like the members of a tortoise drawn inside its shell.

17. His eyelids were closed, as his heart had shut up; and he remained as dead as a lifeless block or as a figure in painting or statuary.

18. I also followed the course of his mental faculties, and settled with them in his mind, and my senses being under the direction of the mind were reposed in the recess of his heart. (The sensations are said to pass from their organs, and run through the veins and arteries to the recess of the heart).

19. Then insensible of all outward perceptions, and their conceptions too in my mind; I remained with that heat (or spirit) in me, as sleeping on a soft bed, and perceiving naught but a void all about me. (This is termed the blissful state of *ānanda-māyā*—felicity).

20. And as the breathing of our vital breath, was neither obstructed in the *aorta*, nor passed with rapidity through the lungs, as it does in cases of excess in eating and drinking and fatigue, it passed evenly by its passage of the nostrils.

21. Then our souls remained with the supreme soul in the breast, and kept the course of the naturally ungovernable mind under subjection (of the blissful soul).

22. The soul is then employed in its consciousness of supreme bliss in itself, and takes no notice of the actions of others; and the body also then rests in perfect blissfulness, in that state of sound sleep. (Sound sleep of hybernation or hypnotism is the perfect rest of the body and soul, when undisturbed by dreams).

23. Rāma asked:—Say sir, what does the mind do now in its subjection under the vital breath, which was the cause of its operations in the waking state? The mind has no form also beside the breath, how then does it subsist without the same.

24. Vasishtha replied:—Even so, there is neither the body beside its being the notion of one's self; it is the imagination of the mind alone that makes the body, just as the dream causes the appearance of a mountain and other things. (There is no existence of the mind

independent of the vital air of breathing. Gloss).

25. So there is not the mind also in absence of its idea or thought of something; as there is no production of the visible world, for want of its causes at the beginning of creation. (Therefore the phenomenal world is only the effect of our previous reminiscence. Gloss).

26. Therefore all these are forms of Brahma, as he is the soul of all; and the world itself is not otherwise than the image of God. (Hypothesis of theological Pantheism, that all things are manifestations of God).

27. The mind and body are both Brahma, to them that know the truth; though they are otherwise to our knowledge of them, than what they are in theirs. (The common knowledge of them, is that of Soulism).

28. The manner in which the triple world is Brahma, and how he is the soul of all these varieties; is as you, O intelligent prince, shall now hear me to relate unto you.

29. There exists for ever the only pure Intellect (or Intelligence), which is of the form of infinite vacuum; and it is that alone which shows itself always in all forms, without being either the world itself or its visible appearance. (The formless God exhibits all forms).

30. The Lord being omniscient, took upon him the form of hypostasis of the mind, without forsaking his nature of pure intelligence, and exemption from disease and decay (which the material body is subject to).

31. Then as the Lord thought upon the movement of his mind, he assumed the substantivity of the vital breath upon himself; and know, O Rāma, that best knowest the knowable, that these are but modalities of the selfsame being of God.

32. Now as this inflation of the air, appears to be a model form of the Divine essence; so the sensations and bodily perceptions, and the entities of space and time, are but various modifications of the same being.

33. Thus the whole world is entirely the formation of the Divine Mind, and as this mind is the very intellect of the supreme Brahma; so the totality of creation is only the expansion of the mind of Brahma himself.

34. The formless Brahma who is without his beginning and end, who has no reflexion of himself, and is free from disease and decay, is the quiet intellect and the only quiescent *Ens* of Brahma, that was the whole universe for its body. (Whose body Nature is, and God the soul. Pope).

35. The supreme being [is] omnipotent, and so the mind also retains its potency every where, though it remains as empty air.

36. The volitive mind is Brahma, which immediately produces in itself, whatever it wills at any time; and the reproduction of every thing in the mind, is a truth too well known even to boys.

37. Now behold, O Rāma the almighty power of the mind, which at first made itself (or became) a living being by its breathing; and then an intelligent being, by its power of thinking; and next became the living soul, with its body; it made the three worlds, and became the prime male in the form of Brahmā; it became embodied from its aerial form, in the shape of Virāt; thus it created every thing in itself of its own will, as men produce all things in their imagination, and see the cities of their fancy in dream.

CHAPTER CXXXIX.

DESCRIPTION OF THE DISSOLUTION OF THE WORLD.

Argument:—Predominance of the mind over the vital breath, and the view of final Dissolution in Dream.

Vasishtha related:—Whatever the mind wills, regarding the creation of the world, the same immediately appears before it; whether it be the production of the non-existent to view, or annihilation of existing ones, or the representation of one as the other—*pratibhāshika*.

2. [Now in an answer to Rāma's question, "how does the mind subsist or have its action or thought without being moved by the vital breath, he says that] whenever the mind fancies itself as the vital breath, and can

neither subsist nor do any thing without its being actuated by the air of respiration; it is then said to be subject to vitality (*i.e.* to exist with the breath of a living being and no more).

3. It thinks it cannot live long without the association of respiration (as in the state of transient and breathless dream) but must come back to its life and living action (of thinking) with the return of breathing. (The thinking power of the mind is suspended with the breathing, in the states of dreaming and wondrous sight seeing).

4. Again as the mind fancies itself to be accompanied with the vital breath in some living body; it finds itself instantly joined with same, and beholds the world rising as an enchanted city to view.

5. The mind thinks of the convenience of its union with the vital breath and body; and with this persuasion it is pleased to remain for ever as a triplicate being, combined with its intellectuality, vitality and corporeality.

6. Know now that the uncertainty of knowledge, which, keeps the mind in suspense, is the cause of great woe to mankind; and that there is no way of getting rid of it except of the true knowledge of *tattwajñāna*.

7. He who has the knowledge of the distinction of his self and another (*i.e.* of the ego and nonego—the subjective and objective as different from another); can have no redress from his error, save by means of his spiritual knowledge of the only spirit.

8. There is no way to true knowledge, except by means of the investigations of liberation; therefore be employed with all vigilance to inquire into the means of liberation.

9. Verily the very conceptions of ego and *alias* I and another are erroneous, and proceed from utter ignorance; and there is no other means to remove them, except by means of liberation. (The knowledge of *ego* and *tu* is the bondage of the soul: and the want of egoism and tuism, leads it to its liberation from all).

10. Hence any thought which is habitual to the mind, comes to be firmly impressed upon it in time; and hence the idea that the vital breath is one's life and all, makes his mind dependent upon the breath. (*i.e.* As

the thought of one's being this or that, makes him as such; so the firm belief of the mind as breath, makes it subject to the same).

11. So also when the body is in a healthful state with its vitality, the mind is dependent on it and has its free play; but being in ill health, it feels its life embittered and forgets to know itself in its true nature.

12. When the respiration is quick in discharging the duties of the body, and the mind is engaged in its busy thoughts, then neither of them [is] capable of meditation, unless they are repressed in the breast.

13. These two the mind and respiration, stand in relation of the car and driver to one another, and what living being is there, that is not driven along by them in their train?

14. It was in this manner that the supreme spirit, hath ordained the mind and vital breath, in the very beginning of creation; and therefore this law of their co-operation, continues unaltered to this day.

15. Hence the mind and vital airs are acting in concert in all living bodies, and conducting them at all times in all places in their stated course or action all along (except those of yogis who have repressed them under their subjection).

16. The co-equal course of both, serves to the regular conduct of the functions of life (as in the waking state); but their unequal course, produces dissimilar effects (as that of dreaming when the mind alone is active; and the inactivity of both causes the inertness of the body and soul (as in the state of sound sleep).

17. When the intestines are blocked by the chyle of food taken into them, and the breathing becomes dull and slow; the mind also becomes calm and quiet, and then ensues the blissful state of sound sleep.

18. When the stomach is filled with food, and the lungs are languid with weariness, the breathing then remains without its inflation, and brings on [a] state of sweet and sound sleep of *susupti* or *hypnotism*.

19. Again when the intestinal parts are cool and phlegmatic, or exhausted by effusion of blood owing to some sore or wound, and the

breathing being stopped in the body, there comes the state of numbness of sleep.

20. The ascetic said:—Then I had entered into his heart, it became all dark to me as night; and he fell into a sound sleep, from his satiety with the fulness of his food.

21. I was there assimilated into one with his mind, and lay in deep sleep with himself without any effort of my own.

22. Then as the passage of his lungs was re-opened, after digestion of the food in his stomach; his breathings resumed their natural vibration, and he began to breathe out slowly and softly in his slumbering state.

23. After the sound sleep had become light and airy, I beheld the sunny world arising out of my breast, and appearing manifest before me in my dream.

24. This world seemed to rise out of the troubled ocean, and to be filled with water (seas) upon its surface; it was released from the darkness of diluvian clouds, which had enveloped it, like the mists overhanging on oceans.

25. There was a hurricane blowing over it, bearing aloft the rocks and stones, in its whirling and uproarious course; and carrying away uprooted arbours, with the furze and grassy turfs along with them.

26. It was carrying away and casting all about, the fragments and remains of the last conflagration of desolation; and hurling down the detachments of celestial cities from high.

27. Then as I was looking at a certain place, I found my self situated with my consort in one of the abodes of a splendid city rising at that spot.

28. And there as I was sitting in company with my consort and children, and attended by my friends and servants, and supplies with dishes and cups of food and drink, I was all on a sudden carried away by the waves of the deluging waters.

29. The flood swept me away together with the edifice and the city,

wherein we were situated; and we were floating on the tops of mountainous waves, and buffeting in the water.

30. There arose a loud dashing noise louder than the roaring sea; I was stunned by the stridor, and was insensible of the fates of my family.

31. Men were driven away and hurled down into the whirling eddies, and were buried deep into the dreadful mud, with their wailings and loud cries, with the beating of their breasts.

32. The houses and huts were breaking and cracking, their beams and posts were splitting, the pillars and supports were bursting, and the roofs and coverings were falling down, while the females were looking out with their faces fixed at the windows. (*i.e.* Women stared from within the doors and windows and dared not to stir without).

33. As I was looking awhile at all this, being affected at the sight; and was weeping sorrowfully at the event, I saw the whole edifice falling down on the ground.

34. The walls on the four sides broke down, and buried the old and young and female inmates under them; and these were borne away by the waves at last, as the impetuous waterfall carries away the shattered and scattered stones to a hundred different ways.

35. I was then blown away into the waters of the deluge, leaving behind me my family and friend; and accompanying only my mind and vital breath with me.

36. I was tossed about by the waves, and borne away to the distance of leagues after leagues; and was thrown upon the floating woods, which roasted me by their inburning wildfire.

37. I was dashed against the floating planks and timbers, and slashed in many parts of my body, then falling into a whirlpool I was hurled into the abyss of *pātāla*.

38. Being thus tossed all about, and hurled up and down, I had been for a long time, buffeting amidst the waves and waters, and their gurgling, roaring and rumbling sounds.

39. I was then buried under the mud, caused by the friction of the drowned mountains against one another; and was again lifted upward like an elephant, by the influx of a flood of water.

40. As I was halting on a hill covered with foam and froth; immediately I was run over by a rush of water, as a man is overtaken by his enemy.

41. Being then engulfed in the water, and carried away by the waves and current wheresoever they pleased, I lost the sight of whatever I was seeing, and was greatly dejected in my mind.

42. At this moment there, I had come to know by my reminiscence, that [a] certain *muni* will lecture to the public, the Vasishtha's address of Rāma hereafter.

43. I remembered my former state of holy trance (*samādhi*) and exclaimed; O, had I been an ascetic in another world.

44. I have entered into the body of another person, in order to see the sights in his dreaming; and all that I am now seeing (of this flood and others), is no more than a dream, and mere error of the mind and falsehood.

45. It is from our habitual bias in the present scene, that I believed these falsehoods as true in me; and though I was troubled to see myself to be borne away by the flood in my dream; yet I feel myself happy at present to find, it was but the unreality of a dream.

46. What I saw as water, was the whirling eddy in the ocean of the universal deluge, and as false as the water of mirage; and the hills and woods, and the cities and towns, that were swept away by the flood, were as false as any visual deception.

47. There were the gods and aërials, men and women, and huge snakes also borne away by the flood; and the great cities and mansions of the rulers of men (*i.e.* royal edifices), all floating upon the waters.

48. I saw the mountain merged in and mixed up with the waters, and being battered and shattered by the waves; I saw the approaching dissolution of the world, and thus considered within myself.

49. There is even the god Siva with his three eyes, swimming upon and swept away as a straw by the waves: O fie for shame! that there is nothing impossible for the fates.

50. Fragments of houses floating upon the waters, looked like lotus flowers flaunting under the sun-beams.

51. It was astonishing to see the bodies of Gandharvas, Kinnaras, and of men and Nāgas, floating on the waters, like swarms of bees fluttering over lotus-beds in the lake.

52. The fragments of the splendid edifices of the gods and demigods and others, decorated with the ornamental works of the vidyādhara, were floating like golden vessels on the wide expanse of the ocean.

53. The god Indra was floating on the glassy water, as if he were lying in his crystal palace; he mounted over the waves, as if he rode on his elephant; and was swinging on the surges as upon his cradle.

54. The waves rising to the sky, were washing the faces of the stars, and the winds were scattering them all about; as they drop down the flowers of the garden of Eden on the mansions of the gods, and as men strew the ground with fried rice.

55. Waves as high as mountains rose to the sky, and then their breakers flying aloft like stones flung by ballistas, fell upon the lotus seat of Brahmā, and turned it about with the god also, who was sitting upon it in his deep meditation.

56. The clouds were roaring aloud with deep and appalling thunder, and the billows were flashing like frightful lightnings in the air; elephants, horses, and ferocious lions were wandering in the atmosphere, and forests as large as the earth, were floating in the sky.

57. The dark blue waves of over-flowing waters, pushed with such violent force against one another; as if the god of destruction was propelling them one after another to the act, of utter annihilation (or as the powers of destruction were propelling one another).

58. The waves were carrying down into the deep, the gods, men, and Nāgas, together with their abodes in heaven, earth and the regions below.

59. The irresistible flood having flooded over all sides, of earth, heaven and the infernal region, the bodies of the gods and demigods, were all floating together like shoals of fishes; and their heavenly cars and vehicles were swimming over on the surface of the waters, as in the field of battle.

60. The body of dark blue waters, resembled the azure form of Krishna; and their foaming froths, likened the milk white calves about him. (The text is utterly meaningless).

61. The waves pushed one another, with the *burber* sound for drowning every thing; and the females both of the gods and giants were heard to wail aloud with cries of *hola* and howling. (Holo is the exclamation of wailing, corresponding with *waīlā* in Persian).

62. The loud cries raised by all, at the falling down of their houses, were resounded by the waters on all sides; and the clouds roving over the rolling waves, appeared as the covers of fallen and floating domes.

63. Ah it was piteous to behold, how the whirling waters of whirlpools, hurled down even the gods into the deep; and how Indra, Yama, and Kubera, breathed out their last breaths in the form of flying and flimsy clouds.

64. There the learned and saintly persons, were carried away with the ignorant, in the shape of dead bodies and devoid of their pride; and the cities of the gods Brahmā, Vishnu, and Indra, were swept away, all broken and crushed to pieces.

65. The bodies of weak women, were washed and carried over by the waves, and there was no body left to save them from the grasp of death; which devoured them altogether under his horrid jaws.

66. The floods which flowed at first with their serpentine course into the caves of mountains, overflowed them to their tops at last; and the cities of the gods, which floated at first as boats upon the waters on mountain tops, were hurled to the bottom at last.

67. The gods and giants and all other beings, together with their residences in heaven, and the continents and mountains on earth, were

all submerged and shattered like lotus-beds by the waters; and the three worlds were turned to an universal ocean and all their grandeur and splendour were swallowed up by time, together with all the sovran powers of earth and heaven.

CHAPTER CXXXX.

WORKINGS OF IMAGINATION.

Argument:—The sage's situation at the end of the Deluge, and his description of the reproduction of creation.

The Huntsman said:—Tell me sir, how a sage as yourself, could be exposed to that state (of the dream or delusion of the Deluge); and why were you not delivered from your meditation.

2. The sage replied:—At the end of the Kalpa age, all kinds of beings meet with their destruction; namely, there is a termination of the erroneous forms of the worlds, and a cessation of the luminous bodies in the heaven.

3. Sometimes the dissolution takes place gradually at the end of a *kalpa*; and at others it comes on all on a sudden, with a simultaneous turmoil and disorganization on all sides.

4. So when there was an outbreak of waters on every side, and the gods were repairing to Brahmā the first cause of all; for redress from the impending danger, they were all swept away by the overflowing tide.

5. Moreover, O forester! know time to be the most mighty destroyer of all things; and every thing must occur in its time, as it is predestined at the beginning. (Time devours all things).

6. The time of one's dissolution being nigh, there ensues a detriment in the strength, intellect and prowess of everybody not excepting even the great. (Nothing is of any avail before fate).

7. I have told you also, O fortunate forester! that all that is seen in a dream is mere dreaming; and nothing of it, comes to take place in reality herein.

8. The forester responded:—Sir, if the dream is a mere falsity and error of imagination; then what was the good of your relating all this, that know well what is good and useful for mankind.

9. The sage replied:—There was much use of my relating all this to you, O intelligent huntsman, for improvement of your understanding; and as you have come to know, that the visibles are all as false as the sights in sleep, you shall now know what is real and true.

10. Now as long as the waters of deluge lasted, I remained seated in the heart of the said medium, and saw some other false sights in his dream.

11. I saw the waters of the deluge, to recede to the unknown region from where they had overflowed; and the huge waves disappeared altogether, as when the winged mountains fled away for fear of the thunders of Indra. (Who lopped of their pinions of yore. See the legend in stanza—Book I. Kumāra sambhava of Kālidās).

12. I was borne aloft by my good fate to some distant shore, where I was seated as firmly as upon the elevated peak of a high and solid mountain.

13. Thence I saw the waters to subside in their basins, and the stars of heaven shining upon them, like the sparkling particles of their splashing billows, or as their foaming and floating froths.

14. The reflexions of the stars in water, seemed as the shining gems in the bosom of the ocean; and the stars that shone above in the firmament, appeared as the nightly flaming bushes on the tops of mountains. (There are the medicinal plants that are said to burn by night. Vide Kumara Sambhaba Stanza—Book I.).

15. The firmament studded with lustrous stars, and had the appearance of an island beaming with gold; and the azure sky seemed wrapt over with the blue garments of celestial dames.

16. The blue diluvian clouds that floated in the sky, resembled a bed of cerulean lotuses in the ethereal lake; and the lightnings that flashed

in their bosoms, likened the yellow farina of flowers, flying all about the midway sky.

17. Masses of mountain-like clouds flushed with frost, and poured down showers of rain on all sides; the floods of the deluge rolled down with their reflexions, as bearing the huge Kalpa forests in their bosom.

18. Afterwards the basin of the universal ocean was dried up, and turned to an empty and dry hollow on all around; and the mountain of the Mandara and Sahya hills, that had been drowned under the waters were found to be melted down to mud or washed away by the receding flood.

19. Here the sun and moon were found to be sunk in the slough, and there the gods Yama and Indra to be hid under the soil; somewhere the serpents and *takshakas* were rolling in the mire, and elsewhere the Kalpa woods lay buried with their tops and branches underneath the mud.

20. In some places the heads and hands of people were scattered over the ground, and looked like lotus buds and flowers torn from their stalks and strewn about the bare and barren land.

21. There were the Vidyādhara females drowned up to their necks in the slime, and crying in their piteous chimes in one place; and there were the big bodied buffaloes of Yama lying in another, and resembling the huge bodies of dead elephants appearing in dream. (The buffalo of Yama is no less bulky than the Airavata elephant of Indra).

22. In some place the bulky body of Garuda, bulged out like the huge mountain of the gods; and in others the embankments were swept away; as if they were slashed by the mace of Yama fallen upon the ground.

23. There were the remains of the dead *hansa* of Brahmā, muddled in the mire somewhere, and the relics of Indra's elephant were huddled in the mud in another place.

24. In the meanwhile I found a flat land in one spot, where I resorted for rest from my weariness; and was there overtaken by sound sleep, that insensibility stole upon me.

25. Then waking from my sound sleep, I found myself seated in the heart of the hunter; and retaining the possession of my sensibility, I was

led by my innate desire to see the similar sights of desolation as before.

26. I beheld upon my waking, the said flat land to lie in the very heart of the hunter where I was situated; and was seized with greater grief and sorrow at my sight of the spectacle. (The reproduction of the world being but the renovation of our woe, and happy are they who work no more to the sight).

27. I saw therefrom the rising of the bright and beautiful sun on the next day; and by means of the solar light, I came to the sight of the worlds and the sky, of this earth and its hills, which presented themselves to my view.

28. But I soon found that, the earth and sky, the air and all its sides, together with the hills and rivers, were all but the reproduction of my mind (from its previous ideas of them); as the leaves shoot forth from the trees. (Because the insensible stones, have no perception of the visibles).

29. Then on seeing the things, as they were exposed to my sight on the earth; I began to manage with them in a manner as I had somewhat forgotten their right and proper use. (Reminiscence of the past being often liable to obliteration).

30. After my birth I passed sixteen years at that spot, and had the knowledge of this person as my father, and that one as my mother, and this spot as my dwelling place, and all this knowledge rising spontaneously from my self-cogitation.

31. I then saw a village and the hermitage of a Brahman at that place; and there I beheld a house and found a friend therein, and many more other places.

32. Thus I remained in the society of my friends, in the village huts and hamlets; and passed many days and nights, in the states of repeated watchfulness and returning sleep.

33. Remaining thus in company with these, I came to lose in course of time the light of the understanding I had attained before, and forgot myself as one of them by my habitual mode of thinking, as the man forgot

himself to a fish (as it is related before in the story of Dama, Vyāla and Kata).

34. In this manner, I remained as a village Brahman (or parish-person) for a long time; relying only in my body as begotten by a Brahman, and quite forgetful of other.

35. I believed my material body only to constitute my person, and my wife alone as my should be co-partner; I understood my desires only to be the essence of my soul, and thought that riches only were the sole object of gain in life.

36. I had an old cow only for my treasure, and the greens of my garden as my only provision; my collections were only the sacred fire and sacrificial animals, and my utensil an only water pot. (Kines constituted the wealth of the ancient Indians, as the *pecus* or sheep were reckoned as riches by the old Latins; hence *godhana* means kine money, as *pancha godhanam*—the value of five cows corresponding with the *penta pecuniae* of the Romans).

37. My hopes were as frail as perennial plants, and my conduct the same with that of other men; and the state of my living was as mean, as of the mud and mire about my dwelling.

38. I passed my days in pruning and weeding the garden of my greens; and in performing my daily ablutions, in the rills and rivulets reckoned as holy by men.

39. I was employed in providing my food and drink, and in procuring the fuel and cow-dung for fire; and remained entangled in the snare, of scrutinizing about what was right or wrong for daily observance.

40. In this way a whole century of my life time, passed away at that place, when it happened on a time that a holy hermit passed by that way from a great distance, and became my guest in my humble abode.

41. Being welcomed and honoured by me, he entered in my dwelling, and took his rest after washing and bathing himself. Then after his meal he sat on his bed, and began to tell his fate at the approach of night.

42. He spoke of many climes and countries, and of many lands and

mountains; and talked of their different customs and manners, which were pleasant to hear, and related to various subjects.

43. All these, he said, are the display of the One Intellect, which is infinite and immutable in its nature; and manifests itself in the form of cosmos, which is for ever present with it as it is now seen to be.

44. Being thus enlightened by him, I was filled as it were with a flood of light, and remained listening to him with attention, all whatever he said on this and other subjects.

45. I heard also my own tale from him, and learning that the person which contained me within its womb, is no less than the body of Virāt himself, I was eager to come out of the same.

46. So long as I was not aware, that its mouth is the only door way for my exit of that body; I kept moving through it, as if I were wandering amidst the vast extent of the earth and oceans.

47. I then left that spot, beset as it was by my friends and relations; and entered into his vital part, in order to make my egress with the vital breath.

48. Intending then to see both the inside and outside of the Virāta's body, in which I resided, I continued to mark well the process of its outer movements as also of its inner thoughts.

49. I fixed my attention to my consciousness, and remained settled at my station without changing its spot; and then breathed out with his breath, as the fragrance of flowers accompanies the wind.

50. The rising with his respiration, I reached the cavity of his mouth; and mounting afterwards on the vehicle of the wind, I went on forward, and beheld all that lay before me.

51. I observed there the hermitage of a sage, situated in the grotto of a mountain at a distance; and found it full with anchorites, and myself sitting in my *padmāsana* among them. (He saw the sight to which he was habituated all along his life).

52. These anchorites stood before me as my pupils, and were employed in

their duty of taking care of my person in its state of *anaesthesia*.

53. After a while that man was seen among them, in whose heart I had been residing; and he appeared as lying flat and at ease upon his back, after taking some food which he got in the adjacent village.

54. Seeing this wonder I remained quiet, and did not speak any thing about it to any body waiting upon me; I then re-entered that body for my own amusement.

55. I got to [the] region of vitality which was situated within the heart, and was by my lasting desire to see the friends I had before, and I left behind.

56. As I was looking around, I saw the end of the world approaching with its direful aspect; and changing the course of nature, together with the positions of the world.

57. The mountains appeared altered and changed to another state, the sky presented another face, and the whole world seemed [to] be dislocated from its place.

58. I could find no trace of my former friends or habitation nor mark the situation of that tract of land, nor find the direction where it lay before; all these seemed to be swept away by the winds, nor could I know where they were taken.

59. I then found the world appearing in another form, and presenting a sight altogether different from what it had been before, and quite anew to view.

60. I saw the twelve suns of the twelve signs of the zodiac, shining all at once and burning in all the quarters of heaven and melting down the high mountains, like snows and icebergs to water.

61. The volcanic fire spread from mountain to mountain, and the fire of conflagration flew from forests to forests; the earth was parched with all the gems in her bowels, so that there remained no vestige of them save in the memory of men.

62. The seas were dried up, and the earth was full of burning embers on

all sides; and there rose a strong gale, which wafted the ashes all away.

63. Subterranean, terrestrial and ethereal fires, began to issue forth in flames and flash on all sides; and the face of the whole universe flushed with a blaze, glistening like the glowing clouds of the evening sky.

64. I entered amidst this burning sphere, as a flying moth falls into a flame; and was confined within its cave, as the roving bee is closed up in the calyx of the shutting lotus, and was quite unscorched and unscathed by the burning flame.

65. I then flew amidst the flames as freely as air, and flickered as the flash of fleet lightnings in the cloud; and sometimes hovered over the burning fire, as the light winged butterfly flies upon the lotus of the lands (*sthala padma*).

CHAPTER CXXXXI.

DESCRIPTION OF THE TERMINATION OF A KALPA-PERIOD.

Argument:—Continuation of the subject of fire and flame, and hot winds and fiery clouds at the final Dooms-day Dissolution.

The sage continued:—Though repeatedly burning amidst those fires, yet I was neither consumed nor felt the least pain therein; and though falling from one fire into another; yet I thought all this as a dream in my dreaming (*i.e.* one dream in another).

2. The fires flew aloft, and filled the vault of heaven with flames; and I was flying as a fire-brand amidst and all about it. (So the sinless soul soars in the highest empyrean of heaven).

3. As I was wandering with my spiritual light and unwearied soul amidst this universal conflagration, there arose on a sudden a tremendous hurricane (raised by the rarefied air on all sides).

4. It howled and growled aloud like the roaring of clouds on high; and blew fiercely all along, bearing down and carrying away every thing before it.
5. The whirling and howling tornado, raged with redoubled force in the forest; lifting aloft large tracts of woods in the form of clouds, and intermixed with rolling firebrands, resembling the revolving suns above.
6. Flames of fire flashed above, like the evening clouds of heaven, and blazed like hundreds of fiery pools on high; and the earth with the habitation of men, giants and gods, burned as burning mountains on all sides.
7. The burnt, unburnt and half burnt devils and demons, were roving together throughout the heated air, and grappling each other in the etherial streams.
8. The gods and goddesses, were falling down as flames of fire; and the abode of the celestials, were melted down in showers of fire.
9. Flashes of fire were flickering as lightnings, from the burning vault of heaven; and clouds of dark smoke hid the face of the vertical sky in darkness.
10. The faces of the earth and sky and of all sides of heaven, were wrapt in a flaming veil like that of the evening cloud; and the whole universe with its seven spheres, appeared as a massive mountain of flaming fire.
11. On one side the sparks of flaming fire, were flashing over the head; and on another a huge mountainous mist of smoke hid the hemisphere from sight. In the midst there appeared a mountainous body of fire as that of Hara—the god of destruction, dancing amidst the destructive winds of the Rudras blowing on all sides.

CHAPTER CXXXXII.

ASCERTAINMENT OF KARMA OR ACTS OF MEN.

Argument:—Here God is ascertained as the Cause of the visionary world; and Refutation of the Theory of Karma or Human Deeds and Destiny.

The sage resumed and said:—Continuing thus in the vagaries of my false imagination, I was led to many such painful sights, until they raised in me feelings of woe and sorrow, and my curiosity gave way to weariness.

2. I then thought in my mind that it is a mere dream in the mind of another person, which I have come to see from my seat within his breast; therefore I must refrain from such sights, and restrain my sorrow for them in vain.

3. The Huntsman asked:—It was for the investigation of the nature of dream, that you had entered into the bosom of another person; say then what have you come to know about it, and how are your doubts removed (with respect to its false phantasms).

4. How came you to see the ocean in the breast, which never exists therein, and how did you see the conflagration in the heart and the tornado in the bowels, which are never to be found in any of those places.

5. You said you saw the earth and sky, and the rivers and mountains and many other things in the mind; but how can these and the world itself, be in any manner situated therein.

6. The sage replied:—All these things and the world also are mere non-entities, as there was no pre-existent material cause for the production of the world, before its coming to existence; therefore neither the term creation nor its sense, is in any way applicable to this world or [as] it is seen by us. (It is therefore but the mere phantasm of an everlasting dream).

7. Hence the world creation and its meaning, proceed from ignorance of the supreme soul, which is immutable in its nature; and it is ignorance of this truth (lit. true knowledge), that produces the fallacy (lit. the false knowledge) of creation. (Therefore the world (*i.e.* the idea of the world), is ever present in the Divine mind).

8. Therefore I say, O thou fortunate one, that after you come to your knowledge in this respect (*i.e.* of the nature of God), and your ignorance of His supremely pure nature is removed:—

9. You will no more believe like myself, the false impression of your consciousness (of the existence of the world); but must come to know that, this causeless and uncreated world, is only the expanded reflexion of your own mind.

10. Where is the body and the heart, and where are these elements of water &c.; what is this dream and what are these conceptions and perceptions, and what is life or death or anything else? (All which are nothing in reality).

11. There is but one transpicuous Intellect everywhere, before which the subtile ether is opalescent, and the biggest mountain is but a mite.

12. It is of its own nature that this intellectual vacuity, reflects on something in its thought; and sees the same as its aeriform body; and this it is what is called the world.

13. As it is our intellect alone, which reflects itself in various forms in our dream; and as there is nothing besides it that then presents itself to our view, so this world is no other than the aerial form of the intellect only.

14. This universe is a quiet vacuity without any stir or shadow of anything in it; and it is the dimness of the purblind eye of the intellect, that presents these false shapes to sight, as blind men see black spots in the clear sky.

15. To my sight the world is neither an entity nor a non-entity, nor is it a mere void or the shadow or reflexion of anything; but the formless infinity of the vacuous intellect only: (or the infinite vacuity of the formless intellect only).

16. As it is in the state of our sleep, that the pure intellect sees itself in the various forms of its dream, without any cause whatsoever; so doth it view every thing in its own vacuum in waking also; without the external objects of sight or its act of seeing them.

17. It is something that is unspeakable and without its beginning and end; it is apparent with its own conceptions which are one with it and make no duality in its nature (Lit., whose nature is free from unity or duality, or as Sādi says:—*azchunin O chunan*, from this & that and so & such).

18. As there is but one endless duration, embracing the periods both of creation as well as annihilation; and as the tree comprehends all its parts, blossoms and fruit under it; so is Brahma the Soul of all. (All are but parts of one stupendous whole. Pope).

19. As the great edifice of one, appears as an empty space to another; so as one's sight of a castle in a mirage, appears as nothing to another; so this visible world of waking people, is the dream of sleeping persons, and rising on the ground of their imagination.

20. It is as the transpicuous vacuity of the intellect, exhibits itself from time to time in itself; that we see the things in our dream, as we behold them when we are awake; and so also we see the sights in our waking state, as we behold them in our dreams in sleep.

21. As the fragrance of flowers, lies hid in the invisible air; so the world lies concealed in the invisible intellect, which sees through every pore of it.

22. It is by shutting out your thoughts of all and everything from your mind, that thou mayst [be] quite pure in thyself; and it is then only that thy infinite soul has its everlasting peace and rest, when it is freed from all cares, both within and without itself.

23. The Huntsman said:—Tell me sir, how can men get rid of their thoughts and cares of life, when they [are] invariably accompanied by the acts and reminiscences of their past lives. Tell me also what kind of men are subject to the tendencies of their past conduct, and who are they that are released from them.

24. The sage replied:—Those souls that are full of intelligence and have their spiritual bodies, are never subject to renewed births nor to the consequences of their past actions; and such were the bodies of Brahmā, and Kapila and others, that became manifest of themselves

(suam-bhāvah), and such were the supernatural bodies of the gods and divine incarnations.

25. Their bodies were not of this world, nor were they subject to its dualistic illusory imaginations; but they were forms of pure intelligence and of a subtile and spiritual nature.

26. In the beginning of creation, there was no primordial act of any body, to fashion his form or frame of mind; but there existed the sole and self-existent Brahma only, who manifested himself in the form of the world (which is therefore a manifestation of the Deity himself, and is thence called *tanmaya* or full of the Divine essence).

27. As the great Brahmā and others, were the manifestations of the supreme Brahma in the beginning, so there have been many thousands more that were manifested from the same divine essence, which are known as pure intelligences, and superior orders of beings. (Such are the gods and angels and spirits of different denominations).

28. But those persons who are deluded by their ignorance of truth, to think themselves other than or apart from Brahma, and as dull and unintellectual beings, and as a distinct duality from the nature of God:—

29. They are seen to be born again the next time, in consequence of their past actions, and accompanied with the results of those acts, whereby they are confined in their unintellectual bodies, in order to lead their unspiritual lives, quite forgetful of their divine nature, and subjected to the false belief of their materiality.

30. But such as preserve the purity of their divine character, by thinking themselves as inseparable from the Divine soul, are known here as uncontaminated by their former acts, as the persons of the divine Brahmā, Vishnu and Siva or the holy trinity.

31. All those that know the true nature of the soul, remain with its purity in the spirit of God; but such as understand it in the light of the living spirit, live in themselves as detached from the Divine soul.

32. Whenever one knows himself as a mere living being, he is then certainly accompanied by his ignorance or avidyā; and the soul takes the

name of the animal spirit or life, which is conversant only with the world wherein it is situated.

33. But as he comes to know in course of time, the true and divine nature of his soul, he is then reinstated in his real state and becomes one with the supreme soul of all.

34. As the fluidity of water exhibits itself in the form of whirlpools in some waters; so the divine intellect shows the inexistent world as existent, to those understandings which are ignorant of the nature of the supreme soul. (It is the nature of the omniscient mind, to picture in itself, the appearances of things that are not in actual existence).

35. The world is the reflexion of omniscience, and not the representation of our dreaming or waking states; therefore it can have no action or property of itself, when it is nothing in reality.

36. In fact neither the knowledge of the world nor ignorance of it, or its action or motion or any of its properties, is anything in reality; all these are the results of our thought, that represents the unreal as real one unto us.

37. In truth Brahma being the very creation or the great cosmos itself, is verily the soul of all beings; it is in vain therefore to suppose our prior acts as cause of our births. That God is the creator of the universe, is a mere assumption made from his omnipotence (which is supposed to make everything out of nothing; but as *ex nihilo nihil fit*, God is himself diffused throughout all nature).

38. It is impossible for any body to have the bindings of his prior acts upon him, at his first creation in the world; it was only afterwards through his ignorance that he fabricated to himself a fate or causality of his actions for his fruitions in afterlives (*i.e.* in his subsequent and succeeding births or transmigrations in the world).

39. Say whether the vortex of sea has any body or action of its own; it is but the whirling water, as Brahma himself is apparent in the form of this seeming world.

40. As the persons appearing in our dream have no prior acts for their appearance; so were the living beings in their first formation, endued

with pure understanding only (for want of their prior acts to actuate them at first).

41. It is a mere supposition, that they had their causal acts at first creation; and that all living beings have been roving ever since (in repeated births), being fast bound by the chain of their prior acts. (Man was pure in his creation, but since his first act of transgression or original sin, and then his actual sins, have subjected him to the miserable doom of undergoing repeated births).

42. But this creation is no act of creation, but verily the manifestations of Brahma himself; and such being the case (that the world is the selfsame Brahma), say what can acts mean, whence they proceed and where they lie.

43. It is only the ignorance of the supreme soul, which binds us to the bondage of acts; but its fetters fall off from the believer of Brahma by his knowledge of truth. (Those who rely on their acts of faith, are subjected to them; but the believer in One is released from their bonds).

44. Know the outward acts of faith, to proceed from ignorance of the universe; but as the wise man advances in his knowledge, he extricates himself from the bondage of all religions and ceremonial acts and observances.

45. Whereas the external acts of faith [are] entirely devoid of any substantiality or meritoriousness in them, it is no way difficult to get [rid] of them at once; it is solely our spiritual bond which is our chief concern, beside which there is no bond whatsoever.

46. So long there is the dread of the dreadful illusion of this world, as long as you do not attain to your wisdom; and so long do you exhibit your wisdom, that you do not fall into the vertiginous eddy of worldly affairs. Therefore try always, ye men of pure hearts and soul, to acquire your wisdom and learning; because there is no other way of your flying from the fears of the world, save by means of your right understanding.

CHAPTER CXXXXIII.

ASCERTAINMENT OF NIRVANA OR ULTIMATE EXTINCTION.

Argument:—Praise of wisdom and Intellectual knowledge, and arguments in support of the Intellectuality of the world.

The sage continued:—The wise man shines in the assembly of the learned, as the sun illumines the assemblage of lotuses, in his investigation of the duties of religion and ceremonial acts, leading to the welfare of men in both worlds.

2. The heavenly felicity which is attained by the learned and wise by means of their spiritual knowledge, is as an ocean of bliss; before which the prosperity of god Indra even, appears to dwindle away as rotten straws amidst the billows.

3. I find no such felicity or prosperity, in the three regions of this earth or heaven above or in the pātāla below, which is greater or comparable with the blissfulness of learning and wisdom.

4. The learned have as clear a sight of the true state of all things, as the moon-light gives a clear view of the sphere of stars in the cloudless sky.

5. The visible world, soon vanishes from sight, and turns to the invisible Brahma, by the sapience of the wise; as a rosary of cord, appearing at first as a snake, is soon found to be a line upon its inspection.

6. That Brahma—the god is ever situated in his Brahma-hood or godhead is a truth evident by itself; and that it is his nature that gives rise to the terms creation, destruction, body and others. (Gloss: that the words creation &c., appertain to his very nature, and are not distinct from him).

7. He to whom the existence of the world is *nil* and naught, has no care or concern for acts and duties, which are no more than blank letters to him.

8. It is possible to believe in the production of the material world, from the prior existence of its material cause; but in want of such there can be no world, nor can there be a cause of it, when it is itself null and void.

9. It is only the reflection of Brahma, that takes the names of the earth and all other things; wherefore it is not necessary for these mere reflexions to have any cause at all. (The substance of God, being the cause of the shadow).

10. As the men seen in a dream, have no real cause except the imagination of the dreamer; such are the persons seen in our waking dreams, but mere reflexions of our imaginations, and not the production of their parents.

11. As there is not the causality of the prior acts, for the appearance of persons in human forms in our dream; so neither is there any actual cause for people seen in waking dream, to assume the garb of humanity upon them.

12. Both prior acts as well as desires, are equally false in their causality, of framing living beings in different shapes in their repeated births, just as they are no causes of producing the persons seen in our dreams.

13. Men appear as dreams and their impressions, in the course of their births and deaths; and they are conscious of this state or that as they think themselves either as the one or the other (*i.e.* we seem to be or not, as we think ourselves to be).

14. People appear to be as they think of their being, from their consciousness of themselves; and they seem to be in the same state in their dream, as they appear in the waking state, both in their intents and actions. (The dreamer and the dreamt do not differ from their waking states).

15. The desires and sensations of the dreaming man, are alike those of the waking, and differing only in the dimness of the former, from the distinctness of the latter. Thus a dreaming man is sensible of deriving the same satisfaction, in obtaining the object of his wish as the waking man; though the one is of a concealed and the other of an overt nature.

(Therefore there is no difference between the states).

16. Whenever our pure consciousness of things, shines forth of its own nature in either of its two states of clearness or faintness; it is then the reflexion of the one [that] takes the appellation of waking, and the other is known as the dreaming state.

17. As long as this consciousness continues to glare in any body, since his first creation until his final emancipation, he is said to be a living being, under his repeated births and deaths.

18. The import of the words waking and dreaming, is not at all different from that of consciousness; whose irrepressible reflexion constitutes the essence of both states, as light is the essentiality of luminaries.

19. As heat is the gist of fire, and motion the marrow of the sufflated air or wind; or as the fluidity of water is the pith of the billows, and coolness the quiddity of breeze (so is consciousness the quintessence of both our waking and dreaming states).

20. The whole universe is an unruffled chasm, and an unchanging unreality; and this seeming reality of the world, is even united with its negative sense of nihility.

21. Brahma in its exoteric sense, is both the production as well as the destruction of the world, and equally alike its visible form and its notion also; but being viewed in its esoteric light, it [is] only of the nature of the pure Intellect, and the One alone, that is for ever calm and quiet and undecaying in itself.

22. Whatever thought of causality or effect, passes in the mind of Brahma at any time, the same comes to take place immediately, as men construct their houses as they please in cities.

23. The whole creation abides in the mind of God, as the city you dream of is in your thought; the cause and effect herein, being the same in one case as in the other.

24. The causality and effectuality are both contained in the womb of the dense Intellect; and these are exerted in the same manner in the act of creation of the world, as in that of the construction of thy imaginary

castle.

25. The Divine Intellect employs its will, in the causation of its intended creation; as you form the plan for the construction of your projected edifice: Thus the causality and its effect are combined together in the one and same mind.

26. The divine mind develops itself in its own form of the sky, and the world that is for ever situated therein, is then called the creation and lying in the expanse of that sky. (Gloss. The srutis deny the existence of the outer and visible world).

27. The light which the sun of our consciousness, cast upon the imaginary city in the mind; is of its own nature what is signified by the terms causality and its effect. (*i.e.* Our consciousness is the cause of our knowledge of the world—the false creation of our imagination).

28. The forms in which the mind displayed itself at first, the same continue to exist ever since in the same state; and these are invariably designated by the terms of time, space and the rest.

29. Whatever names are borne by the things, which are exhibited in the vacuity of the Intellect; they are ever after viewed as realities under the designations of some as causes and others as their effect (as the cow is the cause of the production of milk, and the pot is the cause of its reception, and so forth).

30. The creation which was miraculously displayed in its ideal form in the Intellect, consisted at first of mere ideas, which received the name of the (material) world afterwards. (So the sruti: whatever is thought of in the mind at first, receives a name (or a word) for its designation afterwards).

31. This triple world is of a vacuous form, and is situated in the vacuity of the intellect; just as the clear air contains its insufflation inbred in it. (The inherence of vibration inborn in it).

32. As the vapours and clouds covering the face of the sky, give the appearance of blueness to it; so the dizziness of ignorance, misrepresents the clear intellect in the form of the gross world.

33. But on receiving the true reflexion of the spirit in the intellect, by means of intense meditation, the notion of the creation turns to that of non-creation; as the false notion of the snake in the rope, is changed to that of the rope upon its revision.

34. The dead find the future world, as what they used to see in their dream; but that world as well as this, are equally as formless as the vacuum of the Intellect. (Both this world and the next, are situated in the Divine-Mind, and are of the same form as that).

35. The Huntsman said:—Tell me sir, why are men regenerated in new bodies; for their sufferings and enjoyments in future births; and tell me also what are the principal and accompanying causes of our reproduction in this world.

36. If it is on account of the pious or impious acts, which are done in our present destructible bodies, that we are destined to their retributions afterwards; then say why our indestructible souls, should be brought to feel their results in other bodies, which seems to be very absurd to me.

37. The sage replied:—The words piety and impiety, our desires and acts, are words of the same import, and significant of their causality in framing the living soul according to their own stamp; but these are mere suppositions, and neither true causes of the schesis of our souls, nor of the modes of our lives.

38. It is the mind which is situated in the vacuous intellect, and is possesser of the power of intellection that imagines in itself the various states of things (and the happiness and miseries of life), and gives names to them accordingly. (So says the sruti:—The sapient seeing the different form and states of things, coin words to designate them and their various modes also).

39. The conscious soul comes to know by means of its intellection, its own body in its vacuous self; and after death it sees the same to exist as in its dream or imagination (*i.e.* in its ideal form).

40. The knowledge of the dead in regard to the next world, is likewise in the manner of a dream; and though this dreaming state of the soul

continues for a long duration, it bears no truth in its nature.

41. If a new body is framed by another person (such as parents or the creator himself), for the re-entrance of deceased spirit into it, then can the new born body have any remembrance of the past, and how can this body be what the dead person had before, and as for his intellect, it is a mere vacuity, and cannot pass from one body into another.

42. Therefore no one that is dead is born again, or is to be reborn afterwards at any time; it is only an idea of the mind, that I was so and am reborn as such; and a vain wish in its vacuity, to be born again [in] some form or other.

43. It is by nature and habitual mode of thinking, that men are impressed with belief of his regeneration, both by popular persuasion and scriptural evidence of a state of future retribution, which is altogether false and fanciful.

44. The soul is an aerial and vacuous substance, giving rise to the phantoms of visibles, in the forms of shadowy dreams in its spacious vacuity; and always views its births and deaths in endless repetitions in this world.

45. It views every particular object, in the illusive net work, which is spread in its ample sphere; and seems to see and act and enjoy everything, without being in the actual enjoyment of any thing.

46. In this manner millions and millions of worlds, are constantly rising before its sight; which appear to be so many visible phenomena in its ignorance; but which when viewed in their proper light, prove to be the display of One all-pervading Brahma only.

47. But none of them ever occupy any space, nor do any one of them ever exist anywhere in reality; but there is that one Brahma that spreads undivided through all, and knows all these [to be] an undivided whole, and yet every one of them forming a world of itself. (The Lord is full and perfect in each and all of these).

48. Now all beings in these worlds, are connected with one another in a common link (of the universal soul of all); they appear as realities to the erroneous sight of people, but being viewed in their true light,

they proved to be selfsame with the unborn One.

49. That undecaying One which is known as true reality, to the knower of the knowable (*i.e.* to him who knows the truth), and what is understood as unreal by the enlightened sage, is believed to be true by the ignorant. (This is the contrariety between both).

50. The belief that all things every where are realities, because they are all but reflexions of the selfsame One; is enough to reconcile these opposite parties, and to settle in one common faith of universal catholicism (of One, to pan).

51. Or in order to ascertain, whether the world as one views it is real or unreal, let one consult his own consciousness about it, and rely on its verdict, with regard to its reality or otherwise: (because nothing can upset the undeniable conviction of consciousness).

52. Who can doubt the evidence of consciousness, or confute its dictates of this kind or that; or with regard to the difference or identity of things, or their unity or duality.

53. The knowledge of the knowable God; in as much as it is known to us is right, and establishes the identity of the knowable One with his knowledge; but the position that the known or visible world, is identic with the unknown and invisible god, is false and mistaken knowledge (*i.e.* God is seen in his works, but the works are not the God).

54. Such being the meaning (of this mystery), the knowable One is not distinct from knowledge of Him; but being seated in our finite understanding, is quite unknown to and apart from the ignorant, that have no knowledge of the knowable One.

55. The Knowable One is known to us in proportion to our knowledge of him; but not so to those that are ignorant of Him; as our knowledge increases, so the knowable soul spreads of itself over our souls.

56. Hence the unreal worlds, that appear of themselves as real ones before the eyes of the ignorant, are naught and nothing to my sight.

57. Being rightly understood, all things are but forms of the one intellect, and equally void as itself, and this appears in a thousand

shapes to the understanding of gross instincts.

58. As the one intellectual soul assumes many forms to itself as it exhibits in its dreams, and engrosses them all again into one, or the single form of its unity in its sound sleep; so doth the Divine soul appear in one or more forms to our intellects also.

59. Thus our consciousness of God though one and same, yet it appears in various forms according to the various apprehensions of men; and are either vacuous or formal, as our dreams and the works of our imagination.

60. The consciousness of the dreams that we have in the vacuum of our minds, is what take the name of the worlds; but the sound sleep of the mind or its unconsciousness of anything, is called its *pralaya* or anaesthesia: and this analogy applies equally to them.

61. This substantial totality of existences, are mere perceptions of the mind only; and whatever appears in any manner in the thought in any manner at any time or place, the same seems to present itself in reality before us even then and there.

62. It was the thought alone at first, that manifested itself in the forms of the primary elements of fire and water, and the earth and in the beginning of creation, all which rose in the mind in the manner of dreams and the phantoms of its imagination.

63. Again the inward impressions of these things, that are preserved in the vacuous space of our consciousness; the same unite together of themselves, and exhibit unto us this world, in the form as we view it in our presence.

64. Our consciousness appears unto us, in both its transient as well as permanent states; while in reality it is no temporary thing, but continues with us even at the end of all transitory things, as our transient lives also.

65. Our consciousness accompanies us for ever, wheresoever we remain or go; conceive in yourself for instance as passing on either towards the east or west; you see many things and cities on your way; but can never lose your memory of the past, nor the consciousness of yourself as you proceed onward. (The knowledge which the mind has of its operations, is

never effaced from it).

66. Anything that the mind has seen or willed or is long practiced to do or think upon is never effaced from consciousness, unless it be from numbness of the Intellect. (Gloss. So one is never at a loss to realize his wishes, unless he is remiss in his efforts to bring them to effect).

67. You may rove wherever you please, either to the east or west, and you will find your consciousness to continue [the] same, and never changing with the change of your place. (So doth one's consciousness accompany him even after his death).

68. We have seen the man of steady consciousness, attain to the object or state of his wish, by his firm perseverance; while on the contrary the unsteady minded are sure to lose them both: (*i.e.* his wished for object together with the consciousness of himself).

69. The man of steady consciousness, is possessed of both states whether he goes to the north or south; but the one that is unsteady in himself and to his purpose also, is deprived of both (himself and his object). (Consciousness is joint knowledge of ourselves, in connections with others, so that the mind knows both what it is, as well as what it wills).

70. The man of firm intent that thinks of his being both in heaven and earth, has them both by fixing his mind in one, while his body is placed in the other; as the man thinking of going both to the east and west, may do both by walking one way and thinking of the other. But the man of unsteady purpose is neither for this world or that, nor walks one way or the other (but stands in the middle).

71. By steadfast belief in the One, we find the intellect alone pervading the whole vacuity of space; but this one appears as many and many thousands to the understanding of ignorant sceptics.

72. Be the body destructible because of its materiality, or indestructible by reason of it being the reflexions of the divine intellect; yet it is after all but a mere appearance in the dream of the living soul, whether in this or in the future world. (The indestructible intellect, cannot be the destructible body, because the destruction of this would involve the other to destruction also).

73. That the souls of men do not die with their bodies, is evident from the instances of the ghosts and spirits of the barbarians, that are invoked by wizards, and made to relate the incidents of their past lives.

74. Men in the country of barbarians that have long been dead and burnt down to ashes, are known to reappear before people, and delivering their errands, to have disappeared with their living souls.

75. If it is impossible for departed souls to reappear like the living as the Charvakas say; then let me ask them, why do they not reckon their absent friends as dead also, and unable to return. (This argument maintains the doctrine of spirituality, of the capability of the reappearance of departed spirits from the analogy of the return of absent people to their homes; as Butler proves the rising of the dead at the Resurrection, upon the analogy of our waking from sleep).

76. If the property of action be true of the living, why should it not be equally true of the dead also; upon the analogy of our conception of the idea of the action of the one as well as of the other.

77. The doctrine of the visionary dream of the world, being the established and irrefutable truth of Aryan s̄āstras; it is quite compatible and conformable with the tenet of eternal ideas maintained in Indian philosophy.

78. These worlds are equally as true as well as false to view, as the sight of the appearances in the disc of the moon, which appears as realities to the eyes of beholders, without having any substantiality in them (The lunar spots are considered as mere marks—*kalankas* though to all appearance they seem as habitable parts—*chandra-loka*).

79. The subjective world is real, in having all its objects as parts of the true Entity; and the subjective mind is a reality, in its being composed of pure ideas only. The Intellect is true as reflexion only, and so they are all true without having any reality of themselves.

80. All these are immutable and quiet, and lie quiescent in the vacuity of the Divine Intellect; they are irremovable and unobscured of themselves, and lie immanent in the Divine soul.

81. It is the steady consciousness, that is conscious of whatever is fixed upon at any time or place; and represents all things whether real or unreal, that is inbred or inherent in it.

82. Let our bodies rise or fall, and our destinies overtake us as they will; let happiness or misery befall on us as they are decreed, they cannot affect the serenity of the indifferent soul.

83. Hence it is of no matter unto us, whether these are realities or otherwise, or whether it may be so and so or not; avoid your desire for any thing, and be wise and at rest after all your wanderings.

CHAPTER CXXXIV.

INVESTIGATION INTO THE NATURE & VICISSITUDES OF THINGS.

Argument:—The Intellect manifested in the World, which is but a manifestation of the Divine—mind and its Omnipotence.

The sage continued:—The visible world is being a something in nothing an entity based upon non-entity (*i.e.* a substance based upon the intellect), resembles our consciousness of things seen in our dream only. And as all things are eternally situated in the Divine Mind, there can be no meaning in our being bound to or liberated from them.

2. These worlds that appear to rove before us, are seen as the mites flying about in the solar rays (or as the bright circlets seeming to swim before our closed eyes); they are but evanescent phantoms in the air, and appearing as stable bodies in the minds of the ignorant.

3. Whatever is seen to be placed before us in any form or state, is soon found to change its mode and manner before us; so likewise is the changeful state of all things herein, that are continually rotating like the waters in a whirlpool.

4. The earth, air, water &c., are the materials that combine to form frail bodies, that are doomed to decay and dissolve in a short time;

and yet they are computed by the ignorant to last for ages—as yugas & kalpas. (Everything is changing and nothing lasting).

5. The world is a dream, and the totality of existence a mere nihility; and yet the notion of entity that we [have] of this nullity, is no other than a reflexion of the one Eternal Intellect.

6. Like this solar world of ours, there are hundreds and thousand others to be seen in the skies; nor is it incredible that others have the like notions of other peoples.

7. We see the seas and lakes, teeming with living beings of various kinds, and find the pools and bogs full of frogs everywhere; but none of them know anything about the other reservoirs, nor of their inhabitants neither beside those of their own.

8. As a hundred men sleeping in one and the same room; see as many air built castles differing from another in their dream; so there appear different worlds in the airy intellects of some, which are seen and unknown to others.

9. As many aerial cities are seen, in the dreams of many men, sleeping together in the same room; so do these aerial worlds appear in empty sphere of our minds, and are said to be in being and not being in the same time (*i.e.* being but a dream which is no-being or nothing).

10. The sky is a miracle of the mind, and a phenomenon of itself; it is visible without its form, and appears as limited without its limitation, and as created without its creation. (vacuity being increate).

11. The vacuum bearing the nature of the vacuous mind, is vainly styled the firm firmament; it presents to view the forms of fleeting objects in it, as the understanding represents its ideas and passing thoughts to our knowledge.

12. The remembrance of a thing, is the cause of its dream by night, as the desire of something causes its conception in the mind; and as the apprehension of one's death, proceeds from his seeing in the instances of others.

13. In the beginning of creation, the world appears as an image in

the mind; which is no other than a flash or reflexion of the Divine Intellect, and to which no other name than a *rechauffe* of the Divine Intellect, can be properly assigned.

14. The saying that Brahma shines as the very world means to say that, he did not shine anew in the form of the world, but has this form eternally subsisting in his omniscience.

15. It is said that the cause is (identical with) the effect, because the common cause of all, is specialized in its form of the effect (*i.e.* the one becomes as many). The action which was confined in the cause at first (as vegetation in the seed), becomes evolved in the germ of creation afterwards.

16. When such things (or conditions) occur in the mind in dreams, as have not been seen or known before, they are called *sanskāras* or pristine impressions in the mind (as our inward passions and feelings), and not the external objects of sense, which are not inbred in the mind.

17. These mental impressions or reminiscences, are perceptible to us in our dreaming and not in the waking state; and though they are unseen in our waking; yet they are not lost unto us so long as we retain those impressions in the mind. They naturally appear in the soul in dreaming, as the visibles appear to sight in the waking state.

18. Thus the vedantist comes to know the inexistence of the outer world, and by knowing the knowable One, they come to attain the consummation of their object (which is the attainment of their final emancipation or *moksha*).

19. The impressions of the waking state, which occur in the state of dreaming, are the newly made imprints of the waking hours on the memory; and these make the sleeping hours seem as waking to the dreaming soul.

20. These recent ideas fluctuate in the mind, as by the breath of the wind, and they occur and recur of themselves, without the agency of pristine impressions.

21. There is one sole Intellect only, possessed of its many multitudes of airy dreams; and being dispossessed of them at last, it remains solely by and in itself.

22. The consciousness that we have of the dreams, ranging at large in the empty sphere of our Intellect, is verily what is denominated the world by us; and the want of this consciousness in our sound sleep, is what is termed the extinction of world by ourselves. This analogy applies also to the nature of the self-existed One.

23. There exists only the infinite sphere of one eternal Intellect, and there appears an infinity of shapes, perpetually rising and setting in its open in the manner of dreams. These are born of its own nature and are called the world, and bear the same intellectual form with itself.

24. Thus the atomic particle of the Intellect, contains the form of the whole cosmos within its bosom; which is an exact ectype of its archetype, as the shadow under a mirror, is the true representation of the prototype.

25. The cavity of the Intellect contains the consciousness which is diffused in it like the dilution of an atom; and extends throughout without beginning and end, and this is called the cosmos.

26. Hence as far as the vacuity of the Intellect extends to all infinity, there is the appearance of the wide world connected with it, as immanent in and identic with itself at all times. (The intimate connection of the subjective mind and objective world together).

27. The intellect is selfsame with the world, and therefore all minds and intellectual beings as myself and thyself, are worlds or microcosm also; and it [is] for this reason that the great macrocosm of the world, is said to be comprised in the corpuscle of the mind.

28. Therefore I who am a minute soul, am of the form of the whole world also (being its container in the mind); hence I abide everywhere likewise, even in the midst of an atom also.

29. Being in the form of the *minutiae* of the intellect, I am also as great as the universal soul, and as expanded as the open air all around; I also see all the three worlds about one, wherever I abide or move. (All things are present in the mind, at all places and times).

30. I am an atom of the intellectual soul, and am joined with the

intellectual soul of the universe; it is my sight of the supreme spirit in my meditation, that I am lost in it as a drop of water is lost in the ocean.

31. Having entered into the Divine spirit, and feeling its influence in me, I am filled with its cognition; and behold the three worlds within me, as the seed lies hid in the pericarp or in the seed vessel (to be developed in its future foliage).

32. I see the triple world expanding within myself (according to our reminiscence of the same which is engraven in the mind), beside which there is no outer world on the outside of of any body. (The world lies in the conception of mind only, and the exterior one is but a reflexion of the same).

33. Whenever the world appears in any form, whether of a gross or subtile nature, as in the states of our waking or dreaming; both these forms of the interior or exterior worlds, are to be known as the reflexion of the ideal one imprinted in the intellect.

34. When the living soul indulges itself in the sight of the world, in the state of its dreaming; it is to be known as a reflexion of the expanded particle of the intellect, which the sleeping soul delights to dote upon.

35. The Huntsman rejoined:—If the visible world is causeless or without its maker, then how could it come into existence, and if it be a caused or created exterior world, how could we have any knowledge of it in the sleeping and dreaming of the soul.

36. The sage replied:—All this is without a cause, and the world proceeded at first without any causality whatever. (The Muni means to say that there cannot be any independent or instrumental cause of creation save the emanation of One oneself).

37. It is verily impossible for gross and perishable bodies and transient beings, to come to being without a cause; but that which is a facsimile or shadow only of the antitype and original model of the eternal mind, cannot possibly have any cause at all.

38. It is Brahma himself that thus shines refulgent, by nature of his

intellectual effulgence; hence the world's creation and destruction are utterly inapplicable to what is without its beginning and end.

39. Thus the uncaused creation, abides in the substance of the great God, and shines forth with divine glory to all infinity. It is to gross minds only, which are prepossessed with the grosser ideas of materiality, that it appears in the form of a gross material body.

40. What numberless varieties do there appear in the unvaried Brahma, and what un-numbered diversities of shapes and forms are seen in the formless One, that is ever unchanged and imperishable.

41. Brahma is formless in his person (which is of a spiritual form); yet he exhibits himself in many forms, in his being the mind (or mirror of all ideal forms); where he represents his spiritual self or soul, in all the various forms of moving and immovable bodies.

42. He makes the gods, sages and seers in his likeness, and directs them to their different degrees and duties also; he establishes the laws and prohibitions of conduct, and appoints the acts and observances at all times and places.

43. All existences and privations, productions and destructions, of moving or unmoving bodies, whether great or small ones, are subject to his decree, and can never transgress any of his general laws.

44. Ever since the general decree, nothing takes place without its proper special cause; as you can never expect to exude oil from sand (save from oily seeds).

45. The destined decree of providence, is the leader of all events in the world; it is as one part of the body of Brahma, by which he represses the other part of himself (*i.e.* his will); as we restrain the action of one hand by the other. (One over-ruling fate governs even Jove himself).

46. This unavoidable destiny overtakes us, against our prudence and will, like the sudden fall of a fruit on a flying crow ([Sanskrit: *kākatālīya*]) and drives us along with its course, as the tide or eddy bears down the waters with it.

47. The preordination of certain effects from certain causes, is what is called destiny; without which there result all disorder and disturbance, and in want of which the great Brahma even cannot abide. It is therefore the imperishable soul of all existence.

48. Thus then this destiny is the cause of all, and although it is unseen and unknown, yet it acts on all as it is destined for them ever since their very production. (This is no more than the unchangeable law of nature).

49. The uncausing Brahma that causes nothing, is believed by the ignorant as the causal agent of creation; which they mistake as the production of its maker by error of their judgment.

50. The wise man however, seeing the sudden appearance of world before him, like the rotation of a wheel, considers its causes as such and such or this and that, as they have been determined by their preordained destiny.

51. So all existent bodies have their special causes, in their primordial destiny, which determines their subsequent lots in endless succession. Hence the occurrences, of our waking state, resembling the visions in our dream, are never without their antecedent causes.

52. Thus when I dreamt the erroneous dream of the destruction of the world, caused by concussion of the elements and waters I had its cause inbred in me, in my reminiscence of the great deluge I had heard of in traditional narration.

53. In this manner we see the reflexions of almighty power in all things that come under own reflection (or observation), just as we see the crystals and shell-fishes shining with their intrinsical brightness. May this Omnipotent power that is ever-living soul of souls, and known to us in our imperfect notion of him, be glorified for ever and ever.

CHAPTER CXXXXV.

DESCRIPTION OF THE WAKING, DREAMING AND SLEEPING STATES.

Argument:—The three Humours of Human body Composing the three states of its earthly existence.

The sage continued:—The living soul (or man) perceives the dream of the outer world, by means of the external organs of sense; and that of the inner world by the internal senses; but the quickness of both the internal and external senses, gives the sensations of both these worlds to the soul.

2. When the outer senses are busily employed with outward objects, then the perceptions of mental objects and inner functions become faint and fainter by degrees.

3. When the external senses are all directed to the inside, and the inner senses are concentrated in the mind; then the object of thought and the idea of the world however minute they had been before, assume gradually a more expanded form, and present their extended appearances to the soul. (Brooding upon a thought, dilates it the more).

4. In this manner the world which is nothing in reality, being once thought upon as something however small in its idea, dilates itself to an enormous size in the mind, which cast at last its reflexion on the external organs of sense also, and make it appear so big and vast to sight.

5. When the eyes and senses of a living person, are occupied with outer objects, then the soul beholds the intellect, the form of the exterior world only (so the external senses carry their impressions to the mind also).

6. The intellectual and aeriform soul, is composed of the congeries of all outward sensations; namely of the ears or hearing, touch or feeling, seeing and smelling, and taste as also of the four internal sensations of will or volition.

7. Therefore the living soul is always present at every place, accompanied with all the senses in its intellect, hence the airy intellect is to be ever unobstructed, because it always knows and sees every where.

8. When the phlegmatic humour or fluid of the body, fills the veins and arteries of the living person; the soul is then lulled to sleep and to see false visions in its dream.

9. It seems to swim in a sea of milk, and to soar in the moonlight sky; it thinks it sees a limpid lake about it, filled with full blown lotuses and their blooming buds.

10. It sees in itself the flowery gardens of the vernal season, and mantled in vest of flowers, vying with the bespangled sky, and resounding with the warbling of birds, and the buzz of humming humble bees.

11. It sees all mirth and festivity afoot in its mansion, and the merry dance of sportive damsels afloat in its compound; and views its court-yard filled with provisions of food and drink (to its heart's content).

12. It beholds affluent streams like adolescent maidens, running sportfully to join the distant sea; girt with the swimming flowers and smiling with their flashy foams; and darting about their fickle glances, in flitting motion of the shrimps, fluttering on the surface of the water.

13. It views edifices, turrets, rising as high as the summits of the Himālayan mountains, and the tops of ice bergs (in the frigid climes); and having their whitewashed walls, appearing as if they were varnished with moon-beams.

14. It sees the landscape covered by the dews of the dewy season, or as hid under the mists of winter, and shrouded by the showering clouds of the rainy weather, and views the ground below overgrown with herbaceous plants, and the muddy marshes grown over with blue lotuses.

15. The woodlands were seen to be overspread with flowers, and resorted to by droves of deer and the weary traveller; that halted under the cooling umbrage of the thickening foliage of the forest, and were soothed by soft breezes of the sylvan spot.

16. The flowery arbour had all its alleys and arcades, bestrewn over

with the flaring farina of flowers; and the crimson dusts of *Kunda*, *Kadamba* and *Mandara* blossoms, were blushing and mantling the scenery all around.

17. The lakes were attired in azure with blue lotuses, and the ground wore the flowing floral garment of flowers; the woodlands were clear of clouds, and the firmament was clear and cold under the autumnal sky.

18. The mountain range was crowned with rows of *Kunda*, *Kadamba* and *Kadalī* or plantain trees, which waved their leafy fans on their exalted heads, which appeared to nod at the dancing of the leaflets.

19. The tender creepers were shaking with negligence, with the unblown buds and blossoms upon them; appeared as young damsels dancing gracefully, with strings of pearls on their slender persons.

20. It sees the royal hall and the regal synod, shining as brightly as the blooming lotus-bed in the lake; and he sees also the fanning white *chowries* and waving over them, like the feathered tribe, flapping their wings over the floral lake (or lotus beds).

21. It sees also the running rills softly gliding in playful mood, with curling creepers and flowers wreathed with their currents; and murmuring along with mixed music of birds on the spray beside them.

22. The *dharā*—terra or earth was filled and flooded, by *dhāra* or torrents of water falling from the *adharas* or cataracts, of *dharādharas* or mountains; and all the sides of heaven were obscured by the showers of rain and snows, falling all about its vault.

23. When the internal channels of the body are filled with the fluid of bile (*pitta*), the soul remains with its internal vigor as an atom in its cell, and then sees the dreams of the following nature in itself.

24. It sees flames of fire about it, and red *kinsuka* flowers upon its withered trees and blasted by the winds; it sees also the forms of red lotus flowers, burning as flames of fire before it.

25. The inner nerves and veins became as dry of the gastric juice, as when the limpid streams turn to dry sand banks; and there appear flames of wild fire, and dark smoke flying over the darkened face of nature.

26. There appear fires to be blazing around, and the disk of the sun seems to dart its burning rays; wild fires are seen in forests, the withered and the dried ponds emit a poisonous gas, instead of their limpid waters.

27. The seas are seen with their boiling waters, and turning to beds of hot mire and mud; the horizon is filled with sultry winds, and the forests with flying ashes, while the deserts appeared quite desolate all about.

28. The moving sands spreading about, and flying like a flight of storks in the air; the landscape appearing otherwise than before, and the former verdure of the trees, are no more coming to sight.

29. It sees the fearful wayfarer, covered over by the burning sand of the parching desert; and looking wistfully on the distant tree by the way side, spreading its cooling ambrosial shade over the parched ground.

30. It sees the earth burning as a flaming furnace with all its lands and places hid under the ashes, and a dark cloud of dust covering the face of the sky on all sides.

31. The world appears in a flame on all sides, with all its planetary bodies, cities and seas, together with the hills and forests and the open air, all [of] which [are] seen to be burning in a blaze.

32. It sees the empty clouds of autumn, spring and hot seasons, that serve to favour the fires instead of quenching them; and beholds the lands below covered with grass and leafy creepers, which entrap them as vestures of clouds.

33. It sees the ground glittering as gold on all sides, and the waters of the lakes and rivers, and the snowy mountains even all tepid and hot.

34. When the channels of the body are dried up, for want of the gastric juice, they are filled with wind and flatulence; and the soul retaining its vigour, sees various dreams of the following description.

35. The understanding being disturbed by the wind, sees the earth and the habitations of men and the forests, and sees in dream, quite

different from what they appeared before.

36. The soul beholds itself as flying in the air, with the hills and hilly lands all about it; and hears a rumbling noise as that of the whirling of the wheels of a chariot.

37. It seems to be riding about on horse back, or upon a camel or eagle or on the back of a cloud, or riding in a chariot drawn by ganders or swans.

38. It sees the earth, sky and cities and forests, all appearing before it; and trembling as in fear like bubbles in the water.

39. It finds itself as fallen in a blind ditch, or in some great danger, or as mounting in the air, upon a tree or hill.

40. When the conduits of the body are filled, with a combination of all the three humours of phlegm, bile and flatulence; then the soul is led by the windy humour to see several dreams of the following nature.

41. It sees rainfalls flowing down the mountains, and hailstones hurling down its sides to its terror; it hears the bursting of the hills and edifices, and sees the trees to be moving about.

42. Woods and forests, appear to gird the distant horizon; which is overcast by huge clouds, and traversed by big elephants and lions.

43. The palm and tāmala trees, appear to be burning around; and the hollow caves and caverns, to resound with the harsh noise of the flashing fire and falling trees.

44. The mountain craigs seeming to be clashing and crashing against one another, and the caverns resounding to their hoarse and harsh crackling.

45. The mountain tops also seem to clash against each other, and emit a harsh and hideous noise about them; and the streams running amidst them, appear as wearing necklaces with the loosened creepers and bushes which they bore away.

46. Fragments of rocks are seen, to be borne away by the mountain streams to the ocean; and the torn bushes which they carried down,

seemed to spread as far as the utmost pole.

47. Craggy hills seemed to crash each other with their denticulated edges, and crashed and split themselves with their harsh and hideous sounds.

48. The forest leaves with creepers were scattered all around by the strong wind, and the broken stones of the mountain made their bed over the moss below.

49. The tall *tāla* trees fell to the ground with *marmara* sound, like the wars of the Gods and Titans of yore; and all birds flew with a harsh scream, like the crying of men at the last day of desolation of the world.

50. All woods, stones and earth mixed together as one mass, like *jarīkṛita jīva* in dream.

51. Silence reigned there like worm underneath the earth, and frog underneath a stone, boy within the belly, and the seed within the fruit.

52. Like boiled rice and solidified liquid in the bowel, and the sapling within the wall of a pillar.

53. The vital air ceased to blow, and the all things are blamed, as if they are encased within the hollow of the earth.

54. Deep darkness reigned there, and *susupti* appeared like deep dark well within the cavern of a mountain.

55. As heavy food is digested by the digestive organ of the body, and afterward by a separate juice a new energy comes within, so the vital air which once disappeared, makes its appearance again.

56. As after digestion certain kind of juice appears within the body in the shape of vitality, so stone begins to fall therein.

57. As fire increases more fire, a little adds little more; so the combination of triple humours, composes the inward and outward essence of the body.

58. Thus the living soul being confined within the bonds of the body, and led by force of the triple humours (phlegm etc.); sees (by means of its internal senses), the dreams of the absent world, as it beholds the visions of the visible phenomena, with its external organs of sense.

59. It is according to the more or less excitement of the senses, by the greater or less irritation of the humours, that the mind is liable to view its internal vision, in a greater or less degree; but the action of the humours being equable, the tenor of the mind runs in an even course.

60. The living soul being beset by irritated humours (from the effects of intoxication, mantras or poison and the like), looks abroad over the wide world, and sees the earth and sky and the mountains to be turning round; and flames of fire issuing from burning piles.

61. It finds itself rising to and moving about the skies, the rising moon and ranges of mountains; sees forests of trees and hills, and floods of water washing the face of heaven.

62. It thinks itself to be diving on and floating on the waters, or rambling in heavenly abodes, or in forests and hilly places, and finds itself to be floating in the sky, upon the backs of hoary clouds.

63. It sees rows of palms and other trees ranged in the sky, and sees the false sights of hell punishments, as the sawing and crushing of sinful bodies.

64. It fancies itself to be hurled down by a turning wheel, and rising instantly to the sky again; it sees the air full of people, and thinks itself as diving in the waters upon the land.

65. It sees the business of the daytime, carried on everywhere at night, the sun shining then as in the day time; and a thick darkness overspreading the face of the day.

66. The mountainous regions are seen in the skies, and the land is seen to be full of holes and ditches; rows of edifices are seen in the air, and amity is found to be combined with enmity (friends turning to foes and *vice versa*).

67. Relatives are thought [of] as strangers, and wicked people are taken

for friends; ditches and dells are viewed as level land, and flats and planes appear as caves and caverns.

68. There appear hoary mountains of milky whiteness and crystal gems, and resonant with the melody of birds; and limpid lakes are seen to glide below, with their water as sweet as butter.

69. Forests of various trees appear to sight, and houses adorned with females, appearing as lotuses fraught with bees.

70. The living soul thought it lies hid within, and closed in itself; yet perceives all these sights without, as if it were awake to them. (Thus the derangement of the humours, causes these errors of sensation of perceiving what is not present to the senses).

71. In this manner it is the work of vitiated humours, to represent many such sights of external objects, in the forms of dream to the minds of people.

72. It is usual with men of disordered humours, to see many extraordinary sights and fearful appearances, both within and without them (*i.e.* in their dreaming and outward sight also).

73. When the internal organs are equable in their action, then the course of nature and the conduct of people, appear in the usual state.

74. Then the situations of cities and countries, and the positions of woods and hills, are seen in the same calm, clear and unperturbed state, as they are known to exist, agreeably to the natural order of things; such as cool and clear streams, shady forests, and countries and paths traversed by passengers.

75. Days and nights decorated with the pleasant beams of the sun and moon, and the rays of the starry array; and all other appearances, however unreal in their nature, appear as wonders to the sight and other senses.

76. The perception of phenomenals is as innate in the mind, as vacillation is inherent in the wind; and viewing the unreal as real, and the intrinsic or what is derived from within it, as separate and extrinsic or derived from without, is the essential property of its

nature.

77. It is the calm and quiet spirit of Brahma, that gives rise to all things which are equally calm and quiet also; the world is mere vacuum, without having any reality in it. It is the vacuous mind that represents endless varieties of such forms in the sphere of its own vacuity, as the endless reflexions of its vacuous person.

CHAPTER CXXXXVI.

DISQUISITION OF SOUND SLEEP.

Argument:—Relation of sleep after dream, and followed by dream likewise, concluding with proof of the unity of God.

The Huntsman said:—Tell me, O great sage, what did you do and see afterwards, from your seat in the erroneous spirit of that person.

2. The sage replied:—Hear me tell you next, what I did and saw afterwards, by my union with and my situation in the spirit of that infatuated person.

3. As I resided in the dark cave of his heart, in the confusion of the last doomsday; there arose methought a hurricane, which blew away the mountains as straws, on the day of the final desolation of the world.

4. It was soon followed by outpourings of rain water from the mountain tops; which bore away the woods and hills in the torrent.

5. As I dwelt in that cavity and in union with the vitality of the individual, I perceived even in that state of my spiritual minuteness, the falling rains and hailstones from the mountain tops.

6. I was then folded in the chyle of that person, and fell into a state of sound sleep, and felt a deep darkness enveloping me all over.

7. Having laid down in my sleep for some time, I was gradually raised

from my sleepy state; as the closed lotus of the night, unfolds its petals in the morning.

8. Then as a man lying in darkness, comes to see some circular disks appearing to his sight; so I saw some flimsy dreams flying about and hovering upon me.

9. Being released from the chain of sleep, I fell to a chain of dreams; and saw a hundred shapes of things, arising in my spirit, as the shapes of unnumbered waves and billows, rise in the bosom of the sea.

10. Very many forms of visible things, appeared in the cell of my consciousness; as a great many flying things are seen to be volitant in the still and motionless air.

11. As heat is inherent in fire, and coldness is innate in water, and as fluidity is characteristic of liquids, and pungency is immanent in pepper &c.; so is the world inborn in Brahma.

12. The nature of the Intellect being uniform and selfsame in itself; the phenomenal world is engrained in it, as the dream of a new born child, presents itself to the sight of a sleeping man. (Sight is here applied to the mind's eye).

13. The Huntsman rejoined:—Tell me sir, how is it possible for the Intellect to have the sight of anything in its state of sound sleep, since dreams never occur in the mind except in the state of slight and light sleep.

14. Again in the state of sound sleep both of yourself, as also of the person in whose heart you dwelt; how could the sight of the creation appear to you (or has the term *sound sleep* any other sense than the state of utter nescience?) (Sound sleep is the state of utter insensibility or *anaesthesia*—gloss).

15. The sage replied:—Know that creation is expressed by the words, *viz. jāyati* is born, *bhāti* appeareth, and *kachati* shineth; and are applied indiscriminately to all material things, as pots and pictures ([Sanskrit: *ghata pata*]) as well as to the world also; all these words are used to express a duality (or something different as proceeding from Unity), by men whose brains are heated with dualism, or the notion of a

duality (as different from the nature of the Unity or the only One).

16. Know that the word *jāta* or born means only being (*sattwa*), and its synonyms are *prādurbhāva*—manifestation, which is derived from the root *bhu* to be.

17. Now the meaning of *Bhu* is being, which expresses the sense of being born also, and the *sarga* meaning production or creation, it is same with being also.

18. With us learned men, there is nothing as *jāyāti* or what is made or may be said to be born or destroyed; but all is one calm and quiet unborn being only. (An eternal ideal entity).

19. The whole and soul of this entity, is the one Brahma alone (the only Ens to On or the Om); and the totality of existence, is the Cosmos, macrocosm or the world. Say then what hypostasis or unsubstantiality is there that can be positively affirmed or denied of it, which is of them alike.

20. That which is called *sakti* or the active energy of God, resides literally in the Divine spirit, but not as a free or separate power of itself; because all power subsists in Omnipotence, which is selfsame with Brahma, and not as an attribute or part of him. (Vedanta ignores the predicates of potentiality as predicable of Brahma, who is the very essence of Omnipotence).

21. The properties of waking, sleep and dreaming, do not belong to the nature of God, according to the cognition of men learned in divine Knowledge; because God never sleeps nor dreams, nor does he wake in the manner of His creature. (No changing property appertaining to finite beings can ever be attributable to the Infinite, who is as He is).

22. Neither sleep nor the airy visions of dreaming, nor also anything that we either know or have any notion of, can have any relation to the nature of the Inscrutable One; any more than the impossibility of our having any idea of the world before its creation. (So the Persian mystic Berun Zātash, *aztohmate chunan to chunin*. His nature is beyond our comprehension and presumption of it as so and such).

23. It is the living soul which sees the dream, and imagines the

creation in itself; or else the pure intellect is quite unintelligible in its nature, and remains as clear as either in the beginning of creation.

24. The Intellect is neither the observer nor enjoyer (*i.e.* neither the active nor passive agent of creation); it is something as nothing, perfectly quiet and utterly unspeakable in its nature.

25. In the beginning there was no cause of creation, or creative agent of the world; it is only an ideal of the Divine Mind, and exists for ever in the same state, as a vision in the dream or an airy castle of imagination.

26. It is thus that the individual Intelligence, is apprehended as a duality by the unwise, but never by the intelligent; because ignorant men like silly infants are afraid of the tiger or snake that is painted upon their own person; but the intelligent knowing them too well to be marked upon their own bodies, never suspect them as anything otherwise than their own person.

27. The One invariable and translucent soul, which is without its beginning, middle and end, appears as varying and various to the unreflecting dualist and polytheist; but the whole appearing so changeful and conspicuous to sight, is all a perfect calm and quiet and serene prospect in itself.

CHAPTER CXXXXVII.

THE PHENOMENON AND PERSPECTION OF DREAMS.

Argument:—The rise of dream from sound sleep; and the vision of friends and relations in Dreaming.

The sage continued:—Hear me now, O strong armed archer, how I awoke from my sound sleep, and saw the sight of the world in my dream; just [as] a man rising on the surface from the depth of the sea, surveys the heavens above him.

2. I saw the heavens, as hewn out of the etherial vacuum; and I beheld the terrestrials, as sculptured out of the earth; but found them all, to be fashioned out of the Divine Mind; or framed in that manner, by my visual organs or ocular deception only.

3. The world appeared, as the early or long sprung blossom of the arbour of the eternal mind; or as the ceaseless waves of the vast ocean, or as phantoms of my deluded eye sight.

4. It seemed to appear from the bosom of the sky above, or to have proceeded from all sides of heaven; it seemed moreover as a masonry carved out of the mountains of all quarters of the firmament, and also as a prodigy rising out of the earth or Tartarus.

5. It seemed also to have sprung out of the heart, as any of its feelings or affections; and to have filled all the space of vacuity, as the all pervading clouds of heaven; methought it likewise as the produce of a large forest, or like seeds or grains growing out of the earth.

6. As pictures of houses with apartments, are painted upon the planes of level plates; so the figures of living beings, are drawn upon the smooth flatness of the Intellect, together with all the members and organs of their bodies.

7. These worlds appear to have sprung in some unknown part of Infinity, and to have presented themselves to our view, like flying herds of distant regions coming to our sight; or as presents are brought to the presence of prince from different parts of lands, or as the retributions and rewards of one's [good] or bad deeds in this life, meet him in the next and successive transmigration.

8. The world is but a blossom of the great arbour of Brahma, or a little billow of vast ocean of Eternity; it is a sculpture on the colossal pillar of the Intellect, without being carved out or cast upon it. (It is the macrocosm moulded in the mind of God).

9. The firmament is the ample field, filled with an infinity of worlds, appearing as our earthly abodes in the empty city of air; the mind wanders at random all over it as an infuriate elephant, with an airy empty life, as fickle and fleeting as a breath of air.

10. The edifice of the world appears to be built without its foundation, and is unsupported by walls; and the sky appearing so bright and variegated, is without any colour or taint of its own; it is the magical power of the great magician, that has displayed these wonders and spread a curtain of delusion over the ignorant and infatuated world. (Instead of knowledge, man has rather eaten the fruit of the tree of ignorance).

11. Though the creation seems so exuberant, at all places and in all times; yet it is quite quiescent, and unbounded by any limitation of space and time; and though it appears as multitudinous yet it is the single unity; and though seemingly multifarious, yet is all but one invariable uniformity.

12. The instance of the fairy land is exactly alike to that of this world, in respect of the unreality of both; and it is the same error which occurs to us in our dream, [that] possesses us also even in our waking state of dreaming. (Equality of day and night dreams).

13. It is the reflexion of the mind only, that represents the absent past, as well as the future which is yet to be, as already present before it; whether they relate to aught of time or place, or substance or action or anything relating to its creation or its destruction.

14. There are numberless beings contained under every species of animals, which contain others *ad infinitum* in their ovaries, bearing animalcules like seeds of pomegranate fruits.

15. The rivers, forests and mountains, are seen to be beset by clouds of the sky, and studded with the gemming stars of heaven; and the sea is heard to resound with the loud larum of battle drums, raised by the warring winds with the conflicting currents.

16. I then beheld there a visible sphere before me, amidst which I saw the village of my prior dream, and recognized the spot of my former residence therein.

17. I saw there all my former friends and relations, at the very spot and of the same age as I had seen them before; I saw my wife and my very children seated in the very same house.

18. Seeing my fellow villagers and my former village scenes, my heart wished to meet them as violently, as the sea-waves swell to meet the shore.

19. I then began to embrace all my relatives, and felt happy at my joining with them; and being enrapt by my desire of seeing more and more, I utterly lost all my remembrance of the past.

20. As a mirror receives the reflexion of whatever is present before it, so the mirror of the mind is wholly occupied with the objects of its future desires, and becomes unmindful of the past.

21. It is the vacuity of the Intellect, that has the knowledge of everything; nor is there any other principle of understanding beside the intellect, which ever subsists by itself.

22. He who has not lost his pure understanding, and his remembrance of himself; is never misled by the goblin of dualism or doubt, to think of a duality.

23. He whose understanding is awakened by his constant inquiry into truth and divine knowledge, and by his study of good s̄āstras and attendance on divine sages, does not forget his enlightenment any more (nor relapses to his former ignorance).

24. He who is imperfect in his divine knowledge, and whose mind is bound down by worldly desires; is liable to lose his good understanding, as it were by the influence of an unfavourable planet or inauspicious star.

25. Know thou, O huntsman! that thy understanding also, which is not yet cultivated by association with the wise, is liable to fall into error of duality, and involve thee thereby to repeated difficulties.

26. The Huntsman answered:—It is all very true, O sage, that notwithstanding all thy lectures, my understanding does not find its rest in the knowledge of only true One.

27. My understanding is still hanging in doubt, as to whether it is so or not; and though I rely in my conception of the truth as you have declared, yet my mind finds no rest in it.

28. Ah! that though I fix my faith on the doctrine you have preached, yet I cannot rest secure in it, so long as my ignorance reigns supreme in me.

29. Unless the understanding is enlightened in the company of wise men, by attending the doctrine of the best s̄astras, and due examination of their precepts, there can be no end of the errors of the world, nor any rest for the weary soul, wandering continually in the maze of errors.

CHAPTER CXXXXVIII.

INVESTIGATION INTO THE NATURE OF DREAMS.

Argument:—Truth and untruth of Dreams.

The Huntsman said:—If the sight of the world is no more than a vision in dream, then tell me, O great sage, where lies its truth or falsehood, which is a matter of great doubt and difficulty to me.

2. The sage replied:—That dream is true and comes actually to take place, which rises in our consciousness under the conditions of proper place and time, and right actions and things. (These are the morning dreams relating to pious acts and sacred things in some adjacent place).

3. A dream that is caused by use of some gem or drug or by effect of some mantra or amulet, comes to pass in actu, whether it is favourable or not to the dreamer.

4. When the earnest desire of a man, presents itself in the shape of a dream before his mental sight, it comes to occur by accident by law of chance.

5. Whatever we believe with certainty in our consciousness, the same is sure as fate, we are sure to see and become the same (by the natural tendency and constitution of our minds).

6. Certainty removes the uncertainty, if any one reaches there, the

other falls down absolutely.

7. No object is ever situated, either in the inside or outside of any body; it is the consciousness alone, that assumes to itself the various forms of worldly things, and remains in the same state as it knows itself to be.

8. The certainty arrived at by evidence of the s̄āstras, that the phenomenals are as appearances in a dream, makes it to be believed as so indeed; but a disbelief, in this belief makes one a sceptic, who wanders about in his doubts for ever. (Without coming to a settled belief).

9. If one gains his object by any other means, notwithstanding his belief in the visionariness of the world; that gain is to be reckoned as a visionary one only.

10. Whatever is ascertained as true in the world, by the strong consciousness of any body in his waking state; the same comes to be known as otherwise or (untrue), in course of time and change of place either sooner or later.

11. In the beginning the world existed in Divine Intellect, and was represented in its subtile and incompressible form; It had its essence in the mind of God, and then extended its tenuous substance to any length *ad libitum*.

12. Know that beside the true and immutable entity of the intellect of Brahma alone, all others are both real and unreal, and lasting and transient also. (They are real as reflexion of the Divine Mind, and unreal and transitory in their phenomenal aspects.)

13. Whereas Brahma is the only ens and soul of all, there can be no other that may be styled as such; say therefore what else is there, that may be called a reality or non reality either.

14. Whether therefore a dream be true or false at any time, it cannot be deemed as the one or the other, by either the ignorant or enlightened part of mankind.

15. The phenomenal world appears before us, by delusion of our senses and misconception of our consciousness; the visible worlds commonly

passed under the name of illusion (māyā), hath naught of reality or certainty in it.

16. It is the Divine Intellect that flashes forth in the mind, with the glare of the glaring world; just as fluidity is seen to be thrilling and flowing still, in all bodies of waters and liquids.

17. As one sees a dream at first, and falls fast asleep afterwards; so doth everybody behold the phenomenals in his waking state, and then falls naturally into a deep and sound sleep. (This refers to the alternate creation and annihilation of the world).

18. Know then, O great sage, that the waking state is analogous to that of dreaming; and know the dreaming state to be as that of waking, and that both these states are but the two phases of the one and same Brahma (as the liquid and condensed states of ghee or butter are both the same).

19. The Divine Intellect is a vacuous and incomprehensible entity, and the spacious universe is its reflexion only; the three states of waking, dreaming and sleeping, are the triple hypostases of the same being (or Divine Existence).

20. There is no law regarding the efficacy of dreams, say how can you determine any rule for ascertaining the results of various dreams.

21. As long as the mind dwells on the appearance of dreams (either in sleep or waking), so long it is troubled with its vagaries; therefore the sage must wipe off their impressions from his consciousness.*

* The mind involved in ignorance, is said to be waking, and the uncontrolled mind is styled as dreaming; the mind subdued by weariness is said to be asleep, and when brought under subjection by any effort, is called *samādhi* or meditation, lastly its liberation from ignorance, is known as its state of *mukti* or emancipation.

22. It is the humour of the mind that gives rise to dreams, like pulsation in air causing the current wind; there is no other cause of dreams nor any laws for governing them; except the sound sleep (or insouciance), when these appearances entirely subside or vanish away.

23. It is the manner of the learned, to impute the cause of the impressions in our consciousness, to external appearances of this thing

or that (or ghata patadi &c.); but relying on the doctrine of the causelessness of external objects (or the objective), they prove to be no other than mere imaginations of the subjective mind (or noumenal only).

24. In this therefore there is [no] other law with respect to this, than the appearances of things whatever they be, are generally granted as such by the common sense of mankind (vyāvahārikam).

25. Thus there being no law in dreaming, there is some times some truth in some dreams, and at others there is no truth in any of them at all; and in want of any constancy, it is only an fortuitous occurrence.

26. Whatever appears subjectively to one's self, either from his own nature or by means of artificial appliances; and whatever one is habituated to think of anything in himself, he sees the same in the very form, both in his dreaming as well as waking states.

27. The appearances of things, both in the sleeping and waking states of men, are the mere reflexions of their minds; and they remain the same whether when one is waking or lying in the visionary city of his dreams.

28. It is not enough to call the waking alone as waking, because the dream also appears as waking to the waking soul that never sleeps. (The soul is ever wakeful).

29. So also there is nothing as dreaming, and may be called by that name; it is only a mode of thinking in the Divine Mind, which sees sleeping and waking in the same light.

30. Or it may be that there does not exist, either of the two states of waking or dreaming, because the ever living soul of [a] dead person, continues to behold the visibles; even after its separation from the body, and resurrection after death.

31. The soul remains the same, and never becomes otherwise than what it is, in any state whatsoever; just as the endless duration never changes with the course of time, and the ocean continues alike under its rolling waves, and the airy space remains unchanged above the changing clouds.

32. So the creation is inseparable from the supreme soul, whether it

exists or becomes extinct; and as the perforations and marks in a stone are never distinct from it; so are the states of waking and sleeping coincident with the soul Divine.

33. Waking, sleeping, dreaming and sound sleep, are the four forms of bodies of the formless and bodiless Brahma; who though devoid of all forms, is still of the form of whole creation, cosmos and the mundane soul.

34. The supreme soul, that pervades and encompasses all space is visible to us in only form of infinite space or sky; the endless vacuity therefore being only the body of supreme Intellect, it is no way different from it.

35. The air and wind, the fire and water, together with the earth and clouds on high, are reckoned as the causes of all creation, and subsist in their ideal shapes in the mind of Brahma alone.

36. The Lord is devoid of all appellations and attributes, and remains united with his body of the Intellect, containing the knowledge of all things within itself; and the phenomenal is never separate from the noumenal.

CHAPTER CIL.

INVESTIGATION INTO THE ORIGINAL CAUSE.

Argument:—Conversation of the two sages, and relation of Human Miseries.

The Huntsman said:—Tell me, O sage! What then became of the world that you saw in your dream; relate in full all its accounts until its final extinction (or nirvāna).

2. The sage replied:—Hear me then tell thee, O honest fellow, what then passed in the heart of the person wherein I had entered, and listen to the wondrous tale with proper attention.

3. As I remained there in that forgetful state of my transformation, I saw the course of time gliding upon me, with its train of months, seasons and years, passing imperceptibly by me.

4. I passed there full fifteen years in my domestic life, and happy with enjoyment of my conjugal bliss.

5. It happened there once upon a time, that a learned sage, came as a guest to my house, and I received the venerable and austere devotee with honour within my doors.

6. Being pleased with my honourable reception of him, he took his meal and he rested himself at ease, when I made him the following inquiry regarding the weal and woe of mankind.

7. Sir, said I, you are possest of vast understanding, and know well the course of the world; and are therefore known neither to fret at adversity, nor delight in prosperity.

8. All weal and woe proceed from the acts of men, engaged in busy life in the world; so as the husbandman reaps good or bad crops in autumn, according to the manner of his cultivation of the field (such is the common belief of men).

9. But then tell me, whether all the inhabitants of a place, are equally faulty in their actions at the one and same time; that they are brought to suffer and fall under some severe calamity or general doom all at once.

10. We see alternate famine and drought, portents and catastrophes repeatedly overtaking a large portion of mankind at the same time; say then is it owing to the wickedness of the people at the one and very time.

11. Hearing the words of mine, he stared at me, and looked as if he was taken by surprise, and seemed to be confounded in his mind; and then he uttered these words of equal reverence and ambrosial sweetness.

12. The sagely guest said:—O well spoken! these words of yours bespeak thy highly enlightened mind; and that you have well understood the cause

of the phenomenal, be it a real or unreal one, tell me; how you came to know it.

13. (Then seeing me sitting silent before him, he added); Remember the universal soul only, and think naught what thou art and where thou sittest; ponder well in thyself, what am I and from whence, and what is the phenomenals, whether it is anything substantial or ideal of the mind only.

14. All this is the display of dream and how is it that you do not know it as yet? I am a visionary being to you, as you are the phantom of a dream before me.

15. The world you see, is a formless and a nameless nothing, and mere formation of your imagination; it glares with the glare of the glassy Intellect, and is a glaring falsehood in itself.

16. The true and unfictitious forms of the Intellect is, as you must know; that it is omnipresent, and therefore of any form whatsoever, you think or take it to be any where.

17. Now in assigning a causality to things, you will find that the Intellect is the cause of all; and in ascribing one cause to anything, you have the uncaused and uncausing Intellect for everything.

18. It is the universal soul that spreads through all, and in whom all living beings reside, that is known as *virajātmā* or common soul of all; and the same viewed as residing in us, is known as *sūtrātmā* or individual souls linked together in a series (composed of all souls).

19. There will be other living beings in future, with the virajan soul pervading in all of them, and causing their weal or woe according to their desires. (Lit. causing the affluence and want of men according to their respective acts).

20. The soul is disturbed by derangement of the humours of the body and then the limbs and members of the bodies of men, become perturbed likewise.

21. Drought, famine and destruction, may come upon mankind or subside of themselves; because:—

22. It is possible, O good soul! that there are many persons living together, [who] are equally guilty of some crime at the same time; who wait on their simultaneous punishment, falling as the fire of heaven on a forest at the same time.

23. The mind that relies on the efficacy of acts, comes to feel the effects of its actions; but the soul that is free from such expectation, is never involved in its acts, nor exposed to its result.

24. Whatever one imagines to himself, in any form at any place or time; the same occurs to him in the same proportion as he expected it; whether that object be with or without its cause (*i.e.* actual or not).

25. The visionary appearances in dreams, are in no way accompanied with their immediate or accessory causes, as all actual existences are; therefore this visionary world is the appearance of the everlasting Intellect of Intelligence, which is Brahma itself.

26. The world appearing as an erroneous dream, is a causeless unreality only; but considering it as the appearance of Brahma, it has both its cause and reality (Hence it is called *sadasadātmaka i.e.* both a reality and unreality also).

27. The casual occurrence of dreams, deludes our consciousness of them; and so the fortuitous appearance of the world, is equally delusive of our apprehension of it. Its extension is a delusion, as the expansion of a dream.

28. Everything appears to be caused or uncaused, or as casual or causal as we take it to be (hence while we deem our dreams as causeless delusions, we are apt to believe the equally visionary world, as a caused and sober reality).

29. It is a deception of the understanding to take the visionary world, as the product of a real causality. It is natural to the waking state to [take] it for a reality, what appears as quite calm and unreal in our sleep and dreams.

30. Now hear me tell you, O great minded sage, that the one satya—Ens or Brahma is the sole cause of existences; or else what other thing is

it that is the cause of all nature and this all pervading vacuum.

31. Say what can be the cause of the solidity of the earth, and the rarity of air; what is the cause of our universal ignorance, and what is the cause of the self born Brahma.

32. What may be the cause of creation, and what is the origin of the winds, and fire and water; and what is the source of our apprehensions of things than mere vacuum or the vacuous intellect.

33. Tell me what can be the cause, of the regeneration of departed souls, into the mass of material bodies? It is in this manner that the course of creation is going on in this manner from the beginning (without any assignable cause).

34. Thus are all things seen to be going on, and recurring in this world, like the rotations of wheels and spheres in air; from our constant habit of thinking and seeing them as such.

35. Thus it is the great Brahma himself, who in the form of Brahmā or creator, spreads and moves throughout the world; and receives afterwards as many different names, as the different phases and forms of that he displays in nature, such as the earth, air &c.

36. All creations move about like the fluctuations of winds, in the spacious firmament of the Divine Mind; which conceives of itself various forms of things in its own imagination.

37. Whatever it imagines in any form or shape, the same receives the very form as a decree of fate; and because these forms are the very images or ideas of the Divine Mind, they are deemed to form the very body of the Deity.

38. In whatever likeness anything was designed at first by the Divine Intellect; it bears the same form and figure of it to this day (and so will it continue to bear for evermore).

39. But as the Divine Mind is all powerful and omniscient, it is able to alter them and make others anew, by its great efforts again (*i.e.* God can unmake what he has made, and make others again).

40. Whenever anything is supposed to have a cause, it is thought also to be subject to the will of that cause; and wherever there is no supposition of a cause, there is no apprehension nor capability of its alteration also. (*i.e.* The world is both as changeable as well as unchangeable, according as it is believed to be made by or selfsame with its Maker).

41. Like vibration in air, the world existed as first in the ideal of the Divine Mind; and as it was an unsubstantiality before, so it continues ever still.

42. They who amass for themselves, the merits or demerits of their pious or impious deeds; reap accordingly the good or bad rewards or results thereof in this life. There are others who are crushed under a thousand calamities, falling upon them like showers of hailstones or the thunderbolts of heaven.

CHAPTER CL.

TRANSCENDENTAL ADMONITIONS.

Argument:—Conversation of the impossibility of the departed soul, to reenter into the former body.

The house keeping sage then said as follows:—It was by this kind of reasoning, that my sagely guest expostulated with me, and made [me] acquainted with whatever was worth knowing.

2. I then restrained my guest, to remain longer with me by entreaties; and he consented to abide at mine, which resembled the abode of a dead (ignorant) person. (Those that are dead to reason, are called dead people).

3. The sage that spake to me those edifying words, which were as bright and cooling as moonlight; behold him to be the venerable personage, that is now sitting beside you.

4. He said without my request the following speech, for removal of my ignorance; as if the sacrificial god rose out of fire, being pleased with my sacrifice.
5. Hearing these words of the sage, the huntsman was confounded with wonder; and could not know the sage that expounded the theory of dreaming, now sitting confessed before me.
6. The Huntsman said: O! it is a great wonder, and inconceivable in my mind, that the sage that expounded the nature of dreams, is now manifest before me.
7. I wonder at this, O sage! that the sagely guest whom you saw in your dream, and who explained the cause of dreams to you, should now be seen in this waking state.
8. Say how could this visionary sage seen in your airy dream, come to appear in a solid body, and sit sedate at this place, like the fancied ghost of boys.
9. Please to explain to me this wonderful narration of yours, in due order; as to who he is and whence and wherefore he comes in this questionable form.
10. The sage replied:—Hear me patiently, O fortunate man, to relate to you about this wonderful narrative. I will tell this briefly to you, but you must not be hasty about it.
11. This sage that now sits by thee, had told me then for my acquaintance of him; that he was a learned man, and has come hither now with his tale too long to relate.
12. He said these words, saying, that he remembered his former nature, which was as bright and fair as the clear sky, at the end of the foggy season (of the month of *māgh*).
13. O! I remember also that I became a sage afterwards, with an expanded mind; my heart was swollen with joy, and remained bathed (amazed) at my wondrous change.
14. I was glad at that state of my life, from my desire of the

enjoyments of the world; but was deceived like a weary passenger, pursuing a mirage with eager expectation of water.

15. Alack! that the phantoms of the phenomenal world, should so allure even the wise; as the tempting fiends of hell, deceive mankind only to deceive them.

16. Alas! and I wonder at it, that I was misled by my ignorance, that I was misled by my erroneous knowledge of the world, to this state of life, which is utterly devoid of every good.

17. Or what ever I am, I find myself to be full of errors only, and there is no truth whatever in me; and yet it is the error of errors and the greatest blunder, that we should be so beguiled and betrayed by unrealities.

18. Neither am I nor this or that any entity at all; and yet it is a wonder, that all these false appearances, should appear as realities.

19. What then must I do at present to break my bondage to these falsities; I see the germ of error lying inside myself, and this tear off and cast away from me.

20. Be there the primeval ignorance, prevalent all over the world; she can do us no harm, that is a mere negation herself; It is now that I must try to get rid of my error, of deeming the unreal as real.

21. That this sage is my preceptor and I am his pupil, is all a mistake; because I am in and the very Brahma, and the person sitting here by me, is as the man in the moon or in the cloud.

22. Then though I [thought] of speaking to that great sage of enlightened understanding; and so thinking, I addressed him saying:—

23. O great sage! I will now go to my own body (from out of the body of this person), in order to see what I may be doing there.

24. Hearing this, that great sage said smilingly to me, Ah! where are those bodies of you two; that are blown away afar in their ashes.

25. You may go there yourself if you please, and see the matter

yourself; and by seeing their present state, you will know every thing relating to them.

26. Being thus advised by him, I thought on entering my former body.

27. I told him, do you remain here, O sage, until I come back to this place, after seeing my former body; so saying I became a breath of air, and fled from my abode.

28. Then mounting on the car of wind, I wandered through the air, and was wafted to a hundred ways like the odour of a flower, carried rapidly all about by the odoriferous breezes for a long time.

29. Roving long in this manner, I sought to enter that body, by the passage of its lungs; but finding neither that or any other passage, I kept floating in the air.

30. Then with deep felt sorrow, I returned to my place, and became tied again to that stake of the world, by my returning affections to it.

31. Here I saw that venerable sage sitting before me, and asked him intensely in the following manner in my house in this place.

32. Tell me sir, said I, for thou knowest all the past and future; and knowest what all this is, by means of thy all seeing sight.

33. How was it that the person in whose body I had entered, as also my own body likewise, could neither of them be found anywhere.

34. I then wandered throughout the vast expanse of the sphere of this earth, and searched amidst all fixed and living bodies herein, but could not find that opening of the throat from which I had come out.

35. Being thus addressed by me, that high minded *muni* or sage then said unto me; it is not possible for thee with thy bright and brilliant eyes to find it out unaided by my advice.

36. If you should search after it with the light of thy yoga meditation, it is then possible for thee to find it out as fully, as one sees a lotus placed in his palm.

37. Now therefore if you wish to listen to my words, then attend to my advice, and I will tell thee all about it.

38. Know then that as it is the sunlight that expands the lotus blossoms in the lake, so it is the enlightening beams of Brahmā only that develops the lotus of understanding, and that you can know nothing of yourself.

39. Know then that as you sat once in your devotion, you dreamt in your reverie, of entering into the heart of another person, and were confirmed in your consciousness of that belief.

40. The heart wherein you thought to have entered, you believed to have seen the three worlds therein; and the great sphere of heaven and earth contained in its bosom.

41. In this manner as you absorbed in your reverie, and thought yourself to reside in the body of another person; you happened to fall asleep, and your hermitage in the forest suddenly caught fire and was burnt down.

42. The burning hut sent forth clouds of smoke to the sky, and the blazing cinders, flew to the orbs of the sun and moon.

43. The flying ashes covered the sky, as with a grey cloud or ash coloured blanket; and the blue vault of heaven was spread over as with a canopy.

44. Wild animals issuing out of their caves and caverns, sent forth horrid yells and growling abroad; and the bursting sparks filled the horizon.

45. The tall palm and other trees, caught the flame and appeared as trees of fire; and the flying and falling fires, cracked as the clattering cloud.

46. The flames ascending far above in the air, appeared as fixed lightnings in the sky; and the firmament assumed a face as that of melted gold.

47. The fiery sparks flying afar to the starry frame, doubled the number of stars in heaven; and the flashing fires in the bosom of the sky,

delighted the eyes of damsels (as at the sight of fire works).

48. The blowing and booming fires, rebelling in the hollow sky; startled the sleeping foresters in the woods, who rushed out of their caves and caverns, and wandered about in the forest.

49. The wild beasts and birds being half burnt in their caves and nests, lay and fell dead on the ground; the lakes and river waters boiled with heat, and the foresters were suffocated by the fumes.

50. The young *chauri* bulls, were parched in the flames; and the stink of the burning fat and flesh of wild beasts, filled the air with a nasty stench.

51. This all devouring wild fire, raging as a conflagration or diluvian fire, hath wholly consumed and swallowed up your hermitage, as a serpent devours its prey.

52. The Huntsman asked:—Tell me sir, what was the real cause of this fire; and why the Brahman lads that dwelt in their pupilage there, were burnt down also.

53. The sage replied:—It is the vibration or effort of the volitive or designing mind, that is the true cause or incentive of the production or demolition of the desired object; and so its quiescence is the cause of the absence of the three worlds.

54. As a sudden fear or passion is the cause of palpitation of the heart, so an effort or desire of the mind is the mobile force (or *primum mobile*) for the causation of the three worlds.

55. It is the pulsation of the Divine Mind, that is the cause of the imaginary city of the world; as also of the increase of population and of rains and draughts.

56. The will in the Divine Mind, is the source of the creative mind of Brahmā, which in its turn gives rise to the minds of the first patriarchs, who transmit it to others in endless progression, all of which proceed from the first quiet and calm intellect, through the medium of vacuum.

57. The learned know well, that the effulgence of the pure and vacuous Intellect, shines in the vacuum of their intellects; but the ignorant think it as it appears to them, which is not the reality (which it is not in reality).

CHAPTER CLI.

VIEW OF INEXISTENCE.

Argument:—The world is a vision, and to be known only by conception, perception and meditation.

The other sage rejoined:—Afterwards the whole village together with all its dwellings and trees, were all burnt down to ashes like the dried straws.

2. All things being thus burnt away, the two bodies of you two, that had been sleeping there, were also scorched and burnt, as a large piece of stone, is heated and split by fire.

3. Then the fire set after satiating itself with devouring the whole forest, as the sea sat below in its basin, after its waters were sucked up by the sage Agastya.

4. After the fire was quenched and the ashes of the burnt cinders had become cold; they were blown away by gusts of wind, as they bear away the heaps of flowers.

5. Then nothing was known, as to where the hermit's hut and the two bodies were borne away; and where was that visionary city, which was seen as vividly as in waking, and was populous with numbers of people.

6. In this manner the two bodies having disappeared, their existence remains in the conscious soul, as the memory of externals remains in the mind, at the insensibility of the body in the state of dreaming.

7. Hence where is that passage of the lungs, and where is that Virajian

soul any more? They are burnt away together with the vigour and vitality of the dead body.

8. It is on account of this, O sage, that you could not find out those two bodies; and wandered about in this endless world of dreams, as if you were in your waking state.

9. Therefore know this mortal state, as a mere dream appearing as waking, and that all of us are but day dreams, and seeing one another as we see the visionary beings in our dreams.

10. You are a visionary man to me, and so am I also to you; and this intellectual sphere, wherein the soul is situated within itself.

11. You have been ere while a visionary being in your life, until you thought yourself to be a waking man in your domestic life.

12. I have thus related to you the whole matter, as it has occurred to you; and which you well know by your conception, perception and meditation of them.

13. Know at last that it is the firm conviction of our consciousness, which shines for ever as the glitter of gold in the vacuum of our minds; and the intellectual soul catches the colour of our deeds, be they fair or foul or a commixture of both, in its state of a regenerated spirit.

CHAPTER CLII.

THE SAGE'S DISCOURSE AT NIGHT.

Argument:—Refutation of the Reality of Dreams, and the reason of the Preceptorship of the Hunter.

The sage resumed:—Saying so the sage held his silence, and lay himself in his bed at night; and I was as bewildered in my mind, as if blown away by the winds.

2. Breaking then my silence after a long time, I spoke to that sage and said: sir, in my opinion, such dreams appear [to have] some truth and reality in them.

3. The other muni replied:—If you can believe in the truth of your waking dreams, you may then rely on the reality of your sleeping dreams likewise; but should your day dreams prove to be false, what faith can you then place on your night dreams (which are as fleet as air).

4. The whole creation from its very beginning, is no more than a dream; and it appears to be comprised of the earth etc., yet it is devoid of everything.

5. Know the waking dream of this creation is more subtle, than our recent dreams by night; and O lotus eyed preceptor of the huntsman, you will shortly hear all this from me.

6. You think that the object you see now, in your waking state in the day time, the same appear to you in the form of dream in your sleep; so the dream of the present creation, is derived from a previous creation, which existed from before as an archetype of this, in the vacuum of the Divine Mind.

7. Again seeing the falsity of your waking dream of this creation, how do you say that you entertain doubts regarding the untruth of sleeping dreams, and knowing well that the house in your dream is not yours, how do you want to dote upon it any more?

8. In this manner, O sage, when you perceive the falsity of your waking dream of this world; how can you be doubtful of its unreality any more?

9. As the sage was arguing in this manner, I interrupted him by another question; and asked him to tell me, how he came to be the preceptor of the huntsman.

10. The other sage replied:—Hear me relate to you this incident also; I will be short in its narration, for know O learned sage, I can dilate it likewise to any length.

11. I have been living here, as a holy hermit for a long time; and solely employed in the performance of my religious austerities; and

after hearing my speech, I think you too will like to remain in this place.

12. Seeing me situated in this place, I hope you will not forsake me here alone; as I verily desire to live in your company herein.

13. But then I will tell you sir, that it will come to pass in the course of some years hence, and there will occur a direful famine in this place, and all its people will be wholly swept away.

14. Then there will occur a warfare between the raging border chiefs, when this village will be destroyed, and all the houses will be thinned of their occupants.

15. Then let us remain in this place, free from all troubles, and in perfect security and peace, and live free from all worldly desires, by our knowledge of the knowable.

16. Here let us reside under the shelter of some shady trees; and perform the routine of our religious functions, as the sun and moon perform their revolutions in the solitary sky.

17. There will then grow in this desert land and deserted place, many kinds of trees and plants, covering the whole surface of this lonely place.

18. The land will be adorned by fruit trees, with many a singing bird sitting upon them; and the waters will be filled with lotus beds, with the humming bees and *chakoras* chirping amidst them. There shall we find happy groves like the heavenly garden of paradise for our repose.

CHAPTER CLIII.

ONE SOUL IS THE CAUSE OF ALL.

Argument:—Arrival of the Huntsman, and the sage's preceptorship of him.

The other sage said:—When both of us shall dwell together in that forest, and remain in the practice of our austerities; there will appear upon that spot, a certain huntsman, weary with his fatigue in pursuing after a deer.

2. You will then reclaim and enlighten him, by means of your meritorious remonstrance; and he then will commence and continue to practice his austerities, from his aversion to the world.

3. Then continuing in his austere devotion, he will be desirous of gaining spiritual knowledge, and make inquiries into the phenomena of dreaming.

4. You sir, will then instruct him fully in divine knowledge, and he will be versed in it by your lectures on the nature of dreams.

5. In this manner you will become his religious instructor, and it is for this reason that I have accosted you with the epithet or title of the huntsman's *guru* or religious guide.

6. Now sir, I have related to you already regarding our errors of this world; and what I and you are at present, and what we shall turn to be afterwards.

7. Being thus spoken to by him, and learning all these things from him, I became filled with wonder, and was he more amazed as I remonstrated with him on these matters.

8. Thus we passed the night in mutual conversation, and after we got up in the morning, I honoured the sage with due respect, and he was pleased with me.

9. Afterwards we continued to live together in the same homely hut of the same village, with our steady minds and our friendship daily increasing.

10. In this manner time glided on peacefully upon us, and the revolutions of his days and nights, and returns of months, seasons and years; and I have been sitting here unmoved under all the vicissitudes of time and fortune.

11. I long not for a long life, nor desire to die ere the destined day;
I live as well as I may, without any care or anxiety about this or that.

12. I then looked upon the visible sphere, and began to cogitate in my
mind; as to what and how and whence it was, and what can be the cause of
it.

13. What are these multitudes of things, and is the cause of all these;
it is all but the phenomena of a dream, appearing in the vacuity of the
Intellect.

14. The earth and heaven, the air and the sky, the hills and rivers, and
all the sides of firmament; are all but pictures of the Divine mind,
represented in empty air.

15. It is the moonlight of the Intellect, which spreads its beams all
round the ample space of vacuum; and it is this which shines as the
world, which is an ineffaceable facsimile or cartography of the supreme
Intellect in the air.

16. Neither is this earth nor sky, nor are these hills and dales really
in existence; nor am I anything at all; it is only the reflexion of the
supreme Mind in empty air.

17. What may be the cause of aggregation of solid bodies, when there is
no material cause for the causation of material bodies in the beginning.

18. The conception of matter and material bodies, is a fallacy only; but
what can be the cause of this error, but delusion of the sight and mind.

19. The person in the pith of whose heart, I remained in the manner of
his consciousness, was burnt down to ashes together with myself.

20. Therefore this vacuum which is without its beginning and end,
is full with the reflexion of the Divine Intellect; and there is no
efficient or instrumental or material cause of creation, except its
being a shadow of the substance of the Divine Mind.

21. All these pots and pictures, these prints and paints before us,
are but the prints of the Divine Mind; nor can you ever get anything,

without its mould therein.

22. But the Intellect too has no brightness of it, except its pure lucidity; for how can a mere void as vacuum have any light, except its transparency.

23. The Intellect is the pure Intelligence, of the extended entity of Brahma; which shows in itself the panorama of the universe, what else are the visibles, and where is their view besides.

24. There is but one Omnipresent soul, who is uncaused and uncausing, and without its beginning, middle and end; He is the essence of the three worlds and their contents. He is something as the universal intelligence, and shows all and every thing in itself (and reflects them in all partial intelligences according to their capacities).

CHAPTER CLIV.

RELATION OF PAST EVENTS.

Argument:—The living liberation of the sage, by means of his habitual meditation.

The sage continued:—Having thus considered the vanity of the visibles, I remained free from my anxious cares about the world; and became passionless and fearless, and extinct in *nirvāna*, from insensibility of my egoism.

2. I became supportless and unsupported, and remained without my dependence upon any body; I was quite calm with my self-composure, and my soul was elevated and rested in heaven.

3. I did as my duty called, and did nothing of my own accord; and remained as void and blank as vacuum, which is devoid of all action and motion.

4. The earth and heaven, the sky and air, the mountains and rivers, and

all that lies on all sides and the sides themselves, are not but shadow in the air, and all living bodies are no more than the embodied (died) Intellect or Intellectual bodies.

5. I am quiet and composed, and manage myself as well as I can; I am quite happy in myself; having no injunction nor prohibition to obey, nor to act an inner or outer part (*i.e.* not having a double part to play, nor any duplicity in the heart).

6. Thus I resided here in my even temper, and the same tenor of my mind and actions; and it is by mere chance, that you have come to meet me here.

7. Thus I have fully explained to thee about the nature of dream and my personal self; together with that of the phenomenal world and thyself.

8. Hence thou hast well understood, what is this visible world that lies before thee; as also what these beings and these people are, and what Brahma is after all.

9. Now knowing these things, O thou huntsman, to be mere false, [you] must now have your peace of mind, with the conviction that, all this is the representation of the Intellect in empty air. Yea, it is this that is dimly seen in these, and naught besides.

10. The hunts-man rejoined:—If so it be then both me and thee and the gods even, you say to be nullity; and that all of these are but the phantoms of a dream, and that all men are no men, and all existence as non existence (*sadasat*).

11. The sage replied:—It is verily so, and all and every one of us is situated as the spectre of a dream to one another, and as *phasma* in the cosmorama of the world.

12. These spectres appear in forms, according to one's conception of them; and the only One appears as many, like the rays of light. All these radiations cannot be wholly true or untrue, nor a mixture of both of them.

13. The visionary city of the world that appears in our waking state, is but a waking dream or an apparition of our minds, and appears as the

prospect of a distant city before us, that we never saw before.

14. I have fully explained all this to you already, and you have been enlightened in the subject to no end; now you have grown wise and well known all and everything; do therefore as you may like best for you.

15. Though thus awakened and enlightened by me, your reprobate mind is not yet turned to reason, nor found its rest either in transcendental wisdom, or in the transcendent state of the most high.

16. Without assuetude you cannot concentrate your vagrant mind into your heart; nor can you without the practice of constant reflexion attain the acme of wisdom.

17. It is impossible to attain the summit of perfection, without your habitual observance of wisdom; as it is incapable for a block of wood to contain any water in it, unless it is scooped out in the form of a wooden vessel.

18. Habitual reliance in sapience and constant attendance to the precepts of the *sāstras* and preceptors, tend to the removal of the mind's suspense between unity and duality (*i.e.* between God and the world), and set the mind to its ultimate bliss of *nirvāna*—anaesthesia in quietism.

19. Insensibility of one's worth and state and inertness to all worldly affections, refraining from the evils of bad associations, and abstaining from all earthly desires and cravings of the heart—

20. These joined with one's deliverance from the fetters of dualities, and enfranchisement from all pleasurable and painful associations, are the surest means that lead the learned to the state of unalterable bliss—*nirvāna* (which is ever attendant on the Deity).

CHAPTER CLV.

RELATION OF FUTURE FORTUNE.

Argument:—The sage relates the elevation of the Huntsman to heaven by means of his austere devotion.

The God Agni said:—Upon hearing all this the huntsman was lost in wonder, and remained as dumfounded as a figure in painting in the very forest.

2. He could not pause to fix his mind in the supreme being, and appeared to be out of his senses and wits, as if he was hurled into a sea.

3. He seemed to be riding on the wheel of his reverie, which pushed him onward with the velocity of a bicycle; or appeared to be caught by an alligator, which bore him with rapidity, up and down the current of his meditation.

4. He was drowned in doubt, to think whether this was the state of his *nirvāna* or delirium; wherein he could not find his rest, but was tossed headlong like a headstrong youth in his foolhardiness.

5. He thought the visibles, to be the work of his ignorance; but he came to think upon his second thought, this delusion of the world, to be the production (display) of Providence.

6. Let me see, said he, the extent of the visibles from the beginning; and this I will do from a distance, by means of the spiritual body, which I have gained by means of devotion.

7. I will remove myself to a region, which is beyond the limit of the existent and in-existent worlds; and rest myself quiet at a spot, which is above the etherial space (*i.e.* in heaven).

8. Having thus determined in himself, he became as dull as a dunce, and set his mind to the practice of his yoga devotion, as it was dictated to him by the sage, saying that no act could be fruitful without its constant practice.

9. He then left his habit of huntsmanship and applied himself to the observance of austerities, in company with the sages and seers.

10. He remained long at the same spot, and in the society of the sagely

seers; and continued in the practice of his sacred austerities, for very many years and seasons.

11. Remaining long in the discharge of his austere duties, and suffering all along the severities of his rigorous penance; he asked once his sagely guide, as to when he shall obtain his rest and respite from these toils, to which the muni responded unto him in the following manner.

12. The muni said:—The little knowledge that I have imparted unto thee, is a spark fire and able to consume a forest of withered wood; though it has not yet burnt down the impression of this rotten world from your mind.

13. Without assuetude you cannot have your beatitude in knowledge; and with it, it is possible to attain it in course of a long time. (*i.e.* No knowledge is efficacious without its long practice, hence a novice in yoga is no *yogi* or adept in it).

14. Such will verily be your case, if you will rely in my assurance of this to you, and wear my words as a jewel about your ears, knowing them to be oracular in this world.

15. You praise the unknown spirit of God, in your ignorance of his nature; and your mind is hanging in suspense between your knowledge and ignorance of (divine nature).

16. You are led [of] your own accord to inquire into the nature and extent of the cosmos, which is but a phantom of delusion. (The world being but a delusion, it is in vain to investigate about it).

17. You will be thus employed for ages, in your arduous understanding of making this research, until Brahmā—the creative power will appear before you, being pleased at your investigation into his works.

18. You will then ask the favour of thy favouring god, to release you from your ponderous doubt of the reality or delusiveness of the world, saying:—

19. Lord! I see the cosmorama of the phenomenal world, is spread out every where as a delusion before our sight; but I want to see a spot, which exhibits the true mirror of the Divine mind, and which is free

from the blemish of the visibles.

20. The mirror of the vacuous mind, though as minute as an atom, represents yet the reflexion of this vast universe in some part or other within it. (*i.e.* The minute atom of the mind, is the reflector of vast universe).

21. It is therefore to be known, how far this boundless world extends to our woe only; and how far does the sphere of the etherial sky stretch beyond it.

22. It is for this that I ask your good grace, to make me acquainted with the infinite space of the universe; accept my prayer, O thou lord of gods, and readily grant this my request.

23. Strengthen and immortalize this body of mine, and make it mount upon the regions of sky, with the velocity of the bird of heaven (Garuda or Phoenix).

24. Make my body increase to the length of a league each moment; until it encircles the world in the manner of its outer and surrounding sky.

25. Let this pre-eminent boon be granted to me, O great and glorious God, that I may reach beyond the bounds of the circumambient sky, which surrounds the sphere of the visible world.

26. Being thus besought by thee, O righteous man, the Lord will say unto thee, "Be it so as though desirest," and then he will disappear as a vision from thy sight, and vanish into the air, with his attendant gods along with him.

27. After the departure of Dis Pater with his accompanying deities, to their divine abodes in heaven; thy thin and lean body emaciated by thy austerities, will assume a brightness as that of the brilliant moon.

28. Then bowing down to me and getting my leave, thy brightsome body will mount to the sky in an instant, in order to see the object of thy desire, which is settled in thy mind.

29. It will rise high into the air as a second moon, and higher still as the luminous sun itself; and blaze above as brightly as a burning fire,

in defiance of the brightness of the luminaries.

30. Then it will fly upwards in the empty sky, with the force of the strong winged phoenix; and run forward with the rapidity of a running current, in order to reach at the bounding belt of the world.

31. Having gone beyond the limit of the world, thy body will increase in its bulk and extent; and become as swollen as the diluvian ocean, that covered the face of the whole universe.

32. There thou wilt find thy body, growing bigger and bigger still; and filling like a big cloud the empty space of air, which is devoid of all created things.

33. This is the great vacuum of the Divine spirit, filled with the chaotic confusion of elements, flying about as whirlwinds; and the unbounded ocean of the infinite Mind, swelling with the waves of its perpetual thought.

34. You will find within this deep and dark vacuity, numberless worlds and created bodies, hurling headlong in endless succession; just as you perceive in your consciousness, a continued series of cities and other objects appearing in your dream.

35. As the torn leaves of trees, are seen to be tossed about in the air by the raging tempest; so you will see multitudes of worlds, hurled to and fro in the immensity of the Divine Mind.

36. As the passing world presents a faint and unsubstantial appearance to one looking down at it on the top of a high citadel; so do these worlds appear as mere shades and shadows when viewed in their spiritual light from above.

37. As the people of this world view the black spots attached to the disk of the moon, which are never observed by the inhabitants of that luminary; so are these worlds supposed to subsist in the Divine spirit, but they are in reality no other than the fleeting ideas of the infinite Mind.

38. You will thus continue to worlds after worlds, moving in the midst of successive spheres and skies; and thus pass a long time viewing the

creation stretching to no end.

39. After viewing the multitudes of worlds, thronging in the heavens like the leaves of trees; you will be tired to see no end of them in the endless abyss of Infinity.

40. You will then be vexed in yourself, at this result of your devotion, as also at the distention of your body, and stretch of your observations all over the immensity of space.

41. Of what good is this big body, which I bear as a ponderous burthen upon me; and in comparison with which millions of mountain ranges, as the great Meru etc., dwindle away into lightsome straws.

42. This boundless body of mine, that fills the whole space of the sky; answers no purpose whatever, that I can possibly think of.

43. This ponderous body of mine, that measures the whole space of the visible world; is quite in the darkness—ignorance without its spiritual knowledge, which is the true light of the soul.

44. I must therefore cast off this prolated body of mine, which is of no use to me, in the acquisition of knowledge or in keeping company with wise and holy men.

45. Of what good is this big and bulky body of mine, to scan the unknowable infinity of the endless and supportless Brahma, whose essence contains and supports the whole of this universe, and is hard to be ascertained.

46. Thinking so in yourself, you will shrivel your bloated body, by exhaling your breath (as you had expanded it by your inhalation of it), and then shun your frame as a bird cast off the outer crust of a fruit after suction of its juicy sap.

47. After casting off the mortal clod and coil of your body, thy soul will rest in empty air accompanied with its respirative breath of life, which is more tenuous than the subtile ether (over which it floats).

48. Thy big body will then fall down on earth, as when the great mount of Meru fell on the ground, being cleft of its wings by ire of Indra;

and will crush all earthly beings, and smash the mountains to dust underneath it.

49. Then will the dry and starved goddess Kālī, with her hungry host of Mātris and furies, devour thy prostrate body, and restore the earth to its purity, by clearing it of its nuisance.

50. Now you heard me fully relate unto your future fate, go therefore to yonder forest of palm trees, and remain there in practising your austerities as well as you may like.

51. The huntsman rejoined:—O sir, how great are the woes that are awaiting upon me, and which I am destined to undergo in my vain pursuit after knowledge (of the infinite nature and works of God).

52. Pray tell me sir, if you have anything to say, for my averting the great calamity that you have predicted; and tell me also, if there be no expedient to avoid the destined evil.

53. The sage replied:—There is no body nor any power whatever, that is ever able to prevent the eventualities of fate; and all attempts to avert them, are thrown on one's back.

54. As there is no human power to the left on the right, or fix the feet on the head; so there is no possibility to alter the decree of fate.

55. The knowledge of the science of astrology, serves only to acquaint us with the events of our fate; but there is nothing in it, that can help us to counteract the shafts of adverse fortune.

56. Therefore those men are blest, who with their knowledge of sovran predestination are still employed in their present duties; and who after the death and burning of their bodies, rest in the eternal repose of Brahma in their consciousness.

CHAPTER CLVI.

EXPOSTULATION OF SINDHU BY HIS MINISTER.

Argument:—The aerial spirit of the Huntsman is reborn on Earth as prince Sindhu, who kills Vidūratha, and is remonstrated by his Minister.

The Huntsman said:—Tell me Sir, what will then become of my soul in its aerial position, and of my body in its situation on earth.

2. The sage replied:—Hear me attentively to tell you, about what is to become of your lost body on earth, as also of your living soul sustained in the air.

3. The body being subducted from thy whole self, thy soul will assume an aerial form, and will remain in empty air, united with its vital breath.

4. In that airy particle of your soul, you will find the surface of the earth, situated in the recess of your mind; and you will behold it as clearly, as you view the world in your dream.

5. Then from the inward desire of your heart, you will see in the amplitude of your mind, that you have become the sovereign lord of this wide extended globe.

6. The will of this idea rises of itself in your mind, that you have become a king by name and in the person of Sindhu, who is so highly honoured by men.

7. After eight years of thy birth, thy other will depart from this mortal world, and leave to thee this extensive earth, reaching to its utmost boundaries of the four seas.

8. You will find in the border of your realm, a certain lord of the land by name of Vidūratha, who will rise as thy enemy, and whom it will be difficult for thee to quell.

9. You will then reflect in yourself, of your past and peaceful reign of a full century; and think of the pleasures you have so long enjoyed in company with your consort and attendants.

10. Woe unto me, that this lord of the bordering land, has now risen

against me in my old age; and has put me to the trouble of waging a formidable warfare against him.

11. As thou shalt be thinking in this wise, there will occur the great war between thee and that lord of the land; in which all your quadruple armaments, will be greatly worsted and thinned.

12. In that great war, thou wilt succeed to slay that Vidūratha], by striking him with thy sword, and keeping thy stand on thy war-car.

13. You will then become the sole lord of this earth, to its utmost of the four oceans; and become to be dreaded and honoured by all, like the regents of all the sides of heaven.

14. Having thus become the sovereign monarch of the earth, and reigning over it and the name of the mighty Sindhu, thou wilt pass thy time in conversation with the learned pandits and ministers of thy court.

15. The minister will say, It is a mighty wondrous deed, O lord, that thou hast achieved, by slaying the invincible Vidūratha in thy single combat.

16. Then thou wilt say, tell me O good man, how this Vidūratha waxed so very rich, and possessed his forces as numerous as the waves of ocean; and what cause impelled him to rise against me.

17. The Minister will reply:—This lord has Līlā as his lady, who had won the favour of the fair goddess Sarasvatī; who is the supportress of the world, by her extreme devotion to her. (Sarasvatī is the goddess of wisdom and hand-maid of God. See Sir Wm. Jones' prayer).

18. The benign goddess took this lady for her foster-daughter, and enabled her to achieve all her actions, and even obtain her liberation with ease. (Wisdom facilitates all human act).

19. It is by favour of this goddess, that this lady is able to annihilate thee at a single nod or word of hers; wherefore it is no difficult task to her to destroy thee all at once.

20. Sindhu then will answer him saying:—If what thou sayest is true, it is wondrous indeed, how then could the invincible Viduratha come to be

slain by me in warfare.

21. And why he being so highly favoured by the goddess, could not get the better of me in this combat (by slaying me with his hand).

22. The Minister will reply:—Because he always prayed the goddess with earnestness of his heart, to give him liberation from the cares and troubles of this world.

23. Now then, O lord, this goddess that knows the hearts of all men, and confers to all the objects of their desire, gave thee the victory thou didst seek, and conferred [on] him the liberation he sought by thy hands.

24. Sindhu then, will respond to it; saying:—If it is so, then I must ask, why the goddess did not confer the blessing of liberation on me also, that have been so earnestly devoted to her at all times.

25. The Minister will then say in his reply:—This goddess resides as intelligence in the minds of all men, and as conscience also in the hearts of all individual beings, and is known by the title of Sarasvatī to all.

26. Whatever object is constantly desired by any one, and earnestly asked of her at all times; she is ever ready to confer the same to him, as it is felt in the heart of everyone.

27. You lord never prayed for your liberation, at the shrine of this goddess; but craved for your victory over your enemies, which she has accordingly deigned to confer unto you.

28. Sindhu will then respond to it and say:—why is it that prince did not pray the goddess of pure wisdom for his obtaining a kingdom like me; and how was it that I slighted to pray her for my final liberation as he did?

29. And why is it that the goddess knowing the desire of my heart for liberation, left me only to desire it without attempting to seek after the same? (*i.e.* Why does the goddess give us the knowledge of what is good, without enabling us to exist and persist after its attainment)?

30. To this the minister will reply saying:—The propensity of doing

evil (or slaughter), being inherent in your nature (from your past profession of huntsmanship), you neglected to stoop down to the goddess, and pray unto her for your liberation.

31. It is well known since the creation of the world, that the intrinsic gist forms the nature of man; and this truth being evident to all from their boyhood to age, there is no body to ignore or repudiate it at any time.

32. The purity or impurity of the inner heart, to which one is habituated by his long practice or custom, continues to predominate over all his qualities and actions to the very last, and there is no power to contravene it in any manner.

CHAPTER CLVII.

THE ULTIMATE EXTINCTION OR NIRVANA OF SINDHU.

Argument:—Description of the nature of Sindhu, his resignation of the kingdom, his discrimination and final liberation.

Then Sindhu will say:—Tell me sir, what kind of a vile person and how ignorant I had been before whereby I still retain the evil propensities of my past life, and am doomed to be reborn in this earth (the vale of misery).

2. The minister will say in his reply:—"Hear me attentively, O king, for a while; and I will tell you this secret, which you require me to relate, and will surely remove your ignorance.

3. There is a self existent and undecaying Being from all eternity, which is without its beginning or end, which is designated the great Brahma, and passes herein under the little of I and thou, and of this and that &c.

4. I am that selfsame Brahma, by the consciousness of my self cogitation (*ego cogito ergo sum*). This becomes the living principle with the

power of intellection (*vivo qui intellego* I live because I think). This power does not forsake its personality; (but retains its *persona* of I am that I am).

5. Know this Intellect to be a spiritual or supernatural substance, having a form rarer and more transparent than that of the subtile ether; it is this which is the only being in existence, nor is there anything which is of a material substance. (This passage maintains the immateriality of the world).

6. This formless takes the form of the mind, by its being combined, with volition and its views of this and the next world, (*i.e.* its worldly enjoyments and future bliss), in its state of life and death, and of waking and sleep. (That is the mind is sensible of these passing and alternate phenomena).

7. The mind, though formless, stretches itself into the form of the phenomenal world; just as the formless air dilates itself, in the form of force or oscillation in all material bodies.

8. The world is identic with the mind, as the seeming and visible sky is the same with empty vacuity; so the corporeal is alike the incorporeal, and there is no difference whatever, between the material and mental worlds.

9. This net work or least of worlds resides in the mind, in their immanent impressions in it, and the outer world is in reality. And that the cosmos consists of ideas in the formless mind, its formal appearance has no real substance in it. (The immaterial ideas of the mind are real, and not the material objects or the sober reality of the subjective only).

10. There arose at first the pure (satya) personality of the impersonal and universal spirit of God (Brahma), in the person of the creative power known under the title of Brahmā. This personal god assumed to himself the appellation of ego from his will of creation, and the undivided spirit, was divided into many impure personalities (rājasa and tāmasa), from its desire of becoming many (aham bahu syam-sim multa and plurimā).

11. The sindhu will say: Tell me sir, what you mean by rājasa and

tāmasa bodies (or impure personalities); and how and whence are these appellations at first *in primo* to the supreme being—*parapada*—the Indefinite One.

12. The monitor will reply saying:—As all embodied beings herein, are possessed of members and limbs of their bodies; so the bodiless spirit is comprised of an infinite variety of minor spiritual forms under it, which are known as the good or bad spirits.

13. The selfsame spirit then designates all these several parts of itself by various appellations, and the incorporeal spirit assumes to itself, an endless variety of material and terraqueous natures and names. (That changed through all, yet in all the same; known by this or that or one or other nature and name).

14. Thus the universal spirit continues to exhibit in itself, all the various forms of this visionary world at its own will; and gives a distinct name and nature to each and every one of these representations of itself.

15. When the Divine spirit, deigned to covert itself into the personality of Brahmā, and in those of me or thee and other individualities; it became altered from its state of original holiness and purity to those impurity and foulness, known as *rajasi* and *tamasi*. (When God breathed his spirit into the nostrils of Adam, it lost its purity and sanctity by contamination of flesh).

16. The unalterable pure nature of the holy spirit of God, being thus transformed to unholiness, it passed into different states of impurity in the living souls of beings. (The same living soul passing different degrees of purity and impurity).

17. The spirit of God being blown at first as the living soul (in an animal body); the soul that comes to perceive its incarceration in flesh and its doom to suffering, is said to be of the pure nature of *sāttikī*.

18. Those who while they are living in the world, are possess of politeness and good qualities; they are said to be merely of a good nature *Kevala sāttiki*.

19. Those who being born in repeated regenerations are destined to

the enjoyments of life, and to their final liberation at last, are designated as the [Sanskrit: rājasa rājasī].

20. Those again who being born in this nether world, are inclined to the practice of their manly virtues only; such souls are famed as the merely rājasī (shining), and are few in their number.

21. Those souls which have been undergoing their repeated regenerations, ever since the beginning of creation; and are continually roving in the bodies of inferior beings, are said by the wise, to belong to the species of the most impure *tāmasa tāmasī*; though it is possible from them to attain their salvation at last.

22. Those which have been wandering in many births, in the forms of vile animals, and until they attain their salvation at the end; such souls are designated as merely vile *Kevala tamasi* by the wise, who are versed in the science of psychology.

23. In this manner have these philosophers classed the emanated soul of beings into many grades and species; among which O my respected sir, your soul is reckoned among the vilest of the vile *tamasa tamasi*.

24. I know you to have passed through many births of which you know nothing; and these have been as various as they were fraught with the variegated scenes of life.

25. You have in vain passed all your lives in doing nothing that is useful; and more particularly your late aeronautic life, with that gigantic body of yours.

26. Being thus born with the vile species of thy soul, it is difficult for thee to obtain thy liberation from the prison house of this world.

27. Sindhu will then say in his response:—Tell me sir, how can I divest myself of this inborn vile nature of my soul; that I may learn to abide by thy counsel, and try to purify my soul and rectify the conduct of my life.

28. There is nothing in all these three worlds, which is hard to be acquired by means of earnest endeavour and intense application.

29. As a fault or failure of the previous day, is corrected by its rectifications to day; so can you purify your pristine impure soul by your pious acts of the present day.

30. Whoever earns for any thing and labours hard to earn it, is sure to gain it in the end, wherein the remiss are sure to meet with failure.

31. Whatever a man is intent upon doing, and tries to effect at all times; and whatsoever one desires with earnestness, and is constantly devoted to the same pursuit, he is to succeed in it, and have his object without fail.

32. The sage related:—The king being thus remonstrated by his minister, was resolved to resign the burthen of his state, and to renounce his realm and royalty even at that very moment.

33. He wished to retire to some far distant forest, and prayed his ministers to support his realm; but he declined to take the charge, though the state was free from all its enemies (*i.e.* though it was a peaceful realm).

34. He then remained in the company of wise men, and was enlightened by their discourses; as the sesame seeds became odorous by being placed amidst a heap of flowers.

35. Then from his inquiries into the mysteries of his life and birth, and into the causes of his confinement in this world, he obtained the knowledge of his liberation from it.

36. It was thus by means of his continued inquiries into truth, and his continual association with the wise and good, that the soul of Sindhu attained a holy sanctity in comparison with which, the prosperity of Brahma even, is as a straw or the dried leaf of a withered tree, which the winds of the sky toss about to and fro.

CHAPTER CLVIII.

FALL OF THE HUGE BODY OF THE HUNTER.

Argument:—The aerial body of the Hunter, and its downfall from the high heaven.

The sage resumed and said:—I have thus related these future events, as if they were past accounts unto thee; do now, O huntsman what thou wishest and thinkest best for thyself.

2. Agni the god of fire said:—Hearing these words of the sage, the huntsman remained aghast in wonder for a while; and then rising with the sage, went to bathe themselves to the nearest pool.

3. In this manner they continued together, to conduct their religious austerities and discussions at the same spot; and remained in terms of disinterested friendship with one another.

4. After some time the muni met with his final extinction—*nirvāna*, and by casting off his mortal body, obtained his last repose in the state of transcendent tranquillity.

5. In course of time and the lapse of ages, it pleased the god Brahma to give him a call, in order to confer upon him the object of his desire.

6. The huntsman being unable to resist the impulse of his longing, begged to obtain the very same boon of his god which the sage had predicted to him.

7. Be it so, said the god, and he repaired to his favourite abode; and the huntsman flew aloft into the open air, in order to enjoy the fruition of his austere devotion.

8. He flew with incredible velocity, to the extensive vacuous space, which lies beyond the spheres of worlds; and it was in course of an incalculable duration, that the ever expanding bulk of his body, filled the regions of the upper sky, as a mountainous range is stretched along and across this lower world.

9. He fled with the force and swiftness of the great Garuda (the eagle of Jove), up and down and to all sides of heaven: until the huge bulk of his body, occupied the whole area of the open air, in the process of an

indefinite period of time.

10. Thus increasing in his size with the course of time, and infatuated in the maze of his delusion, began to grow uneasy in himself.

11. From the great anxiety of his mind, he suppressed the respiration of his breath; until he breathed out his last breath of life in the air, and his body dropped down as a carcass in the nether earth.

12. His mind accompanied with his vital breath, fled through the air into the body of Sindhu, who became the ruler of the whole earth, and the great antagonist of Vidūratha.

13. His great body resembling a hundred mountainous ranges, became a huge mass of carcass; which fell down with the hideous clattering of thunders, as one earth falling upon another.

14. At a certain time, it shines as a *Kesandraka*, at others it appears as a covering of the huge range of buildings in sky.

15. I have already related to thee, O learned sir, how this huge carcass had fallen from above, and filled the surface of the globe of this earth.

16. The globe of the earth, where upon this huge carcass had fallen, resembled in every way this earth of ours, which appears unto us as a city in our dream.

17. The dry and big bellied goddess *chandī*, then devoured this carcass, filling her bowels with its flesh, and stuffing her entrails with its red hot blood.

18. The earth is called *medinī* or fleshy from the flesh of this corpse, which overspreads its surface with its prodigious bulky frame.

19. It was this huge fleshy body, which was reduced to the substance of the earth in time; and had the name of the earth given to it from the dust of this body.

20. This fleshy earth gave rise to forests and habitable parts; and the fossil bones rose high in the forms of mountains from underneath the ground, which grew everything useful to men.

CHAPTER CLVIX.

WANDERING OF VIPASCHIT.

Argument:—The god of fire, after directing Vipaschit to wander over the world according to his desire, disappeared from his sight.

The god of fire added:—Go now O sapient Vipaschit, to your wished for abodes, and with the steadiness of your mind, conduct with propriety every where on earth.

2. Indra the lord of the assemblage of creatures, has been performing his hundred fold sacrifices in his celestial abode; and there I am invited to attend by an invocation of him.

3. Bhāsa said:—Saying so, the lord Agni disappeared from that place; and passed through the transparent ether like the electric fire of lightning.

4. I was then led by my predestination to roam about in the air; and direct my mind into the investigation of my allotted acts, and the termination of my ignorance.

5. I beheld again an innumerable host of heavenly bodies, roving about in the air; holding their positions at different stations of the firmament, and containing inhabitants of different natures and customs.

6. Some of these were of one and same form, resembling floating umbrellas in the sky; and attracting the hearts of men, by their shining appearance and slow motion. (The great velocity of heavenly bodies, appear to be slow when they are seen by the naked eyes of men from this distant earth).

7. Some of them are of earthy substance, but shining and moving onward like mountains in motion.

8. Some were of woody appearance, and others of stony substance; but they are all lightsome bodies, and all moving onward in their uninterrupted course.

9. I beheld also some figures like carved statues of stone, standing in the open space of my mind, and talking together all their live-long days.

10. In this manner I beheld for a long while, many such figures like images in my dream, and was quite bewildered in my utter ignorance of them.

11. I then intended to perform my austere devotion, in order to obtain my liberation; when the god Indra appeared unto me and said: "no Vipaschit, you are doomed to become a stag again, and not entitled to your liberation now."

12. You are propelled by your previous predilection to prefer the pleasures of heaven; therefore I must direct you to dwell in my paradise, and wander there amidst my gardens of *mandara* trees.

13. Being thus bid by him, I rejoined and said to him: I am weary, O lord, with the troubles of the world, and want to get my release from them; ordain therefore my immediate emancipation from them.

14. The god listened to my prayer and said: emancipation attends on the pure soul, which is purged from all its desires; and this had been already expounded to you by the god of fire (in his narrative of the sage and hunter); ask therefore some other boon, said he, and I begged him to tell me of my next and future state.

15. Indra replied and said:—I find you to be fated to be changed to the state of a deer hereafter, from the fond desire of your heart, to wander about and feed freely in the fields.

16. By becoming a deer, you will have to enter the holy assembly (of Dasaratha); where another deer like you, has obtained his liberation before, by listening to the spiritual instructions formerly delivered there by me.

17. Therefore be born as a deer in some forest on earth with your pensive soul; and you will then come to recollect your past life from its relation by Vasishtha (in the court of king Dasaratha).

18. You will learn there, that all this existence is but the delusion of a dream, and the creation of imagination; and the account of your future life depicted in its true colour.

19. After being released from the body of the deer, you shall regain your human form, and perceive the rays of holy light shining in your inward spirit.

20. This light will then dispel the long prevailing gloom of ignorance from your mind, and then you shall attain your *nirvāna* supineness, as the calm and breathless wind.

21. After the god had said so, I had the presentiment of being a deer in this forest, and entirely forgot my human nature, under my firm conviction of having become a beast.

22. I have been ever since residing in the recess of these woods, under the impression of my being changed to a stag; and feeding ever since upon the grass and herbs growing on the mountain top.

23. Here I saw once a body of troopers coming to a hunting excursion; and being then affrighted at the sight, I betook myself to flight.

24. They then laid hold of me, and took me to their place; where they kept me for some days for their pleasure, and at last brought me hither before Rāma.

25. I have thus related to you all the incidents of my life; and the magical scenes of the world, too full of marvelous events.

26. It is the production of our ignorance, which pervades over all things, and branches out into innumerable forms in everything that presents itself to our view; and there is nothing whatever to dispel this darkness, except by the light of spiritual knowledge.

27. Vālmīki relates:—Then as Vipaschit had held his silence after speaking in this manner; he was accosted by the well minded Rāma with

the following words.

28. Rāma said:—Tell me sir, how a person without any desire of his own, sees the object of another's desire in himself; and could the deer thought of by yourself, come to the sight of others in Indra's Paradise?

29. Vipaschit replied:—Let me tell you that the earth where upon the huge carcass had fallen, was once before trodden upon by Indra, with the pride of his performance of a hundred sacrifices.

30. There strutting along in his haughty strides, he met the anchorite Durvasas sitting still in his meditative mood; and believing him to be a dead body lying on his way, he knocked it down with his feet.

31. At this the angry anchorite threatened the proud god with saying:—O Indra! as you have dashed me with your feet by thinking me a lifeless corpse, so will a huge carcass shortly fall upon this ground and slash it to pieces and reduce it to dust.

32. And as you have spurned me as a dead body, so art thou accursed to be crushed under the falling carcass on earth.

33. He transformed into a deer, as he was king of kings before, and remained in his appearance according to his ideas.

34. In truth neither is the actual world a reality, nor the imaginary one an unreality; it is in fact the one and same thing, whether we conceive it as the one or other (*i.e.* either as the real or unreal).

35. Listen now, O Rāma, to another reason, which appertains to this subject, and clearly settles the point in question. (That God being Almighty and all in all, it makes no difference whatever, whether the world is viewed as his creation or as a pantheon).

36. He in whom all things reside, and from whom everything proceeds; who is all in all; and who is every where in all must be the One that you may call all, and beside whom there [is] none at all.

37. It is equally possible to him, to bring forth whatever he wills to produce; as also not to produce, whatever he does not wish to bring to existence.

38. Whatever is desired in earnest by any body, must eventually come to pass to him in reality (as the desired doership of Vipaschit); and this is as true as the instance of light, being ever accompanied by its shade.

39. If it is impossible for the desire and its act, which are opposite in their nature, to meet together in fact; then it would be impossible for the omnifarious God to be all things both in being and not being; therefore the objects of our desire and thought, are equally present with us as the real ones.

40. There is a reality (or entity of God) attached to every form of existence, and there is nothing which of itself is either an entity or nullity also.

41. O the great magic or illusion, which is overspread every where, and pervades over all nature in every form and at all times; and binds all beings in inextricable delusion.

42. The nature of the great God comprises the community of spirits in his spirit, and combines in itself all laws whether permissive or prohibitive acting in concert and eternal harmony.

43. It is his infinite power that has displayed the ignorance or Illusion, which spreads over all the three worlds from time with or without its beginning; and it is our delusion only, which depicts all things in their various forms to our view.

44. Or how could the creation that was once destroyed by the great deluge, come to resuscitate again; unless it were a *réchauffé* of the reminiscence of the past one, else the elementary bodies of air, fire and earth, could not possibly be produced from nothing.

45. Therefore the world is no other than a manifestation of the divine nature; and this is the verdict of the *sāstras*, and the conviction of mankind from the very beginning of creation.

46. Things which admit of no sufficient proof for their material existence, are easily proved to exist, by their being considered under the light of the understanding.

47. Things of a subtile nature, which are imperceptible by the senses, are known in their essence by the understanding of the learned; hence the essence of Brahma is pure understanding, of which we are quite ignorant owing to our ignorance of the Intellect.

48. The world is obvious to us from its figure, as the air is evident by its vibration; hence no body is born or dies herein, (save that it appears to or disappears from our sight).

49. That I am living and the other is dead, are conceptions of our mind; hence death being but the total disappearance of the visible world from our view, it must be as pleasing to us as our sound sleep itself.

50. If it be the recognition of the visibles, which is called the life or revivification of man; then there are no such things in the world, as are commonly termed the life and death of beings.

51. At a time, the intellect appears a duality, and at other an unity, both are nothing but intellect.

52. It is the Intellection of the Divine Intellect, that infuses its intelligence into all minds; hence what is life without the intellect and the faculty of intellection.

53. The intellect being free from pain, there is no cause of complaint in any intellectual being; since the word world and all that it means to express, are but manifestations of vacuous intellect.

54. It is wrong to say, that the intellect is one thing and the body another; since the unity is the soul of all and pervades all multiformity; and as the waves and whirlpools are seen in the waters, so are all these bodies known to abide in the Supreme being.

55. The universal pervasion of divine essence, as that of the subtile air, is the cause of causes and the sole cause of all; hence the world is a subtile substance also, being but a reflexion of the Divine Intellect.

56. It is wonderful, how this subtile world appears as a solid body to us; it is only our conception of it as such that makes it appear so unto us; but conception is no substance at all, therefore the world has no

substantiality in it.

57. It is the demon of error that reigns over us in its aerial form, deludes us to take the shadowy world for the substance; while in fact this creation of error is as nil and void, as the vacuous creation of the intellect. (*i.e.* The sensible world is as void and null as the ideal one).

58. Hence this nether world below and the ethereal worlds above, are as void as the hyperphysical world of the Divine Intellect; and all these being but reflexions of the Divine mind, are exhibited in various ways.

59. The Intellect being a subtile entity, there is nothing as a solid substance anywhere; the phenomenals are all unsubstantial rarities, though they appear to as solidified realities.

60. The knowledge of the true verity and that of the unreality, are so blended together; that we must remain in mute silence like a block of wood or stone, to pronounce anything in the affirmative or negative about either.

61. The visible whole is the infinite Brahma, and this universe displays the majesty of the great God; and all these bodies are the various forms, exhibiting the infinite attributes of the deity.

62. In this manner, is the substance of the Divine Intellect displayed in itself; and it is the vacuous spirit of God, that manifests this unsubstantial world in its own vacuity.

63. The number of living beings, since the beginning of creation, is unlimited in every place; and of these there are many, that exist either in their corporeal or incorporeal forms.

64. There are other siddha and spiritual beings, abiding with their subtile natures and tenuous forms in the supreme Being; they live in groups in all elements, but never come to see one another of their own kind.

65. The exuberance of the visible world, being purely of aerial and vacuous form; they are never seen in their true and intellectual light, except when they appear to us in their aerial shapes in our dreams.

66. The world being well known, remains as it does in our inward conception of it, in the form of a hazy mist appearing to our sight at the end of night (*i.e.* dark and obscure).

67. It is a dark and indistinct maze, with nothing distinguishable in it when seen from a distance; it becomes clearer at a nearer view, and by keeping yourself afar you lose sight of it altogether.

68. As the particles of water fly off, and fall again into the sea; so do the atoms of intellect in all living beings, continually rise and subside, in the vast ocean of the Divine Mind. (So doth every thing proceed from and recede into the Divine Spirit).

69. This grandeur of creation is as the crowding throng of our dreams, which ere lay slumbering; in the hollow space of the Divine Mind, therefore know these effusions of the divine Intellect, as calm and quiet as the unruffled spirit of God (that ever reposes in its calm felicity).

70. I have seen the infinite glories of creation, and have felt the various results of my deeds to no end; I have wandered in all quarters of the globe for ages; but I found no rest from the toils and troubles of the delusive world, except in the knowledge of my vanities of the world.

CHAPTER CLX.

DESCRIPTION OF HEAVEN AND HELL.

Argument:—The Breaking and Rejoining of the Court and the dissolution of the Ignorance of Bhāsa and his Liberation in Life.

Vālmīki related:—As Vipaschit was going on saying these things, the sun wishing to put an end to his speech, proceed with his rapid strides to enlighten another world.

2. Loud trumpets gave the alarum of the departing day, and filled the air on all sides with their swelling sound: and all the quarters of heaven seemed to re-echo in their joy, the fanfare of victory.
3. The king Dasaratha gave Vipaschit, many gifts in money, maidservants and houses; and bestowed on him many rich and royal presents worthy of kings, and then rose from his seat.
4. The king, Rāma and Vasishtha, having taken leave of the assembly, and saluted one another in their proper order, retired to their respective abodes.
5. Then having bathed and refreshed themselves, they passed the night in ease and repose; then resorted to the assembly in the morning, and were seated in their respective seats.
6. The sage Vasishtha then resumed the subject of the last discourse; and spoke his sweet words with such complacency of his countenance, as if the comely moon was shedding her ambrosial beams, from her bright and cooling face.
7. Let me tell you, O king, that Vipaschit has not been able with all his endeavours, to ascertain the true nature of Ignorance; nor is it an error of the mind which makes the unreal appear as real.
8. The nature of Ignorance as long as it is unknown, appears to be eternal and endless; but being understood, it proves to be as null and nothing, as the limpid water in a mirage.
9. You have already heard, O wise monarch, the narration of Bhāsa the minister of Vipaschit; and shall now hear of his liberation in his living state.
10. It is likely that he will come to be acquainted with truth from some other source or discourse, and then he will be liberated in his life time; by being freed from his ignorance.
11. And because this ignorance or Avidyā, is ever accompanied with Intellect of the Lord himself, it is for this very reason, that the unreality is erroneous by taken for the reality itself.

12. If this ignorance—*avidyā*—nescience, be an attribute of God, then it is no other than the very God; and the unknown or the mysterious nature, is not otherwise than the inscrutable nature of God.

13. This ignorance is infinity (in the infinity of created things), and is productive of endless shoots like the sprouts of spring, some of which are insipid and others sapid, some are luscious, while others are mellow and inebriating.

14. Some growing as thorny plants, all hollow within and hollow without, while others are straight and herbaceous as the succulent reeds or sugar cane.

15. Some of them are unfruitful and unprofitable, and others are attractive of the heart by their untimely blossoming, which is predicative of evil only and no desirable good. (Early blossoms are ominous).

16. Avidyā or Nescience has no form nor shape, save that of its shapeless bulk, which fills all worlds; it is a long and broad mass of darkness, and infested by demons and devils (that take in the dark and at night).

17. Like false light and phantasms in the open air, and like the linked and twisted motes of light curling about in the sky; do all these visibles appear to our view in the clear firmament, and are in reality but fallacies of our vision.

18. The variegated views which are stretched all about the empty air, without any connecting chain or link between them; are as the many coloured rainbows of heaven, which are described by the falling rains and melt into the empty air.

19. The world resembles a rainy river, with all its orbs appearing as the countless waves of water, with the dirty and foaming froths floating over it; and the fearful eddies and whirlpools, resembling the revolving planetary bodies.

20. The world is a vast and dreary desert, ever exhibiting the waters of mirage on its surface; while in reality but a body of dust, and filled with the ashes of dead bodies.

21. As a man wandering in the fairyland of his dream, finds no terminus of his journey; so have I been roving forever in the land of my waking dream, without finding any end to my travelling.

22. The web of desires that I have been fondly weaving so long, proved at last to be fragile and frail; hence men of firm minds learn betimes, to abandon their desires for the whole range of visible objects.

23. All those objects (ideas) that are contained in the empty space of the Intellect, are as precious germs safely stored in the casket of the mind; and appear by our misconception of them, as visible objects placed in the open space of air.

24. Those worlds are as the celestial cities of the siddhas, which are situated in the air and are quite invisible to us; but these that appear to our view, are non-entities, and mere phantoms of our fancy.

25. The heavenly abodes of the siddhas or godly souls, are feigned as teeming in gold, precious gems and rubies, with rivers yielding pearls and fields of diamonds; they abound with victuals and eatables, and rivers running with limpid and drinkable waters.

26. They are said to abound in honey and wines, in milk and curds, in butter and clarified butter also; there are streams of sweet beverage, and celestial nymphs in groups.

27. There fruits and flowers grow in the gardens at all seasons, and heavenly damsels sport in the bowers at all times; and all sorts of gains and enjoyments, readily attends on the immediate desire of every body.

28. There a hundred suns are shining, on one side, and a thousand moons on another; and some inhabitants are dressed in gold and purple, while others are quaffing their fill of ambrosial draughts.

29. There is a spontaneous darkness in one place, and full sunshine in another, and an everlasting joy in some place; and the siddhas or perfected spirits are continually wafted as by a breeze, from one of these to another, with their light and ponderous bodies.

30. Some meet with their birth and death at each moment, while there are others that live to enjoy their everlasting joys of heaven.

31. There are magnificent palaces and great dignities of all sorts; it is fraught with the delights of all seasons, and filled with whatever is desirable to mind, and delectable to the spirit.

32. But these desirable blessings, attending upon the pious deeds of virtuous; find no place in the quiet minds of the righteous (which [are] fixed [in] divine felicity alone).

33. There is nothing that is desirable to the soul, which is devoted to the contemplation of Brahma only; say therefore, O ye unholy, of what good are all these blessings, if they do not lead to divine felicity.

34. If in the beginning there was no creation at all, owing to its want of a creator; say then what is this world, of what it is composed, and how came it into existence.

35. If the world is not the act of causality and nothing in reality, then how does [it] appear to be existent? It is the everlasting will of God, that manifests itself in the manner in the Divine Mind; just as we see the display of our rising thought and wishes in our mind.

36. It is even so, O ye simpletons, that you or I or he, come to see our imaginary castles in the air; by the stretch of our imagination, or the liveliness or flight of our fancy.

37. He who has the single object of divine felicity, for his sole pursuit in life; comes to attain the same supreme bliss, after he forsakes his mortal body.

38. But whoso pursues after the two fold objects of heaven and heavenly bliss, by means of his religious rites and sacrifices in this life; acquires both of them afterwards, as the unity of purpose secures one only to one.

39. The siddhas reign in the said manner, according to the thoughts in their minds; while the unholy are doomed to the torments of hell, owing to the sinful thoughts of their minds.

40. Whatever one thinks upon, he feels the same in himself, as long as he possesses his mortal body; and after he loses his material body, he feels it in his mind, which is but a part of the body.

41. When a living person quits one body for another, he carries with him the same mind into the other that he had in the prior one, and sees the same things in its thoughts, which he was accustomed to look upon before.

42. A good conscience has all goodly prospects before it, as a vitiated soul meets with ghastly aspects on all sides; the airy mind sees only such aerial shapes in its vacuity.

43. Pure souls only come to enjoy the sights of these siddha cities in the air, but impure spirits are subjected to suffer their torments in hell.

44. There is a continual rotation of the unwieldy stones of grinding mills, for crushing the vicious souls; and the hurling of wicked into blind wells or dark pits, out of which they can rise no more.

45. There some bodies are cast amidst the frozen snows, where they are petrified to stones; and many are thrown into the burning coals of devils, or led amidst the burning sands of trackless deserts.

46. The clouds dropped down living fire, and the skies poured forth fiery showers; and red-hot bolts and arrows darted down from heaven.

47. Stones and disks and swords, were floating on the running stream of the sky; and falling like fragments of clouds upon the breasts of the accurst, and breaking them as with the strokes of felling axes.

48. The hot iron sleet and brimstones, falling with a hissing sound; and weapons were hurled from engines, with a loud tremendous noise.

49. Missiles and bolts and discs, together with pikes and clubs, and swords and shafts were falling in showers; and traps and tackles and malls and mallets were striking in hundred.

50. There the hot and burning sands, buried the passengers under the ground; and there burning meteors were falling like torches; while large ravens were devouring the dead bodies around.

51. Blazing piles also engulfed the dead, from which they could never get out; while darts and spears and bolts and arrows, were piercing the other bodies all about.

52. Hunger and dismay and excruciating pains, tormented by turns, the bodies of dead apostates; while others were hurled down from high hills and heights, on rough and hard stones below.

53. Some were weltering in blood, and rolling in pools of dirt, rotten flesh and disgusting pus; and others were crushed under stones and weapons, and beneath the feet of horses and elephants.

54. Hungry vultures and owls, were picking up and tearing the dead bodies, out of caves and places; and their limbs and members, were mangled and scattered all over the ground.

55. It is thus that men are prepossessed, with these thoughts of the punishment of their guilt, from the sacred writings; and thereby come to suffer the same, both in their bodies and minds, from their inward impressions of them.

56. Whatever form or figure, ever appears in the vacuum of the Intellect; or whatsoever is dreamt or thought of at anytime; the same holds fast the imagination, and presents itself before the mirror of the mind of its own accord.

CHAPTER CLXI.

EXPLANATION OF NIRVĀNA.

Argument:—Manifestations of the self-existent Intellect. Its light guiding to Divine knowledge, and ignorance thereof leading to darkness.

Rāma said:—Tell me sir, whether these various events incidental to the lives of the hermit and hunter, were owing to any cause, or of their own

spontaneity (*i.e.* whether they were the effects of any cause, or of their spontaneous occurrence as mere dreams and phantasies).

2. Vasishtha replied:—These occurrences are as the appearance of eddies, in the vast ocean of the unknown soul (or mind); and are known to be in their continual rotation in the vortex of the soul, of their own accord and in their airy forms.

3. As the oscillating particles of air, are ever in motion in the air; so the current of thoughts is continually in action, in the vast vacuity of intellect (or mind).

4. Whatever issues from its source in any shape, retains its original form unless it is converted to and restrained in any other form; so the aerial thoughts of the vacuous mind are always aerial, unless they are drawn in painting or exhibited in another form. (Just so a clod of earth is always the earth, till it is moulded to the form of a pot or any other thing).

5. It is the vacuous essence of the Divine Intellect, that inheres in every form that is exhibited by and derived from it; so it is the substance of the body, that permits through out all its members and limbs; as it is the woody substance of the tree, that is diffused through all the leaves and branches, that shoot forth from it. (Gloss. The difference consists in the permanence of the permeating principle, and the temporiety of the pervaded growth).

6. Brahma appears to remain permanent in some existences, as in the four elemental forms of earth etc.; while he seems to be transient and evanescent in others, as in the frail bodies of mortal bodies, all of which abide in their aerial state in the vacuous spirit.

7. All these various objects therefore, being but reflections of the Intellect impressed upon the soul; it is impossible for us to determine which of these is substantial or unsubstantial or real or unreal.

8. All these are altogether unknowable except that we know them as reflexions in the inanity of the Intellect; say ye therefore that are wholly ignorant of all what you think this visible world to be, whether a reality or unreality.

9. Whatever you behold anywhere in the universe, is but an exhibition in the vacuum of the Divine Intellect; and what avails it to you that know the truth, whether you believe it as such or not. Rely therefore in your belief of it as it is.

10. These forms of reflexions rise of themselves in the Divine Mind, as the waves and billows exhibit themselves on the surface of the sea; they are the spontaneous offspring of the Divine Spirit, and are of themselves both their causes as well as effects (or self caused effects).

11. It is the display of the transcendent vacuum of the Divine Mind, that passed under the appellations of its will or volition, or its imagination and creation, or the creation of its imagination; hence this world is to be understood under any one of these senses, and not of its being composed of earth and water.

12. It is this appearance of the Divine Mind, that appears in this manner and nothing besides; it is the Divine itself that resides in the Divinity, and passes under the title of Avidyā or Ignorance, from our ignorance of its nature.

13. There is no material grossness in the integrity of the Divine Intellect; which is purely vacuous and immaterial; and composes the whole universe, this is transcendental knowledge, and its perfection is liberation.

14. It is the reflexion of the vacuous Intellect, which spreads over the whole universe; it is rare and uncompressed, and ever calm and quiet, and passes by the name of the world.

15. The meditative man whose eye-sight is fixed in his musing, whose body is emaciated in devotion, and whose mind is abstracted from the concrete, and is absorbed in intellection, is only capable of seeing the Intellectual world.

16. Whatever the vacuous essence of the intellect, exhibits in any form at any place; the same appears to be present there of its own nature.

17. The unthinking man and unreasonable soul, sees only erroneous sights in the midst of skies; as one who is dim-sighted and purblind by birth, does not cease from seeing the double moon in the sky.

18. Whatever is seen anywhere, is no other than the unpolluted Brahma himself; and the vacuous sphere of the Intellect being for ever clear and transparent, is never sullied by any foulness (of gross matter).

19. The intellect without forsaking its pure form of self-consciousness, exhibits varieties of gross objects in the form of dreams within itself. So also is our consciousness of the world, in the manner of our dreams.

20. By comparing the dicta of the s̄astras with one another, and weighing them well with acute judgement, one will find his rest in himself; but the man of shallow understanding will not find it so.

21. The ignorance which floats upon the sea of your understanding, does not contaminate my mind, in the manner of dirt polluting a pure and clear stream.

22. As there is neither the earth nor any earthly thing, to be met with in our sleep, though we are conscious of them in our dream; so also the phenomenal world has no real existence, though we are conscious of it in our waking.

23. As the clearness of the Intellect, like sunlight or flaming fire, shows us many things in our sleeping dreams, so doth its light exhibit the visibles to our view in our waking dreams also by day.

24. There is no difference between the two states of dreaming and waking, they are both of the same nature, and the difference lies in the modes of our apprehension of them.

25. The waking man never apprehends his waking state to be a dream; but the dead man that rises again to life in the next world, thinks his past life to have been but a state of dreaming.

26. The shortness and length of time, occupied by the two states of dreaming and waking, is generally considered to constitute the difference between them; but during the time of their presence, they are both considered alike the other (*i.e.* the dreaming man thinks himself as waking).

27. The sleeping and waking dreams, bearing alike the same quality of

presenting false objects to view, are necessarily of the same nature; and there is no difference whatever in their outward features, as there is neither elder and younger of two twin brothers. (Dreaming and waking are twin brothers, like sleep and death neither of which is more or less).

28. Whatever is the waking dream, just so is the waking in dream also; neither of which leaves anything—being, behind the two states of waking and dreaming. (They present many things when present, but leave nothing lasting in their absence or when they are past and gone).

29. As we know the inconstancy of hundreds of dreams, all along the length of our life time; so the unredeemed and unenlightened soul, sees hundreds of waking states (in its repeated transmigrations in life, *i.e.* in this living world).

30. As the living mortals may well recollect the very many sleeping dreams, they have seen throughout their lives; so the immortalized souls of siddhas well remember, the number of waking dreams which they had seen, in their past transmigrations in different bodies.

31. Thus our waking is equipollent with our dreaming, and our dreams are equivalent with waking, in their correlation with one another in like quality, and our perception of both alike.

32. As the word worlds and phenomenal, are significant of the one and same meaning; so the terms dreaming and waking are homonymous, and interchangeable to one another—*mutatis mutandis*.

33. As the fairy-land in a dream, is as clear as the open space of the Intellect; so is this world an inane void and blank, and without the grossness of *avidyā* which ignorance imputes to it. (Ignorance views the fair ideal world as a foul material one).

34. The world is a vacuous substance, and represented as a gross stuff by ignorance; so I am as free as air and any airy thing in the world, and it is my imagination only, that binds me to my grossness.

35. Therefore do not confine your free and unconfined nature, in the bondage of gross matter; and never change the pure vacuum of your person to a material stuff, nor disfigure your formless and intellectual self

in a gross and finite form.

36. There can be no bondage nor liberation, of aught whatever in this visible world of our ignorance or *avidyā*; because all things herein are mere reflexions of the formless void of the Divine Intellect.

37. Here there is no display of ignorance, nor any misconceptions of ours of any thing; there is neither any bondage nor release of aught whatever, and nothing that is either existent or in-existent (since all are but reflexions of Divine Intellect).

38. There is nescience, nor knowing of anything here by us; because it is the uncreated Intellect alone, that manifests itself in this manner; it reflects all forms in itself, as if they are all its dreams or creations.

39. As a man passing from one place to another, has his mind kept in abeyance in the interim; so should we keep our minds quiet and still betwixt our sight of the visibles and our dreams. (In action of the mind is reckoned as *nirvāna*).

40. As one has his body and mind, quite quiet and calm in his sleep at night; and in the respite of his sights and thoughts, in the states of his waking and dreaming; this very state of insensibility is called *nirvāna* of the yogi.

41. Know our knowledge of the difference of objects (as the one is immaterial and the other material), is equally untrue as that of our waking and dreaming states; because it is impossible for us to conceive any other thing as matter, to consist in the immaterial Intellect.

42. Our knowledge of identity and diversity, proceed however from the same vacuous intellect; which combines the unity and duality also, in unbroken union or harmony in itself.

43. Knowing all as parts of undivided whole, all these are the same whatever they appear to be; hence the visible however diversified they may appear, are all one and the same principle.

44. Hence the etherial sphere of Brahma, contains all in itself; and who as an aerial point concentrates all in it; and the creation is the unity

of Brahma, together with all its varieties.

45. Knowing all things as full of God, you must however reject them all (as mere reflexions of the Deity); and rest yourself at last in the vacuous Intellect, as the great rock of your refuge.

46. Now, O fortunate Rāma, remain to act in conformity with the rules of your order, and laws of society and the statues of your position and dignity; continue to go on, eat and drink and rest in your usual course, rely in your desired object, and ever recline in the glorious and holy lord of your intellect, and the supreme God of all.

CHAPTER CLXII.

ANNIHILATION OF IGNORANCE.

Argument:—Here Duality is reduced to the unity of Brahma; and good counsels given for subversion of ignorance.

Vasishta continued:—All objects being convertible to the conceptions of the vacuous intellect, the whole universe is supposed to have its seat in the hollow mind; and therefore both the outward sights of things, as also the inward thoughts of their forms, are all but ideal images in the empty mind.

2. The world being but a dream, and of the form of an ideal city in the mind, has nothing substantial in it; and is therefore a quiet vacuity in itself, without having anything of any kind, or any diversity whatsoever contained therein.

3. It is the uniform display of the Intellect, appearing as multiform unto us; and this variety though unsubjective to the soul, is looked upon by it within itself, as we view the fairyland of our dream, rising from ourselves. (Query:—whether our dreams are subjective or objective to us?)

4. In the beginning this world appeared, as the aerial castle of a dream

in the vacuum of the Intellect; it was a mere reflexion of the Divine Mind, and though it was of the form of a false shadow, remained as substantive to the supreme spirit.

5. The knowing theosophist well knows this mystery, which is mysterious to the unknowing ignorant; because the word creation bears the sense of both the reality as well as unreality in it.

6. The knowing spiritualist as well as the unknowing agnostic, both acknowledge the reality of creation; but they can neither understand how it exists, nor communicate to one another their right conception of it.

7. They both know the meaning, of the word creation in their minds; the one having the sense of its sedateness ever wakeful in their minds (from their spiritual view of it); and the other having the sense of its unsteadiness always waking in them (from their sight of the changeful scenes of the outer world); so they resemble the sober and drunken men, that view the world in its steady and shaking states.

8. As the liquid waters in a river, rise incessantly in restless waves; so the rolling worlds, push forward into being, in the vast expanse of the Divine Mind.

9. These creations which are not of the nature of the intellect, have yet their sites in the Intellect, like the thoughts that rise and fall in it; and these though they are invisible in their nature, appear as visible things, like the fair objects and fairy cities in our dream.

10. It is spreading shadow of the divine Intellect, which pass under the name of the world; and this formless in itself, appears as having a form, like the shadow of anything else.

11. It is a gross error, to take the unsubstantial shadow for a substantial body; as it is a gross error to suppose the empty shadow of a ghost as an embodied being.

12. The world is as unreal as an imaginary city, and as false as a string of rain drops; why then do you rely in an unreality, which is palpable from the testimonies; of both the ignorant and knowing men.

13. The words then that are used to express this thing and that, are

mere empty sounds, as those emitted by a splitting block of wood or a bamboo; or those heard in the dashing of waves or blowing of winds; it is the current air which conveys the empty sound into the open vacuum of the sky, but they are all unreal and meaningless, and bear but a conventional sense, with which it has no connection whatsoever.

14. It is light of the lord that reflects itself in his creation, and the reflexion of his *fiat* that reverberates through the whole; while in reality there is neither any sound nor substance, that is to be heard or seen in the universe (except the voice and the sight of the Lord).

15. Whatever shines or exists herein, is the transcendent reality of the Lord; otherwise there is nothing that could appear at first without its cause (all being but parts of the one undivided whole—to *pan*).

16. Therefore from (thy knowledge of) the distinctions of words and things; know the one as all in all, and remain as quiet and calm as the indefinite and infinite void itself.

17. Forsake the fickleness of thy mind, by means of the calm repose of thy soul; the purity of thy understanding, and by an even tenor of thy disposition; because an inconstant soul is troublesome in life.

18. It is one's self that is a friend or enemy to himself, and if one will not try to guard and save himself by his own self, there is no other to do so for him. (He who is no friend to himself, is his own enemy himself).

19. Get over the ocean of the world while you are young, and make your good understanding the ferry boat, to bear your body safely to the other shore.

20. Do what is good for you today, and why defer till tomorrow; you can do nothing in old age, when your body becomes a burden to yourself.

21. Know your[self] as old age (if it is fraught with learning); and account decrepitude as death itself in your lifetime. Youth is verily the life of the living, provided it is fraught with learning.

22. Having obtained thy life in this living world, which is as transient as the fleeting lightning; you must try to derive the essence from this

dirty earth, by availing yourself of the benefit of good *sāstras* and the company of the wise.

23. Woe to the ignorant! that will not seek their salvation in life; that are sinking in the pits of mud and mire; and never striving to lift themselves above them.

24. As the ignorant rustic is afraid at the sight of the earthen images of ghosts, and bends down to them; which those that are acquainted with the meaning of the word ghost never do.

25. So those that see God in an idol or in his visible creation, are misled to think it their god and adore it as such; but those that know the true meaning of the term, never pay their adoration to any visible object.

26. As things in motion come to rest afterwards, and the visible disappear from the sight of the learned, who are acquainted with their true meaning. (The world recedes, and the light of God opens to their view).

27. As the sights in a dream, seeming to be true in the state of dreaming, disperse at last upon waking, and upon the knowledge of their unreal nature.

28. So doth this world, which is conceived as something existing in the vacuum of the understanding; melts at last into empty air and nothing, upon our knowledge of its intellectual nature.

29. This living world is as a wilderness, burning with the conflagration of various evils attendant on life; and here we are exposed as weak antelopes, living upon our precarious sustenances; and here we are governed by our ungovernable minds and restless passions and senses of our bodies; all these require to be subdued in order to obtain our liberation from repeated births and deaths.

CHAPTER CLXIII.

MEANS AND MANNER OF GOVERNING THE SENSES AND SENSIBLE ORGANS.

Argument:—Government of the senses and fixedness of the Mind, and the study of yoga sāstra.

Rāma rejoined:—I know sir, all knowledge to be in vain and useless, without proper government of ourselves and senses; tell me therefore how these may be kept under control, in order to give us the true knowledge of things unbiased by the senses.

2. Vasishtha replied:—Addictedness to enjoyments and display of manhood, and devotedness to the acquisition of the means of life or wealth; are preventives of self-controul and liberation of one's self, as blindness is an obstruction to one's sight of a light.

3. Then listen to this least advice of mine as the shortest and best means, for the government of yourself and your senses; and this is sure to lead one to his successfulness, by his own endeavour and with no toil or trouble.

4. Know the intellect as the man that mans you, and its power of intellection which makes you a living man; and whatever the living soul thinks of within itself, it verily becomes the very same (but the ignorant man becomes effeminate).

5. Let the strength of your consciousness, ply the pointed goad of your acute good sense; and you will doubtless subdue your ungovernable elephantine mind, and come off victorious shortly at last.

6. The mind is the captain of the army of your bodily and mental senses; subdue therefore this leading mind, and you will conquer the whole host of your senses. Just so does a man walking on boots, tread over the thorns lying by his way.

7. In order therefore to subdue your mind], you must settle your self-consciousness in your consciousness of the omnipresent vacuum of the Divine soul, and rest yourself quiet in the recess of your heart; and then your mind will sit quiet of itself, as the snows of winter settle down of themselves in autumn.

8. Thus by stopping the action of your consciousness, you will also shut up your mind, and put a stop to the operation of all its faculties; as you can never be able to do by means of all your devotion and austerities, your pilgrimages, your knowledge and sacrifice, and all other ceremonies and acts and duties.

9. Whatever comes to occur in the consciousness, the same must be forgot or buried in the consciousness of the great God alone; and so the forgetfulness of all enjoyments and their objects, amounts to our victory over them. (The way to overcome the pleasures of life, is to bury their remembrance in oblivion).

10. We must try by all means, to shut out the objects of sense from our consciousness; and this state of our unconsciousness of them, is tantamount to the state of godliness or heavenly bliss.

11. Again the contentment which arises, from our acting in conformity with the rules of our order, is another cause of preserving the steadiness of the mind; therefore remain firm in the practice of your particular duties, and seek no happiness besides.

12. He who relinquishes his inclination, towards the attainment of what is unlawful for him; and remains content with earning his lawful gains, is verily said to be a man of subdued appetites, and one who has governed.

13. He who is pleased with his inward and conscious gratification, and is not grieved at the unpleasant things all about him, is said to have well governed and benumbed his mind.

14. By suspension of the action of consciousness, the mind too comes to forget and forsake its activity, and the sensations also being relaxed from their restlessness, pursue their discrimination and judgement.

15. The discriminative and judging soul, becomes ennobled and magnanimous, and keeps its command over the feelings and senses; and is not impelled by the waves of its desires, to be tossed about on the surface of the wide ocean of this world.

16. The man of well governed senses comes, by his association with the

wise, and his constant study of religious works, to know all things in the world in their true light.

17. All worldly errors are dispelled by the light of truth; or else one must fall into the pit of misery, by his mistake of falsehood for truth; as the ignorant traveller is engulfed in the dreary sands, by his mistake of the mirage for water.

18. Knowing this world as the unknowable intellect itself, that is the knowledge of the material world as the immaterial mind of God; is the true light in which the cosmos is viewed by the wise, who have neither the fear of their falling into the snare of error, nor require their release from it.

19. As the dried up waters of a river, are seen no more to glide even slightly in their course; so the formless phenomenals of the world, never appear in the sight of the wise, nor leave their slightest vestiges behind in their mind.

20. The knowledge of the world as an infinite void, and freed from the erroneous individualities of myself and thyself; leads to the knowledge of a supreme-self, which is apart from all, and the only ego that fills the whole.

21. All this conception of our subjective egoism and the objective world, are but errors of our brain proceeding from ignorance; they are all situated in the void of Intellect, and are void of themselves; and all bodies are but empty shadows in air, and as quiet as quietus or nullity itself.

22. This world appears as a shadow of the Intellect, in the vacuity of the very Intellect; it is a void amidst the void of the Intellect, which is certainly a void itself.

23. No body can deny its similitude, to the shadowy sight in a dream; it is an unreal notion, and as unsubstantial as all notions can be, and as the notion of a void is void itself.

24. This dream is no other than our consciousness of it, and the airy realms that it presents to our view for the time; so doth the Intellect show us the sight of the world, without any action or passion or

instrumentality of itself.

25. So I am of the substance of the very Intellect, which is without its activity, passivity and instrumentality; and the world being unassignable to any causality or instrumentality, subsists only in our simple conception of it.

26. As the conception of one's death in a dream, is no reality at all; and the sight of water in the mirage, is a visual deception only (so the sight of the world appearing to view, is no real existence or entity at all).

27. The vacuous intellect reflects its thoughts at first, in the clear mirror of its vacuity (or concavity); which is a mere hap-hazard of chance, and has no firm base or support (nor any form or figure of itself).

28. The world appears as fixed and firm, without its foundation anywhere; and seems to be shining brightly, with its darksome opacity; know then this fixity and this brightness of it, to be the diuturnity and glory of the eternal and glorious God.

29. The vivacity of living beings, displays the spirit of the ever living God; the air is his vacuity, and the running waters, show the vortiginous current of the eternal soul.

30. As every member of the body is constituent part of the whole frame; so all the various parts of animated and inanimate nature, constitute the entirety of the one cosmical deity. (These are but parts of one undivided whole, whose body nature is and God the soul. Pope).

31. As the crystal mirror shows the shade of everything in itself, so doth the transparency of Divine soul, exhibit the reflexions of all things in it; the silent soul is as quiet as the mute crystal, but shows the varying scenes of nature, as interminably as a clear mirror reflects everything.

32. There is no beginning or end of the supreme being (nor of his acts and attributes, which are displayed in nature); it is the intermediate of the two that is dimly seen by us, the rest is all enveloped in ignorance, though there is no ignorance in the Omniscient.

33. The living soul wakes from its sleeping dream, to fall back to its waking dream again; and thus it continues for ever in its dreaming whether waking or sleeping which are both alike to it.

34. The soul finds its rest only, while it remains in the fourth state of its sound sleep; or else it passes all along from dreaming to dreaming, in both its state of sleeping and waking, which continually haunt after it, unless it is drowned in its *susupti* or sound sleep of *hynotism*, the only resort of the wise.

35. But waking and sleeping and dreaming and sound sleep, are all alike to the enlightened soul; which is equally indifferent in all states, and whether it is asleep or awake, is never infested by dreams nor set beside itself.

36. The knowledge of unity or duality, and that of Ego *and tu* or the subjective and objective; never disturbs the enlightened; who views the whole as an empty void, and is alike insensible of all as well as null.

37. The distinction of unity and duality, made in the meaningless speech of the unwise, is laughed at by the enlightened and wise, as the aged and intelligent men laugh to scorn, at the pranks and prattlings of young lads.

38. The controversy of unity and duality, is of spontaneous growth in the heart like an indigenious plant; which without its pruning will not put forth its blossoms, to perfume the atmosphere of the understanding.

39. The discussion of unity and duality, is as beneficial to man as his best friend; in sweeping away the dirt and dross of ignorance from their minds, as they drive away the dust from within the doors of their houses.

40. Then the minds of men are settled in the Divine Mind, when there ensues a mutual communion between themselves, and a communication and participation of their reciprocal joys and felicity with one another.

41. These men being always joined together in their fellowship, and serving one another with the mutual delight and obligingness of their hearts; attain to that state of the enlightenment of their understandings, whereby they are admitted into their communion with the

Most High.

42. It is possible for a man to be benefited, even by his careful preservation of a trifle (at some time or other); but it is never possible for any body, to attain the most recondite knowledge of God, without his diligent inquiry into the same.

43. Whatever highest position one may enjoy in this material world, is to be recognised by all as nothing, provided that one does not remain aloof from all kind of vices.

44. What is that happiness which is gained by the possession of a kingdom, which at last is no better than mere botheration of the mind; while the mind that has gained its peace and tranquillity in truth and Divine knowledge, spurns at the state of gods and kings as mere straws to him.

45. The sleepy as well as the wakeful, are alike apt to see the visibles, and are rapt with the sight; but the saints that are calm and quiet and at rest with themselves, are averse to sight-seeing, and see the only one in themselves.

46. Without painstaking, and your continued practice of contemplation, you can not succeed to attain this state of infinite felicity; for know this state of transcendent bliss, is the fruit of intense devotion only.

47. Thus have I said at length, to impress in you the necessity of intense devotion; but to what good is all this say the evil-minded to me, and thus slight and take no heed of all that I have been so long delivering unto you.

48. It must be by means of steady attention to these lectures, and by long and repeated practice of devotion; as also by hearing these sermons and discoursing upon them that the ignorant can come to the right light of truth.

49. He who having once read this spiritual work, slights it afterwards as already perused by him; and turns to the study of unspiritual books, is a vile wretch that collects the burnt ashes after the fire is extinguished. (Irreligious works are the ashes of the fiery religious ones).

50. This excellent work is to be read always, like the recital of the vedas, which are embodied herein; and this is calculated to reward the labor of the student, by its being constantly read with reverence, and rightly explained with diligence.

51. The student will learn from this *sāstra* all that he expects to find in the vedas; because it embodies both the practical as well as spiritual doctrines of the sacred scriptures, and a knowledge of both of them, is available by proper perusal of this work.

52. By learning this book, one may have a knowledge of the doctrines of the vedanta, tarka and siddhanta *sāstras*, because this is the only work, that treats of the tenets of all schools. (Here the word drishti is homonymous with *darsana*, which is rendered as a school of philosophy by Colebrooke).

53. It is from my sympathy for you all, that I propound these doctrines to you; and by way of imposture, that I impose these lessons on your credulity. You are best judges of my discourse and can well detect, whether there is anything as deception in my prolusions.

54. The knowledge that you may derive, by weighing well the instructions given in this great work; will serve you as salt, in order to season and relish the teachings of other *sāstras*, that are at best but sundry dishes before it.

55. The materialist who is conversant with the visibles, disparages this book for its occult teachings of spiritualism; but don't you be the killer of your souls as to neglect your eternal salvation, in order to revisit this material world, and to be busied with your temporal affairs.

56. Biased minds cling to the dogmas of exploded systems, and ignoble men drink the foul water of tanks, dug by their ancestors; you are reasoning men yourselves, therefore do not remain for ever fast bound to your ignorance.

CHAPTER CLXIV.

UNITY OF THE DIVINITY AND THE MUNDANE WORLD.

Argument:—Intromission of the Living soul and all bodies, that is the subjective and objective into the Divine Essence.

Vasishtha continued:—The atoms of living souls in the world, are as the particles of rays in the orb of the sun (or as the sparks of fire in a furnace); and as all these parts taken collectively, make the one undivided whole; so there is no division of the unity of the Deity, throughout the whole creation.

2. By attaining the transcendental knowledge of all being the One, and the One as all; every thing loses its shape and form before us, and there remains nothing whatever as a distinct being or duality.

3. The true believer or knower of truth, sees the selfsame object in all states and forms of things; and this is the transcendent and translucent Brahma only, and nothing else whatsoever at any time.

4. He is the same, that is known to the ignorant, as their objects of sense; but we do not recognize either ourselves or others, or the sensible objects of the ignorant as such.

5. The belief of the ignorant man in the reality of himself, thyself and all others, does not affect the knower of truth, as the delusion of mirage never overtakes the man on Mount Meru: (where the deceptive sands of the deserts are wanting).

6. As the man intent upon one object, has no consciousness of any other thing in his mind; so one enrapt at the sight of God alone, is conscious of nothing besides.

7. There neither is nor was nor shall ever be, any such thing as the material world at any time; the world in *esse* is the image of Brahma himself, and abides in his spirit.

8. The world is the splendour of the chrySTALLINE vacuum of the Divine Intellect, and subsists in the vacuity of the supreme soul itself; it is in this light that the universe is seen in the *dhyāna yoga* or

abstruse contemplation of [the] yogi.

9. As there is nothing in an empty dream or in the aerial castle of imagination except the clear atmosphere of the Intellect; so there is no essence or substance nor form or figure of this world, that we view in our present waking state.

10. At first there was no creation of any kind, nor this world which appears to us (in its material form); it exists in its aerial form in the Divine Mind from all eternity; and there being no primary or secondary cause of it, how is it possible to call it a material thing of its own spontaneous growth.

11. Therefore there is nothing that sprang itself out of nothing at first, nor was there ever a creator called Brahma or other by the ignorant, in the beginning; there is nothing but an infinite void from eternity to eternity, which is filled by the self-born or increate spirit, whose intellect exhibits this creation, contained for ever and ever in its vacuity.

CHAPTER CLXV.

ON THE SIMILARITY OF WAKING AND DREAMING.

Argument:—The steadiness of the Intellect in waking and Dreaming, which are alike to one another.

Vasishtha continued:—In the state of waking dream the dream passes under the name of waking; and in the state of dreaming wakefulness, this waking goes by the name of sleeping.*

* Note.—Each of the three states of waking, dreaming and sound sleep admit of three conditions viz. waking wakefulness, waking dream and the waking sound sleep; again dreaming watchfulness, dreaming dream and dreaming sleep; and lastly the sleepy waking, the sleepy dream and the sleepy sound sleep (see the scholium of Sureshvara for instances of every Kind).

2. The dream terminates into waking, and the waking man rises from his dreaming, and falls back into it again; so one awakened from his dream like waking, falls afterwards to his waking dreams.

3. The dream of the waking dreamer, is to be called a dream also, as the waking dream of this world; and so the waking (or consciousness) of the sleeping waker, is to be styled his waking state.

4. Therefore that wakefulness (or consciousness) of one, [who] remains in his dreaming state, is to be called his waking likewise and not his dreaming; so also the waking dream (of the existence of the world), and the imaginations of airy castles while one is waking, is to be designated his dreaming and never as his waking.

5. Whatever lasts for a short while, as a temporary delusion or flight of imagination, passes under the name of a dream even in one's waking state; and so the short watchfulness of consciousness in the state of dreaming, is known as dreaming and never as waking.

6. Therefore there is no difference whatever, between the two states of waking and dreaming, beside the absence of one of these two in the other (*i.e.* the absence of shortness in waking, and that of durability in the dream). Again they are both unreal, owing to their blending with one another (*i.e.i.e.* dreaming blended with the view of the phenomenals in waking; and the wakeful consciousness blending with dreaming).

7. The waking dream of the world, vanishes under its unconsciousness in death; and the consciousness of dreaming is lost, under the knowledge of its being an airy nothing. (The world recedes; it disappears; Heav'n opens on my eyes. Pope).

8. The dying person that does not come to perceive the vanity of the visionary world at his death-bed can have no sight of the state of his waking (or resurrection), in the next or future world.

9. Whoever believing himself as alive, among the varying scenes of this vacuous world, lives content with them; he can never come to the sight of the visions, which await upon him.

10. As the intellect displays its wonders, in the exhibitions of the various scenes of worlds, to the sight of one in his dream; so doth this

universe appear before the minds of men, at the time of their waking.

11. These creations which are so conspicuous to sight, are at best but nothing in their transcendental light and all the forms of things, are as the empty shadows of them appearing in our dreams.

12. As the world with all its varieties of visible objects, appear in its inane and shadowy form in the dream; so it is seen in its vacuous and intellectual form only, in our waking state (although it seems to be tangible body).

13. It is the nature of the vacuous Intellect, to show the form of the world in its own firmament; so doth this earth appear unto us, amidst the spacious atmosphere, like the orbs of light in the skies.

14. It is the wondrous display of the Intellect, that shines before us under the name of universe; and these wonders are as inborn and innumerable in itself, as the watery and earthly particles, are connate with, and diffused throughout nature.

15. What thing is there in it, which you can mistake for a reality in this unreal world; that is situated as a vacuous body in the infinite womb of vacuity.

16. The words recipient, receipt and reception, or the percipient, perceived and perception (*i.e.* the subject, object and attribute), are all meaningless with regard to this vacuous world; and whether it is a reality or unreality, we have no perception of it. (Because the presence of everything is lost, at the absence of its properties, which are adscititious only).

17. Whether it is so or not or be it anything otherwise (as others may have it); yet why [you] should mistake it for anything at all, in whatever light you take it, it will amount to your mistake of an empty ball for a fruit (so says the vedanta:—[Sanskrit: jagabrahma svarūpasvāt prāgabhāva tathā praschamsābhāva evam anaranra bhāvā-nāma durniruparatvat kevalātāntābhāvisti]). ———File: 329.png——-\asevers\Readingftw\Pixelwarrior\Archie\mle\—————

CHAPTER CLXVI.

ON THE ATTRIBUTES OF THE DIVINE SPIRIT: IN THE FORM OF A DIALOGUE.

Argument:—Definition of supreme soul and its synonyms and its simile to a blue stone.

Vasishtha continued:—The true sense of the word soul or self, is to be understood from the title which is applied to it; and this title of the soul is borne out by the simile, of the solid and transparent blue stone.

2. It is from the beginning of creation, that the vacuous soul is thus diffused in itself; and the reflexion which it casts in its own vacuity, the same passes under the name of this world or creation.

3. There runs no river in it, nor there rises nor sinks any rock in the same; it is the mere vacuum subsisting in its infinite void, wherein the intellect reflects itself without any action or bidding or fiat of it.

4. This reflexion of the Divine Intellect, was without its utterance of "word" and quite without its "will" or "thought". It was also without the appliance of any subsequent material (as matter), and this is the true sense of the word soul or self.

5. The soul itself is the whole world, which has no other expression for it; and being devoid of a name, it is expressible by no other name though they give many names to it.

6. Its name being nameless, whatever appellation they put to it, is not opposite but inappropriate to it; what is the good therefore of giving it a name or no name at all.

7. Its namelessness or giving it a misnomer or improper expression, is all the same; since all what is visible, is no other than a display of the wondrous fabric of the Divine Mind.

8. Whatever shines in any manner, in the empty space of the Divine mind at any time; the same shines forth even then and in that manner, as the

rays of that Intellect (emanating therefrom, and concentrating into all other minds).

9. It is denominated by one as soul, by another as *asat*, and by some as nothing; all these are the mystery of intellect only, but in fact, all are the attributes of soul.

10. The word itself conveys the meaning of self—soul. It is without beginning and end, and no language can express it; in fact, it is an undivided whole.

11. Now listen to a long narrative which hangs on this subject, and which will serve to gladden your hearts and ears, by removing the duality from your sight, and by enlightening your understanding (with knowledge of the unity).

12. Know that there is a very large crystal stone, extending itself to thousands of leagues in space; and stretching like the solid cerulean fabric of the firmament, or as the blue sky all around us.

13. It is all of a piece without any joining of parts in it, and is as dense and compact as the hard adamant; it is thick, big and bulky in its size, but at the same time as clear and far as the face of the sky.

14. It continues from countless times, and endures to endless duration; and with its comely and pellucid body, it appears as the clear firmament, or the blank vacuum on high.

15. No one ever knows its nature or genus, from his having never seen anything of the same kind, nor does any body know from when and where, it hath come to existence. (All know it is, but none knows how and whence it is).

16. It does not contain anything substantial, as the material elements within itself; and yet it is as dense and solidified in itself as a crystalline, and indissoluble as an adamant.

17. Yet it is composed of innumerable streaks and strokes, which are embodied in itself; and these resemble the veins and fibres on lotus leaves, and the marks of conches etc. in Hari's feet.

18. These marks are named as air, water, earth, fire and vacuum, though there are no such things to be found therein; except that the stone was possessed [by a] living soul, which it imparted to its marks.

19. Rāma rejoined:—Tell me sir, how that stone of yours, could have life or sensibility in it; the stone is an insensible thing, and could not give names to the marks on its body.

20. Vasishtha replied:—That immense and luminous stone, is neither a sentient nor inert body; no body knows its nature and state, and there is no other like it.

21. Rāma said:—Tell me sir, who ever saw those marks, which are imprinted in the bosom of that stone; and how could any one ever break that stone, in order to see its contents and its marks.

22. Vasishtha replied:—It is hard to break this hard stone, nor has anybody been ever able to break it; by cause of its extending over infinite space, and encompassing all bodies within its bosom. (So says the sruti:—There is nothing but is encompassed by it—the all pervading soul).

23. It is full of numberless spots in its spacious cavity; and these consist of the marks of mountains and trees, and of countries, towns and cities.

24. There are also small and large dots in it, with any form or figure of them; but serve to represent the forms of men, and gods and demigods in them, as an outline shows the images of things.

25. There is a long line drawn in it in the form of a circle, which represents the great circle of the visible sky or horizon; and this contains the two central points, signifying the sun and moon.

26. Rāma said:—Tell me sir, who ever saw those marks of such forms; and how it is possible for any body, to look into the cell of a solid or hollow ball.

27. Vasishtha replied:—It is I, O Rāma, that beheld those marks of different forms in that impenetrable block; and it is possible for you to look into it, if you will but like to do so.

28. Rāma said:—How could you sir, look into those marks inside that solid stone, which you say, is as stiff as adamant, and incapable of being broken or perforated by any means.

29. Vasishtha replied:—It was by means of my being seated, in the very heart of that stone; that I came to see those marks, as also to penetrate into their meanings.

30. Who else is able to penetrate into that rigid stone besides myself, who have been able by my penetration, to pry and pierce into the mysteries of those hidden marks.

31. Tell me sir, what is that stone and what are you yourself; explain to me where you are and what you are speaking, and what are those things that you have seen and known to mean.

32. Vasishtha replied:—It is the supreme soul, which is the sole entity and sober reality; and this is represented by figure of speech, as the great stone, of which I have been speaking to you.

33. We are all situated in the cavity of this supreme spirit, and the three worlds form the flesh of this Great being, who is devoid of all substantiality.

34. Know the spacious firmament to be a part of this solid rock, and the ever flying winds as fragment of its body; the fleeting time and evanescent sounds together with all our varying actions and desires, and the imaginations of our minds, to be but the fugacious particles of its substance.

35. The earth, air, water and fire, and the vacuum and understanding also, together with our egoism and sensibilities, are the portions and sections of its totality.

36. We are all but bits and parcels of the great rock of the supreme soul, and every thing whatever there is in existence, proceeds from that source, and we know of no other cause or causality whatsoever.

37. This large stone is the great rock of Divine Intellect, and there is nothing whatever, which is beside and beyond its intelligence. Say then

if there be any such thing and what it bears.

38. All things are but mere notions of them, as those of a pot or cot, a picture and all others; they appear in us as our dreams, and rise before us as the waves of water (which are no other but water).

39. It is all the substance of Brahma and the essence of the great Intellect, which fills and pervades the whole; know therefore all these as one, with the substantiality of the Supreme spirit, and all as quiet and calm as itself.

40. Thus all this plenum is situated, in the bosom of the great rock of the intellect; which is without its beginning, middle and end, and without any hole therein, or doorway thereto. Therefore it is the Supreme soul only which contemplates in itself, and produces (as the object of its thought), this ideal creation of the universe (or the one converted into many), and which passes under the title of the visible or phenomenal world.

CHAPTER CLXVII.

ABSENCE OF THE THREEFOLD STATES OF WAKING, DREAMING AND SLEEP.

Argument:—Refutation of the four fold Appellations of the World, and the three fold states of the Living soul.

Vasishtha continued:—The four titles, namely, the self-styled, the misnamed, the nameless, and the otherwise named, under which the world passes in their different senses; are all meaningless to the spiritualist (who view the world in its spiritual light, and as selfsame with the Supreme spirit, as it is related in the preceding chapter).

2. These different words do not disturb the mind of the spiritualist, whose soul is at rest in the Supreme spirit, and who pays no regard to the use of words (or terminology of theology).

3. All these visibles rise from the Intellect only, and bear no names of their own; they are of the nature of pure vacuum, and appear unto us in their simple vacuous forms (as phantoms in the air).

4. This is the soul, and this its title (that is giving a name to a nameless spiritual thing), is an erroneous conceit or coinage of the brain. The spirit admits of no expressions; therefore take heed of no word but mind its meaning.

5. Whatever appears to be moving or staying or doing any action, is as calm and clear as the void air, and devoid of action as the Divine soul.

6. All things however sounding, are as silent as the still stone said before; and though they seem to be ever moving, they are ever as quiet as the void of the sky, and as still as the quiescent stone.

7. Though all things appear to be acting in their various ways, yet they are as motionless as the unmoving vacuum; and though the world appears to be formed of the five elements, yet it is but a void and devoid of its quintessence.

8. The world with its fulness of things, is but a congeries of your conceptions; it is full with the all pervasive and pellucid Intellect, which shows the visions of great cities, like the vacant sights in our dream (or as a dumb and shadowy show, without any sound or substance in it).

9. It is full of action and motion, without any activity or mobility in it, like the passing city of our imagination; it is the air built castle of our error, and as the fairy land in our dream.

10. It is a false conception or notion of the mind, and as the fading shadow of a fairy; it is creation of our fancies, but altogether unsubstantial in its substantiality.

11. Rāma rejoined:—I ween this world as a waking dream, and reproduction of our remembrance of it; because it is reminiscence of the past only, that presents the absent to our view, and brings the outer objects to our knowledge. (Hence remembrance is the cause of resolving everything to our knowledge of them).

12. Vasishtha replied:—No Rāma, it is the reflexion which the glassy mirror of the Intellect, casts before us at anytime, the same appears to us even then in its vacuous form; and there is no idea or thought of anything, that lays a firm hold on the mind, or has its foundation there. (Refutation of innate conceptions and prior reminiscence).

13. Therefore the phenomenon always belongs, to the noumenon of the Supreme spirit; and the fluctuating phenomenals ever abide in it, as the undulating waves play in the calm waters of the sea.

14. The uncaused world, exists of itself in the Supreme soul; and becomes extinct of itself, in the vacuity of the universal soul.

15. The world is viewed in the same light by every one, as it is reflected in himself, hence the ignorant are always in fault in having a wrong view of it; but not so the wise, who know it as nothing.

16. Again the lord god Brahma himself, has exhibited the lucid nature of his being, according to the four states or conditions, which are natural to the soul.

17. These are the three states of waking, dreaming and sleep, together with a fourth called-the *turiya* or the state of sound sleep, and these names are applied to the soul by the Supreme soul itself.

18. But in reality none of these quadruple states, belongs either to the Divine or the living soul, which is always tranquil, and which is of the nature of an indefinite void.

19. Or it may be said in respect to the soul, that it is either always wakeful, or in its ever dreaming state; or in a state of continuous rest and sleep. (The Divine soul never sleeps. Sir W. Jones. The ever wakeful eyes of Jove. Homer).

20. Or it is ever in its fourth state of *turya*, which is beyond all these triple states; but whether it is in this or that or what state, we know nothing of, being ourselves always in a state of disquiet and continued agitation.

21. We know nothing of the inanity of the vacuous soul, as to whether it is as the chasm in the foam or froth, or whether it is as the air in a

bubble or spray; or whether it is as the gap amidst waves of the sea or what it is at all.

22. As a thing is known to be in its imagination, so it is impressed also in our conception of the same; and as anything appears either as real or unreal in the dream, we retain the like idea of it in our waking also.

23. All this is the display of our consciousness, and whatever reflexion it exhibits unto us it is but an empty shadow in the hollow of the vacant mind, which resides in the vacuity of the vacuous intellect, that pervades the infinite vacuum of the soul.

24. Consciousness is the pith and marrow of vacuous Intellect, and retains this form (of its quiddity) at all times; it neither rises nor sets, and this world is inherent in it (*i.e.* it is subjective and derived from within).

25. The creations on the beginning, and the dark nights of dissolution, are but parts of its body, and resemble its nails and hairs. (*i.e.* The light which was the first work of creation, likened the whiteness of its nails, and the darkness of the universal deluge, equalled the blackness of its hairs).

26. Its appearance and disappearance, that is its clearness and dimness; are no other than as the breathing air of the great Intellect. (*i.e.* The exhaling and inhaling breaths of the Intellect, are causes of its expansion and contraction).

27. Therefore what means the waking, sleeping or dreaming of the soul, and what signifies the term sound sleep or the turiya of the soul (which is ever awake) So the word volition and nolition are meaningless when applied to the soul, which is always composed and indifferent. (These attributes belong to the mind only).

28. It is the inward consciousness, that exhibits its inner concepts as outward objects; how then is there a duality or anything objective, and what means this remembrance of extraneous matter.

29. Therefore all these that appear to our sight, are without their base or foundation; they are the reflexion of our consciousness in open air,

which is wholly devoid of any material object.

30. Though the external world is said to be a reality, it is because of its being a concept of the divine mind, out of which it has risen to view; and reminiscence is said to be its cause also, by reason of our remembrance of the first creation, which continue all along with us.

31. But there is no outward object at all, owing to the absence of material elements; and the want of the five principles of matter, before and at the time of first creation.

32. As there are no horns of hares, and no trees growing in the air, and as there is no son of a barren woman, nor a dark moon shining in the sky.

33. So this visible world, and these personalities of ourselves; which are mere misrepresentations of our ignorance, are things invisible and in-existent in themselves, and are seen and known by ignorant only.

34. To them the world appears as an erroneous body, and our personalities and abstractions of persons; but there is nothing as fictile or abstract to the spiritualist, who view them all in one undivided whole—the Divine spirit or soul.

35. It is consciousness the pith and marrow of the soul, that exposes all these concepts of it to light; and the manner in which it displays them to the imagination, so do they make their appearance to our sight.

36. Whenever our misconception portrays its concept in a material form, or gives a name and form to an airy nothing; we come to see the same form in our imagination, in the empty void of our mind.

37. The great Intellect has the appearance of the sky for itself, which in the ordinary use of language, is expressed by the word matter, as consisting of the four elements, and the endless void which is devoid of them.

38. The unchanging and undecaying intellect, bears to itself the form of air only; which it conceives by mistake as the stable earth; just as imaginary men believe the air built castle to a reality.

39. The intellect being an incorporeal substance, has neither this

form nor that nor of any kind at all; it has its pulsation and rest of itself, like the breath and stillness of winds in the air.

40. As the intellect manifests itself in its own sphere in the two states of its volition and nolition (or action or inaction); so the world seems to be in its states of motion and quiescence; which take place in the bosom of vacuum.

41. As the sphere of the Intellect remains unchanged, at the rise and subsidence of its thought; so doth the sphere of air remain unvaried, with all the creation and its dissolution in its bosom.

42. The world is always in the same unvaried state, whether you call it so or otherwise; and the seeming revolutions of bodies and succession of events, are well known to be nothing to the learned and wise, and not to others.

43. Because the wise soul dwells in the hearts of all, which it views alike as its own self; but the ignorant soul is unconscious of its identity, from its sight of the outer world, and its knowledge of the difference of bodies from one another.

44. What is there the interior or exterior of it, and that what is visible and invisible in it; all this is in the Lord whether active or quiescent, know all to be the *om* or *on* and rest quiet.

45. There can be no reasoning, without an insight into the meanings of the significant terms and their significates; and it is consideration of both sides of the question that leads to our right judgment. Hence it is reasoning that leads us to truth, as the light guides us amidst the darkness of night.

46. Therefore drive off the multitudes of multifarious desires and doubts from your mind, by means of the clearness (light) of your understanding (obtained by your habit of right reasoning), and also by your attention to the true interpretation of the *sāstras*; and then rise and fly aloft to the higher region of light and truth, and attain the highest, best and most perfect state of Divine felicity and self-liberation.

CHAPTER CLXVIII.

STORY OF THE HEWN STATUE OR CARVED IMAGE.

Argument:—The false and ignorant Attribution of creation, to the increate and self-manifest world.

Vasishtha continued:—As the unconscious tree, displays various forms in its branches; so doth the unconcerned spirit of God, exhibit the airy semblance of creation in air.

2. And as the ocean describes the whirlpools, insensibly upon its surface; so doth the spirit of God, exhibit this rotatory worlds unconcernedly, on the surface of its own vacuum, and as they are seen by all.

3. The Lord gives also to the sensible part of his creation, their internal faculties of the mind, understanding and egoism, as also many other powers under different appellations.

4. The phenomenal world is the production of the insensible Intellect, whose volitive faculties are as loose as the rolling eddies of rivers and seas.

5. The mind and understanding and all mental faculties, proceed from the Divine Intellect; in the same manner as the whirlpools and eddies, and waves and surges rise on the surface of the sea.

6. As a picture is nothing except its canvas, so the world which is no more than a painting, is drawn on the substratum of the intellect; and this is a vacuous substance, with the lustre of the world in it.

7. What I have said before of the insensibility of the tree and sea, in the production of the branches and whirlpools by them; the same instance applies to Intellect also, which shows the creation rising in its vacuity, not by an act of its intention or will, but by ordinance of fate, which governs all things, (and rules over Jove himself). This is the doctrine of fatalism.

8. And as a tree exhibits its various forms, receiving the several names of a plant, a shrub, a creeper &c.; so doth the intellect display its many features, like its flowers &c., and called by the different appellations of earth, air, water &c.

9. And as the branches and leaves of a tree, are not different from the tree itself; so the productions of the great Intellect, are no other than its very substance (or are essentially the same with itself).

10. And as there are many things, made of the substance of a tree, bearing different names to themselves; so the productions of the Intellect, and the offspring of a living being, pass under several forms and appellations (of boy, girl, infant, adult and the like).

11. The offshoots of the Intellect are all these creatures, which grow in and rise from the mind (of their own spontaniety); they appear to be the works of the mind as their cause, but are no better than the dreams (arising of themselves in the mind).

12. Should you say, why these conceptions of creation rise in vain in the mind (if the creation is nothing in substance); I answer that they rise in the manner of dreams in the state of sleeping, which you cannot deny to enjoy. (The thoughts of creation like those of imagination and the conception in our dreaming, are not unattended by a certain degree of delight, during the time of our enjoyment of them. Gloss).

13. As the tree displays various forms in the productions, and the imagination presents different shapes to our mental sights; so the intellect is employed in realizing many such creations in empty air.

14. As the odours of flowers fly about invisible in the open air, and as pulsation abides inherent in the wind; so the intellectual powers, are intrinsic in the very nature of the soul.

15. These creations likewise are ingrained in the Divine spirit, as fragrance is inborn in flowers and vacuity is ingenite in the air; and as vacillation and velocity are innate in the winds.

16. As the air, wind and the flower, are receptacle of inanity, oscillation and odours respectively; so the Intellect is container of

creation, although it is literally but an empty vacuity.

17. Vacuity is no other than vacuum itself, as fluidity is not separate from liquids; fragrance is as inseparable from flowers, as pulsation is never to be the disjoined from the wind.

18. Heat is not disparate from fire, nor is coldness apart from snow; know thus the world to be no way different nor disengaged from the transparence of the vacuous Intellect.

19. In the beginning, the Divine Intellect sees the creation appear in itself, as a dream rising in the mind; thus the world having no extraneous cause, and being subjective to the Intellect (as derived from within itself); is no way a heterogeneous mass or different from the Divine mind.

20. The instance of the dream is the best illustration of creation, and you can judge it well by the nature of the dream you dream every night; say what is there substantial in it, beside its being essential to the universal soul.

21. The dream is not the effect of any impression in the mind, nor the result of remembrances stored in the memory; because it shows us many sights, unseen and unthought of before; say therefore how these come to pass.

22. If what is seen in a dream, comes to present itself at the time of our remembrance of the dream?

23. Therefore these revolving worlds; are as the rotatory whirlpools (in the wide ocean of the infinite mind); they are the fortuitous appearances of chance, and whatever occurs in the mind, passes afterwards for its dreams.

24. The creations being insensibly produced from the Divine Mind, like the waves and whirlpools in the ocean; receives its stability and continuity afterwards, in the manner of the continuation of the whirling waters and ever rolling billows.

25. Whatever is born without its cause, is equal to the unborn; because the unborn are forever similar to those, which have no cause for their

birth.

26. As the precious gems growing insensibly of themselves, have their lustre inherent in them; and as this brilliance is no substance or anything real at all, so the appearance of the world has no substantiality of itself.

27. Some how or other, the world has its rise, like the wave or eddy in a river; and then it continues to go on as the continuous course of the stream.

28. There are numberless worlds of intellectual forms, gliding in the vast vacuity of the Intellect; and passing as aerial dreams without any cause whatsoever.

29. All these again become causes and productive of others, and they [are] all of vacuous forms including even the great Brahma and the gods and angels (all of whom are aerial beings, and others of the same kind).

30. All that is born in and produced from void, are null and void also; they grow in the void or air, and return also into vacuity.

31. It is the vacuum that appears as the *plenum*, as in the instance of an empty dream seeming as something; the man that denies his own percipience of it, is no better than a boor or brute.

32. The unreal appearing as real, is the fabrication of error and ignorance; but the spiritualist who knows the truth, views the world as the wondrous display of the Divine Mind and falsification.

33. It is the longstanding and deep rooted prejudice, that produces the erroneous conceptions of the creation and destruction of the world; it is wisdom to know it in its true light, and foolishness to take the wrong view of it.

34. The light of the Divine spirit, being once seen in this causeless void of the visible world, it continues for ever before our sight; as the dream that we see in our vacant minds in sleep, remains ever afterwards in our remembrance.

35. It happens that the intellect comes to present, the adventitious

appearance of the world to our minds; in the same manner, as the sea shows its whirls and waves to our sight, of its own nature.

36. Such is the nature of the Intellect also, that it shows itself in this manner (as the sea); and exhibits the revolving worlds, in its own etherial essence only (of its own accord).

37. Then the aerial Intellect, by a retrospective view in itself, invented certain worlds afterwards, significant of the mental and intellectual powers as well as of material elements and their properties.

38. Rāma said:—If it is so sir, that all these powers are the spontaneous growth of chance, how can the mental power of memory be produced on a sudden, when it is well known to be the product of remembrance or former impressions in the mind. Please explain me this.

39. Vasishtha replied:—Hear me Rāma, and I will destroy your doubt, as the lion kills an elephant; and will establish the one invariable unity as the broad day light of the sun.

40. There is an only universal soul, that is invisible amidst the vacuum of his Intellect; as the uncarved doll remains unseen, in the wood of every forest tree. (All things are contained in the Divine soul, as the future images in blocks of wood and stone. Aristotle, Addison).

41. We see the carpenter that carves out the puppet, from the wood of the tree (and the mason who hews out the statue from the block of stone); but we know not the soul, which chisels out the figure of the world from the great bulk of Instinct.

42. The statue does not appear in the rugged block, unless and until it [is] hewn out by the skill of carver, so the hidden world does not make its appearance in the Intellect, till it is brought to view by the ingenuity of the Mind (the universal architect).

43. The uncarved body of the world (*Corpus-mundi*), does yet appear [in] its aeriform state; which is original and genuine form in the Divine Intellect (until [it] is moulded in this its fictitious shape by creative mind).

44. In the beginning of creation, the inventive Intellect forms of its

natural originality, the concept of the future world; appearing as an airy dream in the sight of the soul (and then the imaginative mind frames it according to its conceit in various forms).

45. The vacuous Intellect conceives in its empty bosom, the airy ideal of the world; as if it were a toy or doll gliding of itself in itself.

46. It conceives itself as the essential part of the great Brahma, and the seed of the mundane system; and then imagines itself as the source of life and the living soul, and the receptacle of egoism.

47. It imagines itself as the understanding and the mind also; and to be the reservoir of space and time. It deems itself as the root of the knowledge of I, thou, he, and others, and as the quintessence of the quintuple elements.

48. It sees in itself the congeries of the inward and outward senses, as also of the eight faculties of the mind; and both the spiritual as well as the elemental bodies contained in itself.

49. It thinks itself as the great trinity, consisting of the three persons of Brahmā, Vishnu, and Siva; and sees the sun, moon and stars all in itself. It considers itself as the whole creation and the interior and exterior part of everything.

50. All these being the imaginary creations of the Intellect; there is nothing whatever beside itself; but it is quite transparent in its essence, there is no concrete matter in it; and neither remembrance of gross materials is ever attached to it, nor any duality whatsoever subsisting in the unity of its nature.

51. The world is a causeless, uncaused and increate thing; and a nothing at all in reality; its creation is a dream, and its appearance, is as that of a delusive shadow in empty air.

52. It appears as a phantom in vacuum, and as an intelligence in the Intellect; it is intelligible as it is, and that is in the sense of a nihility.

53. What is the remembrance of a thing, any more than the dream of something, which is nothing in reality; and what is time of which we

have no conception, except it be an imagination or devise of the mind in empty air.

54. What is contained in the inside of the compact intellect, the very same appears on the outside of it; but in reality there is no substantiality in the exterior object of sight, as there is naught in the interior object of thought; all which are but the glitterings of the Intellect.

55. Whatever issues out of the bodiless and nameless something, which is forever quiescent and calm in its nature; are deemed as causeless and uncaused productions, appearing before the blinded sight.

56. Know therefore that this world, is to be viewed in the same intellectual light; as you see the supreme Brahma himself; and know it to be the very aerial castle of your dream, as it is represented in the vacuous space of your mind in your sleeping state.

57. There is no such thing, as the visible or phenomenal world at any time; where can you find any dust on the watery surface of the sea; and how can you see anything visible, in the invisible spirit of Brahma.

58. If the world should appear as anything at all to your sight, you must view it as the manifestation of God himself, in his unthinkable and incomprehensible nature. (Nature is the body of God).

59. The world is full of the glory of God, from the fullness of Divine glory; nor is the one derived from the other; but a full representation of Divine splendour on the face of nature.

60. Though I have been repeatedly giving these lectures, yet the deluded minds of men are far from receiving them; they believe the world of their dream as if it were in waking, and knowing even its unreality they will never get rid of their rooted prejudice.

CHAPTER CLXIX.

DESCRIPTION OF THE CALM AND TRANQUIL MIND.

Argument:—Character of the unexcited and self-liberated man and his happiness in Life.

Vasishtha continued:—He who is [neither] delighted with his delights, nor dejected in his distress; who looks only within himself for his peace and solace, is verily called the liberated man in his life time.

2. He is called the self-liberated man, whose mind is [not] moved from its steadiness in solid rock of intellectuality, towards the worldly enjoyments that are spread before him (and which are ever attractive of unrestrained minds).

3. That is called the liberated soul, which reclines in its intellectuality, and has its mind ever fixed in it; which delights in intellectual culture, and has repose therein.

4. He is verily styled the liberated soul, who reposes in the supreme soul; whose mind does not slide from divine contemplation, nor takes any delight in visible objects all around.

5. Rāma said:—Sir, I ween the man that feels no pain in pain, nor derives any pleasure from what is pleasurable, and is entire insensible of both, to be a mere block, and devoid both his senses and sensibility.

6. Vasishtha replied:—We call him the self reposed, who rests in his vacuous intellect only; and whose soul derives a spontaneous delight from the purity of his understanding, such as it finds in nothing and no where besides.

7. He is said to have his rest in the supreme soul, whose mind is cleansed of its doubts in all things; and who has obtained by means of his discrimination, the true and certain knowledge of everything. (So says the sruti: No doubts disturb the mind of one, whose soul confides and has found its rest in God).

8. He is said to rest and have his repose in God, who takes no delight in any earthly thing whatever; and though he is outwardly employed in discharging the duties of his life, yet his soul is fixed in his god.

9. He is known to have his quiescence, whose activities are all without any aim or expectation; and he goes on and lives content, with whatever he gets and offers itself to his lot.

10. He alone is happy and successful, in this world of woe and misery; who in his long restless, helpless and tedious journey in it, has found his repose in the supreme spirit, by means of his intellectual improvements.

11. They who after running their long race, in the active course of worldly life; have come at last to set themselves at ease and quiet, at the latter end of their lives, are as men that appear to fall fast asleep, and enjoy their repose after the vexatious dreams of their busy days.

12. They shine and pass as brightly, in the open sphere of their intellects, as the glorious sun rises in the sky, and runs his daily course without stopping any where.

13. Good people seem to be sleepy in their minds, though they are seen to be wakeful and employed in business with their bodies; they remain as inactive as any inert body, though they are never dormant in their souls (which are ever awake to their eternal concerns).

14. They who lie asleep on their beds, and are drowned in their reveries and dreams; are said and believed to be sleeping: though they are not insensible of the workings of their minds.

15. When the tired traveller, halts after his long and wearisome journey, and ceases to utter a word owing to his hard breathing, such dumbness does not bespeak his dead silence or torpidity.

16. The man of transcendent knowledge, and perfect peace and tranquillity of his mind and soul; remains as blind to the splendours of day as the purblind owl, and as quiet as any body in the darkness of night, when the whole creation sleeps in the gloom of ignorance and unconsciousness.

17. That man is happy, who sleeps over the varied scenes of this visible world, and does not sights of woe, which it presents to view at the time of waking. (The gloss quotes a corresponding passage from the

Bhagavad Gīta).

18. He who pays no regard to ceremonial rites, and remains sincere to the welfare of his soul; such a man is said to be self satisfied, from his communion with himself, and is never, O Rāma, deemed as dead himself.

19. He who has passed over the miseries of this world, and got to the other side of it (next world); remains supremely blest in himself, by his sense of heavenly bliss in his inward soul.

20. He who is fatigued with his long and tiresome journey in this world, and is ever deluded by four senses and sensible objects; gets weary of and cloyed with his enjoyments in life, and meets with the spectres of despair at the end.

21. Being overtaken by hoary old age, he is battered and shattered by the hoar-frost of diseases; and then like the old and worn-out antelope, he wishes in vain to traverse his native forests and plains.

22. Forsaken by the supreme soul, the sole and faithful guide in our journey through life; we are exposed to the intricate maze of thorns and thickets, till the weary traveller is at a loss of the shady grove where to take his rest.

23. Here we are robbed of our passport and passage money, by the highway men of our sins and sensualities; till we are overcome by our weakness, and exposed to numberless dangers and difficulties on the way.

24. He that is possesser of his soul by means of his spiritual knowledge, gets over the ocean of the world to the spiritual regions; where he rests calmly in the bedstead of his spirit, and without the bedding of his body.

25. The man who moves about, without any aim or attempt of himself and without his dream and sound sleep; whose mind is ever wakeful and whose eyes are never closed in sleep, such a man sleeps softly in the lap of his soul.

26. As a horse of real breed, sleeps in his standing as well as running; so the self-possessor sleeps in himself, even though he [is] employed in the acts of life among mankind.

27. How very sound and profound, is the trance or reverie of the philosophic mind, that it is not disturbed, even at the crackling of thunders or cracking of volcanoes.

28. How exquisite is the ecstasy of the right discerner of truth, who sees all within himself, which the external observer with his open eyes, finds as lying afar without himself.

29. The man who with his open eyes, sees the world disappear from his sight; is giddy with his ecstatic views, and not with ebriety liquor. (He sleeps calmly in the trance of ecstasy).

30. Ah! how happily he sleeps in his reverie, whose soul is satiate and at rest, after it has swallowed the visible world in itself, and drank the ambrosial draught of self satisfaction.

31. How happily doth the self-possessed man sleep in his solity, who is ever joyous without any joy or anything to enjoy; who is joyful in enjoying the everlasting felicity of unity, and who sees effulgent light of his inward spirit, without any mortal thing on the outside.

32. Happy is the self-possessed soul, which is blind to the objects of common desire, and rejoices in the blaze of transcendent light in itself; which delights in subtile and spiritual joys, as much as others luxuriates in their solid food and gross enjoyments.

33. Happily sleeps the spiritual man, with the inward peace of his mind; who shuts his eyes against the outer world, which abounds only in sights of woe, and restlessness of the giddy mob.

34. The self-possessed rest in perfect peace of their minds, who demean themselves as the meanest of the mean in their outer demeanour; but deem themselves as the greatest of the great in the greatness of their souls; they have their repose in the lap of the vast void of their selves.

35. The spiritualist sleeps happily in the universal soul, with its body resting in its vast vacuity; which contains an infinity of worlds in every atom of it.

36. The spiritualist rests perfectly blest in Supreme Spirit, which is

full of ineffable light, and in which he sees the repeated creation and dissolution of the world, without being destroyed himself.

37. Blest is the godly man, that seeing the world as a dream in his sleep, rests in the Spirit of his god, where he sees everything as clear as day light, and as bright as open sky.

38. How blest is the psychist with his musings, who contemplates on the essences of all substances, and engrosses the entity of whole nature in himself; and whose comprehensive mind grasps the cosmos in itself, as the vacuity of the sky, comprehends the whole universe within its ample womb.

39. How happily does the self-communing sage, sleep in his abstract contemplation of the clear and bright heavens in himself; and who views the whole universe in the light of the clear firmament, resounding with the sound of his own breathings or snoring.

40. How happily doth the self-communist, rest in the depth of his inmost thoughts; who finds himself as null and void, as the infinite vacuum itself, and views the universe hovering as a dream, in a corner of that vacuity.

41. How cheerfully does the self-musing sage, lie down in his humble bedstead, which he finds as a matting made of straws, swept before him by the tide of time, and the current contented circumstances.

42. The sage, who by his diligent self-consultation, has come to know the true nature of himself (*i.e.* of his soul); lives in his lifetime as in the state of dreaming, and deems as an aerial figure of his dream subsisting in empty air.

43. The sage who by his diligent self-cogitation, has come to the knowledge of his own vacuousness; comes to the same knowledge of all nature at large, till at last he comes to reduce and assimilate himself to vacuity.

44. The waking man falls to sleep, and the sleeping person rises to wake again, and in this manner they pass their time in endless turns; but the sound sleeper alone is ever wakeful to his true friend of spirituality (because sound sleep is one's absorption in the quiet of Divine Spirit).

45. He who having passed his days in this life, in company with his best friend of self-liberation (jīvan mukti) in his lifetime; comes to enjoy the sweet companionship of that friend (amurta-mukti), in his future life for a long period of time, he is verily entitled to his perpetual rest and everlasting bliss, in the list of the Divinity itself forever.

CHAPTER CLXX.

ON THE CONDUCT OF THE SAPIENT MAN.

Argument:—Our acts are our best friends and relatives; their virtues and the enjoyments of their fellowship.

Rāma said:—Tell me sir, who is that friend with whom he lives, and what is the nature of this enjoyments, whether it is subjective or objective, that is whether derived from within oneself, or from external objects.

2. Vasishtha replied:—Our own conduct alone is our only true friend, whether it is ingenerate in our nature, or derived by our extrinsic training and education from others. (The two words *svaprabāha* and *swaprāya* in the text, are explained in the gloss as *sahaja*—innate and *abhyasta* or learnt.)

3. Our inborn good conduct is as infallibly and friendly to us, as the natural beneficence of our parents; and our extraneous good behaviour, is as overruling upon us, as the controul and restraints by a faithful wife in the intricate maze of life.

4. A fearless course of life, and a well earned livelihood, and a well regulated mode of living; together with a dispassionate temper and coolness of mind, are replete with unrestricted and ambrosial sweets.

5. An unblemished life acquired from early youth, is able to save a person from all dangers and difficulties in the world, and render him confidential for every trust, and a repository of all wealth and

treasures.

6. It is able to preserve men from all evils, as a father prevents his boys from daubing their bodies with dust and dirt; and hinder them from all acts of wickedness.

7. Such a life gives a man the fervour of fire, and the sweet of flowers; it adds a clearness to his mind and countenance, as the sunlight brightens the face of the day.

8. It supports a man as the father feeds and fondles his child, and protects him from every accident, as the father is ever ready to shield his children from all harm.

9. As fire purifies the body of gold from alloy, and separates the gross that is to be rejected; so does it show the good qualities, from whatever is to be shunned and avoided.

10. It gladdens the hearts of men with polite speech, which is policed from rusticity; and is a repository of all laudable pursuits, as a treasury is full of moneybags and precious gems.

11. As the sun never shows darkness to view, so the good man never exposes his dark side to sight; as the loving wife shows only her affection to her beloved, so does he show his tenderness only to people.

12. He speaks and behaves kindly with all men, and doth them good only; and his words are always sweet and cooling, and without interested or selfish view.

13. He is the well-wisher of men, and is therefore revered by them all; he speaks smilingly to all without any craving of his own, and bears the form of goodness only to all beings.

14. Should he happen to meet an enemy in a contest, who is ready to strike the first blow on him; he tries to evade it by eluding his opponent by some artifice or slight of art or skill.

15. He is the patron of gentle and polite men, and protector of women and his family; and is as the nectarious physic to the souls, of all those that [are] ailing under sickness and sick-heartedness.

16. He is particularly a patron of learning, and patronizer of the learned; he is a servitor of venerable men, and a favourer of the eloquent and argumentative. He is a compeer and *alter ego* to his equals in births and breeding.

17. He conciliates the favour of princes, noblemen and the liberal towards him; and in conducting all sacrifices, acts of charities, austerities of devotion and pilgrimages, by contribution of his honest means.

18. He partakes of his good food and drink, in company with his friends and Brahmans; and joining with his wife and children, and all the dependants and inmates of his family (*i.e.*, he never eats alone), and he never keeps company save with the good and great.

19. He abstains from all enjoyments, deeming them as straws and causes of disease; and indulging himself in conversing upon good subjects, with his view to the edification and beatification of mankind.

20. In this manner he passes his time, in company with his friends and family; he is content with his own state, and glad at what fortune has provided for him (*i.e.*, his own lot and profession).

21. Rāma rejoined:—Tell me Sir, in short, who are his wives and children and his friends also; what are their different forms, and what are the qualities and virtues they are respectively possessed of.

22. Vasishtha replied:—Sacred ablutions and charities, religious austerities and meditation are his so many sons; that are all of great souls, and entirely devoted to him.

23. His wife is named Chandra-lekha, who is like a digit of the moon in her appearance, and whose very sight delights the eyes; she is his constant companion, always loving to him and content in herself.

24. She is the ravisher of his heart, and dispeller of the gloom of his mind, by reason of her loving kindness to him; she is the delight and delighter of his soul, and is ever a faithful helpmate unto him.

25. He has another consort by name of *Samata* (*i.e.* of the same mind)

with herself; who is dear to his heart, and keeps at the door to his house, and pleases him by her very appearance.

26. She fixes her mind always, at the mansions of virtue and patience; and runs before and guides the steps of her emburdened lord, to the abode of the blessed and felicitous.

27. That strong man has another wife named Maitri or friendship, whom he bears along with *Samata* on his either shoulder; and who advises him how to quell the enemies of his king's states (in royal service).

28. She is his clever counsellor in all honourable acts, and gave proof of the veracity of her advices; by augmenting his wealth and rendering him honourable before all.

29. Being thus employed in the discharge of his duties, in the circle of his friends, family and advisers, the sapient man [is] always pleased in himself, and never frets nor grumbles at any person or anything whatever.

30. The wise man ever remains as he is, silent and sedate in his mind; he remains always as unmoved as a picture in painting; though he may be moving about in the ordinary affairs of life.

31. He remains as dumb as a stone in fruitless discussions; and feigns himself as a deaf man in useless conversation.

32. He continues as a dead body, in acts which are against the social usage; but in conversations regarding polity and good manners, he is as eloquent as the wise Brihaspati, and as fluent as the snake Vāsuki (with its hundred tongues).

33. When engaged in some righteous discourse, he exposes the fallacy of sophistical reasoners; and clears all doubts in a moment, by the versatility of his conversation on various subjects all at once.

34. He is tolerant and magnanimous, bounteous and charitable; he is pliant and gentle, sweet in his speech and handsome in his look, and famed for his pious acts.

35. Such is the character of enlightened men of their own nature, and no practice nor education can ever make any one as such; as the sun and

moon and fire are bright by themselves, and there is none and nothing else, that can ever make them shine.

CHAPTER CLXXI.

MEDITATION OF PURE VACUUM.

Argument:—On the nihility of the Phenomenal, and substantiality of the Noumenal vacuum.

Vasishtha resumed and said:—It is the manifestation of our vacuous consciousness, that exhibits the phenomenal world unto us; whereas there is in reality no such thing as this world, or its appearance, or a vacuum in nature or a thing as consciousness in ourselves.

2. Whatever is apparent before us, is the manifestation of the Intellect, and vainly styled the world; just as the open air called the sky, is no other than the air itself. (So the vacuum known as the world, is not otherwise than the very vacuum).

3. As a man going from one place to another, sees a gap and blank between; and yet thinks of the place he has seen and left behind, so is the world a mere gap and thought of the mind.

4. Before creation there was nothing, how then could this something appear from that nothing; the latter having no material cause, is no material or visible thing. (Ex nihilo nihil fit. So the sruti: *sat eva asit, na kinchit idam agra asit*).

5. Then there was not an atom—the origin of the world in existence; how then and from where, could this revolving world, have its rise and form?

6. Therefore this formal and visible world, could not have sprung from it, as no child could ever be born of a barren woman. Hence there is nothing as the visible world, and the conception thereof must be entirely false (as that of a ghost or goblin).

7. Whatever then appears as visibly present before us, is only the blank vacuity of the Intellect; and this is the transcendental state, in which the supreme unity appears unto us (according to the doctrine of srutis).

8. As it is in depth of our sound sleep, there appears a fleeting dream before us; so it is with the supreme Intellect, which never forsakes the serene and unalterable tranquillity of its divine nature.

9. But exists of itself in itself, and in its calm and quiet state, ever before the appearance of creation; and manifests intellectual vacuity, in the form of the visible world, as it appears unto us.

10. As the idle thoughts of the mind, present themselves as airy castles in our sleep; so doth the vacuum of the supreme Intellect, exhibit the appearance of the creation in its own empty space.

11. As the empty air evolves itself, in the manner of whirlwinds in itself; so does the intellectual vacuum exhibit the phenomenal world, subsisting in its very self (in the noumenon).

12. Hence the three worlds that appear so visibly to our view, are quite unintelligible and unexposed to our sight in their very nature; it is the Supreme Deity itself, that appears in this manner of its subsistence in its own vacuous substance.

13. There is nothing as the formal earth, or anything whatever at any time; or be it anything either formal or formless, (*i.e.*, whether as plastic nature or subtile air or spirit, or whatsoever you may choose to call it; it is the Great Deity alone, that manifests itself in this manner).

14. As the formless mountain appearing in dream, disappears in air upon waking; and as the visible world in waking becomes invisible in sleep, so does the triple world appear and disappear by turns, in the transparent and tranquil intellect only.

15. To the watchful and enlightened mind, the world appears as identic with God; but however intelligent we may be, [we] can never know that we are all along sleeping in our waking.

16. As the mind is unoccupied with any object, in the interim of one's journey from one place to another; so the minds of all living beings, are naturally unoccupied with any preconceived idea; and this blankness is the true state of the intellect. (This passage contradicts the doctrine of innate ideas in the mind).

17. That unemployed state of mind, which one has in the interval of his journey from place to place, is what bears the name of transcendent void, wherein all existence is contained. (This passage is opposed to the preceding one. To say the intellect to be a perfect void and blank, and again the container of all, is quite contradictory).

18. Now this void of the mind, and the vacuity of the world, are similar to one another as regards the similarity of their contents; as neither of them contains anything besides the principles of the five elements, either in their ideal or gross forms of elemental bodies, called as the real and unreal ones. (Sadasadalmaka).

19. The ideal or unreal ones, are the inward conceptions of the mind, and are called as *manaskaras*; while the real or gross forms of them, are styled the *rupalokas* or visible objects, and both of these are but different modes of divine essence. All of them are like the eddies and waves, rising on the surface of the infinite ocean of the Deity.

20. Hence there is no such thing as the objectivity of the world, except that it be of the nature of that vacancy of the mind, as a traveller has in the interim of his journey from one place to another.

21. As the rising and setting of the passions and affections in the mind, are mere modes of it; so the being and not being of anything, and the presence and absence of the world, are mere modalities of the Divine Mind.

22. The chasm that there is between one thought and another, is truly characteristic of the voidness of the Divine Mind, (which reposes forever, in its everlasting and tranquil intellectual felicity *sachchidananda*); the visible world is but a wave in the ocean of Eternity, or as the mirage in a sandy desert.

23. The Divine spirit never changes from its state of calm repose, and vacant mindedness, as that of a traveller in the interval of his

journey from one place to another. Such is the state of this world which is ever calm and quiet.

24. From the beginning or since the time of the first creation of the world, nothing was made, that seems to be made; it is only a magic show that appears so palpably to sight.

25. Alas! all this is nothing, that is so bright to sight; and yet it is something right, when viewed in the light of Brahma himself; and then it affords us fresh delight.

26. Ah! where shall I go, and what can I get from this ungodly world, which is ever prone to unrighteousness; it is an unsubstantial sight, and passes for substantial, and yet no body understands that it is Brahma the very god, that exhibits himself in this mode and manner.

27. It is no production nor reflexion, neither the archetype nor its ectype; what then are these phenomenals, and how and from where? All these that appear to view, are of the vacuity of Brahma, who exhibits himself in this manner (in all shapes).

28. As a gem shines itself of its own lustre, and not derived from without; so does the vacuous Intellect shine of its own splendour, shown forth in the creation, which is selfsame with itself.

29. It is in that calm and quiet vacuity, that this sun shines with all his glory; or rather a spot of that vacuum shines in the shape of the sun, which is but a *modicum* or molecule of it, and nothing beside.

30. Though situated therein, yet neither does the sun nor the moon shine of itself; it is that God that illumines those luminaries, neither of whom can illumine that transcendent Being the supreme Lord unto us.

31. It is his lustre, that enlightens this visible (the mundane) sphere; and it is he alone that is the enlightener of the sun, moon, and stars and fire as also of all other shining bodies, that shine with their borrowed light from him.

32. Whether He is formless or fictile, bodiless or embodied, is the verbal disquisition of the ignorant only at all times; whereas it is well known to the learned, that any supposititious form of Him, is as

unreal as the potentiality of a sky flower growing in empty air. (Here are *ākās-latas*—sky-plants or orchids in air, but no *ākās-pushpa* or sky-flower, which must grow on the plant and not in the air.)

33. As a ray of sunbeams, a particle of sand or sunstone, shine brightly in sunshine; but the sun and moon also do not shine even as conspicuously as those particles, before the great glory of their Maker. (The sun is a grain of sand, and the moon a molecule, before the glory of the Great God).

34. The shining sun, moon, and stars being but offshoots, of the flaming gem of the vacuous Intellect of the Deity; say how can they be otherwise than flashes of the same gem, from which they are emitted. (The flash is not separate from the gem).

35. The divine state or *hypostasis* being divested of intellectuality, and being devoid of its voidness also, becomes deprived of its essentiality, as also destitute of all quality; being thus drained of all its properties and attributes, it becomes full of the *plenum* and totally of all existences.

36. The earth and all elemental bodies reside in it, in a manner as they are absent therein, and all living beings living by it, do not abide in the same. (All these opposites meet in its nature).

37. All things combine therein in unity, and in their atomic forms, without forsaking their grossness without; while the Divine never forsakes its uniformity, without any mixture of duality in its pure entity of unity.

38. Anything here is nothing, nor is anything a nothing altogether; therefore it is too difficult to say, what thing it is and what not. (The nature of God is inscrutable).

39. There is one thing which is infinite, and without any intersection, and is ever extended everywhere; and this is the essence of the vacuous intellect, containing the germ and gist of the universe in itself.

40. As the mind is vacant and still, in the interim of its passing from one thought to another; such is the nature and form of the world (*i.e.*, of a quiet void), although it appears so variegated to view.

41. Though it appears to be multifarious, yet it is the uniform intellect only, which extends invariably over all vacuity; and sees as in its dream, the forms of the five elemental bodies hovering about it.

42. As the intellect passes from its rest of sleep, to the sights in its dream; so it passes from the state of *pralaya* or the void of universal desolation to the commotion of creation. (The sleeping and waking of the soul causing the extinction and resuscitation of the world. Manu I).

43. As sleep and dream recur to every soul, so the extinction and renovation of the world, occur to all alike; so also is waking akin to the *turīya*, or enlightened state of the soul: hence the world is no other than a phenomenon in the intellectual vacuum. (The words waking and enlightenment are synonymous terms).

44. Thus the whole universe is no more, than a stage of waking, sleeping and dreaming and *turīya* scenes; such is the understanding of the learned on this subject; and we know nothing in what light, it is viewed by the ignorant.

45. The Lord is inscrutable amidst the living brute and all inert creation; nor can we come to any conclusion, in respect to the nature of that Being, who is beyond the knowledge, of our mind and understanding.

46. This much is knowable of Him, that he is of the pure Intellect, and that all things are full of Him; yet they are not of the form of that Reality, which manifests itself in the form of the universe.

47. The words permeation and diffusion, of the Divine spirit in creation; are used by the learned only, for explanation of the Omnipresence of the Deity; else there is no scent, *i.e.* nothing of the import of the word pervasion (of Divine essence) in all nature. (Nature is the mere body; but God its soul is a bodiless Being).

48. It is since the first creation of the world, that this great essence of the vacuous Intellect, is situated of itself, in the souls of great souled (or high minded men).

49. The all pervading Intellect is ever situated, in the minds of the sages, whose souls are full with the presence of the One supreme spirit;

and it is that Intellect, which conceived in itself the idea, which passes under the name of the world.

50. The knowledge of the felicity of the world, like that of a dream upon waking, is attained with delight, but the want of this knowledge, as of some bad dream at the time of sleeping, makes us uneasy all the while.

51. The silent saint that knows the truth, is always in the selfsame state of tranquillity, whether he be walking or sitting any where, or remain in the states of waking and sleeping.

52. The wise man that remains indifferent to everything, and sits content even in his distress; and cares not whether he lives or dies, has nothing whatever either to gain or lose.

53. The wise man, who is outwardly employed in worldly affairs, without taking any thing to heart, and neither parts with nor craves anything; remains inactive in his active life.

54. Utter indifference is characteristic of the wise man, just as heat and cold, are natural to fire and snow, and this habit of the mind, is not acquired by practice or education.

55. He is not by his nature, of this disposition of his mind, ever ignorant of truth; and ignorance of this truth, is the sign of a character, that [is] inclined to base desires.

56. The truly wise man, remains perfect and pithy in his own good nature; he is quite satiate with the sweet ambrosial draught, of his transcendent tranquillity; he is sedate in his mind, and without his varying desires of this thing or that.

CHAPTER CLXXII.

ESTABLISHMENT OF THE IDENTITY OF THE DEITY AND THE WORLD.

Argument:—The world a Pantheon or full with the fullness of

God; and our erroneous conception of its materiality.

Vasishtha continued:—The world is devoid of any material element, as the earth and others; and I ween the first creator to be the Mind only, which is the fruitful tree of desires.

2. The word mind derived from the act of minding, came to be used afterwards as a name for the thinking power, as it was from the whirling of waters, that is got the name of a whirlpool.

3. It is by its connection with the Intellect, that it has its understanding and the other faculties; or else it would [be] as blank as the void of the air, which could have no dust were it not for the earth underlying it.

4. The mind is neither the body nor heart, nor the senses nor desires nor even has it any of these; and though these are commonly attributed to it, yet in its true sense, it is devoid of all properties.

5. How can reminiscence be the cause of reproduction of the world? The former creator or Brahma, being liberated or extinct with the extinction of that world, could not have retained his reminiscence of it; nor could the new creator of the new world, possibly have any remembrance of what he knew not [at] all. (There have been many by gone Brahmas before).

6. The holy and liberated souls, have neither their bodies nor reminiscences any more; nor the passing currents of other rivers, return or whirl back, like the whirlpools of some. (So the sruti:—The liberated souls, return no more to mortality).

7. Or if he have any body at all, owing to the reminiscence of his former state; it must be an unearthly and immaterial body, quite still and rarefied as in imaginary forms. (Such are the spiritual bodies of gods and angels).

8. As our imagination presents to us, a visionary mountain to the mind's eye; such is the air-drawn body of the all engrossing Virāt; presented unto us without any earthly form. (Virāt is Pantheon).

9. There is therefore no such thing as reminiscence, at any time

whatsoever; it is merely built on popular belief, and not upon the reason of wise men. (Because the creator had no remembrance of a prior creation in his first formation of the world).

10. Rāma rejoined:—How do you say sir, that rememberest everything that there was no previous remembrance in the first creator; who must have remembered the creation of a first *kalpa* or learnt it, O inspired sage, by his inspiration also. (So says the sruti:—Brahmā performed austerities and was inspired by the Lord, see Manu I).

11. Vasishtha replied:—The pre-existence of reminiscence is possible in the outward or visible world, which admits of cause and effect; but can it be where there is no such world, but a mere vacuum only?

12. There is nothing visible here, from the highest heaven to the lowest pit; if it [were] so a nullity only, then what is its reminiscence and to what use is it?

13. The remembrance of the prior world in its absence, is called its reminiscence; but when there never was nor is any visible world at all, how can you think of its reminiscence; even in fancy?

14. The entire absence of the phenomenals at all times, makes it identic with the invisible Brahma himself; and this being the truth of it, say how can you fancy the reminiscence of anything?

15. Therefore the prime creator, could have no remembrance of a prior existence; nor could he have any bodily form, being of a spiritual form of pure intelligence only.

16. We should remember the past from our present state, that we are mortal beings undergoing repeated transmigrations, and not bring other persons and things to our remembrance, as others think it to mean. (We should remember ourselves only).

17. Reminiscence means the retention of past things, in our remembrance or inward memory; but what can we remember, when there nothing was nor is, nor shall ever be anything?

18. All this stupendous fabric, is the supreme Brahma itself; who remains as immovable as a mountain, and without its beginning, middle or

end. What then is the reminiscence or presence of it?

19. The Lord being the universal soul, is the soul or essence of all things; and shines like the lustre of the vacuous Intellect; outwardly he is quite calm, as I may say he is reposing in our remembrance.

20. So the remembrance of the Lord, is as he is seen in the light of nature; hence the habitual meditation of the lord, corresponds with the contemplation of external nature. (Because apart from nature we have no idea of God, unless we think as the Lord of nature. This is called the natural religion, or the worship of God in nature, the ancient vedic religion).

21. Whatever is known to us is nature, and the same is the object of our meditation. Hence the appearance of any thing (in the mind), is called to be its remembrance.

22. And as anything which is absent or inexistent, appears visible (by error) before our sight, like the false appearance of water in the mirage: such is the case with our misleading memory also (which is hence called a treacherous memory).

23. Again any prejudice which is rooted in the minds of men, and appears as right by long habit of thinking it as such; this also passes for memory also (though it is a wrong impression in the mind).

24. Any sudden accident or passing event, that strikes the mind for a moment; pass also under the name of memory; though it may or may not happen any more.

25. Any idea that rises of itself in the mind, becomes so impressed in it, by its being fostered for any length of time; that any other thing bearing resemblance thereto, passes for an object of our memory.

26. Any thing whether obtained or not by any means, passes also for an object of memory; as the ventilation of wind by means of a fan. (It means a negative idea is ever accompanied with its affirmative one in thought and memory).

27. Again whatever occurs in the mind, by parts of the whole subject, is also called its memory (how imperfect so ever it may be); just as any

part of the body is called the body also.

28. There are also many chimeras, rising of themselves before the mind, like magic shows appearing before our sight; and if the remembrance of these be called memory, then say what truth or reliance is there in it?

29. Consider then how very imperfect and erroneous, this faculty of memory is to man; and as there is no visible creation at all, its memory therefore is altogether meaningless.

30. Hence then the world being but a display, of the density or volume of the Divine Intellect; it is reflected at present as a visible object in the minds of the ignorant, who have given them the name of memory, which in reality is nothing at all.

31. I cannot tell you about the means of liberation, nor do I know wherein it consists; yet however to clear the doubt of the inquirer, I will relate something about it at present.

32. Until there is an end of the sight of the visibles, and an oblivion of the remembrance of past events; and a cessation of *avidyā*, ignorance and delusion, it is hard to be attained. (*i.e.* A slave to this world and errors, is never emancipated in this life—*jīvan mukta*).

33. The ignorant have a belief, in whatever is quite unknown to us; since they can never conceive whatever is imperceptible to their senses (*i.e.* whose minds never rise beyond sensible objects.)

34. The enlightened are unacquainted with the gross errors, which lurk in the darkness of ignorant minds; as the ever luminous sun, knows nothing of what passes in the gloom of night.

35. Whatever likeness of any thing, ever appears to be impressed in the mirror of the mind; the same being habitual to thought, as any thing studied or stored in the mind, receives the name of reminiscence from its impression in the memory.

36. But these glaring impressions in the imagination, being rubbed out of the mind like the colours of a painting, there remains no more any tinge of the mistaken world therein, as in the clear minds of the learned.

37. The mirage shows the appearance of water in it, which is a mere delusion and never true; so is the dream that shows this creation to view, which is no more in reality than a false vision.

38. It is the vacuous Intellect, which contains the creation in it; and shows its representation in ourselves; thus the world appears in the void of the Intellect only, and not any thing as fallen or detached from it. (It is a picture in the plate of the mind).

39. The supreme soul shows this form in itself, and makes its unreality appear as a reality unto us; and though this form was manifested at the beginning, yet it is no more than the display of an unreality. (*i.e.* Being seen in God it is real, but without him it is unreal and nothing).

40. Then say, whence and where is this world, with all its pleasant as well as unpleasant things; it is never anything of a plastic form, nor an appearance proceeding from reminiscence.

41. The world having no cause (either material or instrumental), in the beginning, appears as the very form of the supreme, it is to our woe only, that we view its visible form, or search in our memory (for a pristine pattern of it).

42. Both of these views are wrong, and tend to our bondage in the world; but the view of its voidness in the vacuity of the Intellect, is the only means to our release and liberation from it.

43. The view of the apparent world in its vacuous form, and as situated in the vacuity of the Intellect, and its identity with *swarupa* or selfsame spirit of God, and as undetached in their essence from the divine essence (is the only means of our liberation herein).

44. The view of the situation of the visible bodies, as those of the sun, moon, and mountains &c., in the empty space of the Divine Intellect; like those of the invisible ones, as space, time, and other ideal objects therein, is the only means of our release from the bondage of this world.

45. The view of the selfsame spirit, situated or dwelling in the recess of the Intellect, and identic with its own notion of itself, and bearing

resemblance to the nature of the dream, which proceeds from its essence, is the only means of our emancipation from our temporal bondage.

46. How can any earthly or other elemental body, have its place in the spirit of God, which is not of the form of the earth or any other element; it shines of itself and in itself, in and as the quiet void of the Intellect itself.

47. How and from where could the earth and other elements, proceed in the beginning as in the state of our dreaming; unless they were inherent in and coeval with the divine essence, as the many objects of our dream rise from our own nature.

48. These effusions of the spirit, as named afterwards as the earth &c., and deemed as material objects; but say, how could the spiritual emanations or mnemonic effluences, assume such corporal and tangible forms?

49. The world is neither the production of our error, nor is it a representation of our delusion or as a magic show; nor is it the permeation of the spirit as pervading all nature, but it is the very essence of the selfsame deity itself.

50. It is the Divinity Brahma itself that shines in the form of this wondrous world; it is the selfsame unity, which appears so manifest, and yet so very obscure as mysterious unto us. What is visible is only pure light, and that of the serene clearness of open air, which glows and grows dim by turns, by the vicissitudes of the light and shade of creation and destruction. (These as they change are but the varied God. Thomson's "The Seasons").

CHAPTER CLXXIII.

BRAHMA GITA OR A LECTURE ON SPIRITUALITY.

Argument:—The attribution of all physical force to the Divine spirit, like the ascribing of all our bodily actions to the Mind.

Rāma rejoined:—If the nature of the Divine spirit is, as the notion which is Universally entertained of it; that it is common soul of all, and infinite in its pervasion, why then is it supposed to be the soul of the living body only, and called the Ego or a personal being?

2. How does the Intellect become inert, as a block of wood or stone in the state of our sleep, and why is it said to exist or become extinct in the state of its numbness (when it is said to be universal in its nature).

3. Vasishtha replied:—It is by common usage and mode of speech, that the universal soul is said to reside as the ego or personal being in the body; as it is by common use of language only, to take the hands of the body as hands, and not to understand the feet as such. (So the embodied soul only is called the ego).

4. As the leaf of a tree is considered only as a leaf or part of the tree, so the universal soul residing in the tree (as vegetable life), passes under the designation of a tree only.

5. And as vacuity in the sky, is styled the sky also; so the universal soul dwelling in matter, is designated as that matter likewise. (And so the common vacuum indwelling a pot, passes under the name of the pot also).

6. And as an aerial castle in a dream, appears as a tangible castle to the dreamer for the time; so the universal soul living in our sleep, dream, and waking, is thought to be sleeping, dreaming or being awake at that time.

7. As stony trees or cliffs are seen to rise on mountains, and waves on the surface of waters; so the huge mountain also rises as a stony tree, from the bosom of the all pervading spirit.

8. As the living body gives growth, to dull and dead nails and hairs, so the living soul of the universe, grows the insensible stones and trees upon it. (So the spirit produces the matter, and the insensible rises from sensibles).

9. As the conscious soul becomes unconscious, as a stone or block of

wood in its sleep; so the universal soul becomes inert, before creation and after its dissolution. And again as the sleeping soul, sees the train of dreams rising out of it, so the tranquil spirit of God, beholds the lustre of creation issuing out of it.

10. And as the sensible and insensible soul of man, produces both sensible offspring and insensible excrements from its body; so the universal soul, produces both living beings and inert bodies from itself.

11. The sensible as well as the insensible, are both embodied in the person of the universal soul; which is possessed of both the movables and immovables in itself, although it is formless in its substance.

12. All these contraries in nature, disappear before the sight of the truly learned; as the false sights in dream, disappear from view of the awakened man, who knows the falsity of dreams.

13. All this is the vacuity of the Intellect, where there is no sight, view nor its viewer; as a dreamer being awakened from his dreaming, neither sees his dream nor his dreaming sights any more.

14. Millions and millions of creations, are appearing in and disappearing from the vacuum of the Intellect, in the manner of recurring waves, and the revolving whirlpools in the sea.

15. As the waters of the ocean, show various shining forms in the rising waves; so the Intellect raises many creations, bearing different names in its own intellectuality.

16. The world as it is, appears as the very Brahma to the truly learned, while to the ignorant mass of men, it appears as many and changing, for want of the precise knowledge of it.

17. The wave that knows its nature, of calm and cool water only, thinks no more of its being a fluctuating wave (so the man that knows himself as Brahma, thinks no longer of his frail and mortal state).

18. The conception of the undulation of the divine spirit, from the fluctuating appearance of creation, is a mistaking of the calmness of the Divine nature; the fluctuation belongs to the powers residing in the Divinity.

19. The vacuous Intellect never forsakes its tranquillity; and the variety of knowledge that rises in it, like the varying train of dreams, is attributable to the mind, which they call Brahma or the great progenitor of all.

20. Thus the prime lord of creatures, was the formless and undecaying mind; it was of intellectual form like an imaginary being, and supposed as the cause of all.

21. Who says "thou art nothing," that saying is like the word gold, which has no form of itself, but whose purity is gold.

22. The increate Brahma, being of an intellectual and vacuous form, and an imaginary body endued with volition, appeared as the prime Ego or a personal being, and containing the world in his person.

23. It is the empty void of the Intellect, which displays these wonders that are known to constitute the continued bustle, of the alternate creation, sustentation, and destruction of the world.

24. The clear and increate light, to which the intellect evolves itself of its own accord; and which bears resemblance to the evolution of airy dreams from the mind; is termed the first father of all. (Light was the first work of God, or coeternal with the Eternal spirit. "Hail holy light, offspring of Heav'n first-born, Or of th' Eternal Coeternal beam". Milton).

25. As a wave assumes one form or other, and rolls on interminably over the vast expanse of the sea; so runs the heavenly mind, in the forms of the revolving creations and their dissolutions.

26. The light of the intellectual vacuum, which passes under the name of Virāt; is of the same mind as Brahma, and stretches out the creation, like a castle or city of imagination.

27. Virāt is the combined form of the triple states of waking, dreaming and sleep; the two first are analogous to the creation and supportance of the universe, and the last is similar to the utter darkness of dissolution.

28. From the chaotic state of his dissolution, there sprang light and darkness (in the forms of days and nights), like dark and white hairs growing on his head; and the rotations of time resembling the joints of his body.

29. His mouth represented the fire, his head the upper sky, and the air below his navel; his foot-stool was the earth, his eyes were the sun and moon, and the east and west were his two ears. In this manner did the Lord Virāt manifest himself, in the imagination of his mind (Virāt represents the concrete universe).

30. Thus did the expanded vacuous form of Virāt, represent the whole visible world in his ideal person; which was a figure of his own imagination, as any of the unsubstantial forms of our dream or fancy.

31. Whatever is thought of in the vacuity of the Intellect, the same comes to be vividly exhibited therein; such is verily the form of this world, which we conceive in our self.

32. Virāt is verily an aeriform being in himself, and appears to be as wide extended as the vast extent of the universe; and is in his own nature, like a city or mountain, that we see in our dreams.

33. Whatever one thinks himself to be, he conceives in him to have become the same, without his actually being as such, so an actor is seen to play his part in dream, from the concept of his acting on the stage.

34. Whatever be the tenets of the Vedanta, Buddhism, Sankhya and Saugata systems of the philosophy; and whatsoever may be the doctrine of Tryaksha, Pashupati and other propounders of Agama sāstras; they all agree in acknowledging Brahma, as the giver of the boons that they respectively desire; and all of them obtain the particular object of bliss from the same. Such is the glory of the great God, whose soul fills all bodies, and whose bounty supports them all (lit., whose body comprehends the whole).*

* The founder of Vedanta was Vyāsa, of Buddhism—Buddha, of Sankhya—Kapila, of Saugata—Patanjali. Tryaksha, Pashupati and Bhairana were professors of Agama tantras.

CHAPTER CLXXIV.

THE SAME OR A LECTURE ON NIRVĀNA.

Argument:—Subsistence of Brahma after evanescence of the world, likened to the continuance of Intellection after disappearance of dreams upon waking.

Vasishtha continued:—The Intellect alone glistened in the beginning, with its thought of creation, appearing as the vision of a dream before it. This was the representation of the three worlds, and a reflexion of the light of Brahma Himself. (The Divine spirit was the archetype, of which the world was an ectype or réchauffé).

2. These creations were as the endless billows in the ocean of the Divine Mind, and rising from the fluidity of his omniscience; hence there is no difference between the creation and its absence, nor is there any woe in the one or bliss in the other.
3. As the dream and sound sleep of the soul, do both of them appertain to its sleeping state; when the mind remains as vacant as empty air; so the visible and invisible creation (*i.e.* its presence and absence) are both of them alike in the vacuity of the Intellect (where they both resemble but an empty dream).
4. This world appearing like a city seen in our dream, in our waking state; is not worthy of reliance of the wise, who are well acquainted with its nature of a visionary appearance.
5. And as we find the falsity of the visionary city in the dream, upon our waking, so we come to find our mistake of the reality of the world at last.
6. As upon waking, we come to find the falsity of all our efforts and desires; in the visionary city of our dream; so do we find at last, all our aims and attempts in our waking state in this world, to be equally false and fleeting.
7. If any one assigns any other cause, then why that one does not admit,

what he said, is mere fancy.

8. When guessing knowledge is no better than a dream of the world; so ocular authority is more strong than inocular one.

9. It is better to judge the soul and other attribute by near example, than by the far off; otherwise it is like a fall from the top of a hill in a dream.

10. Perfect insensibility is entire inertness, and a changeless state of body and mind; while the nature of the world, and the state of things herein, are incessantly restless and changeful; therefore it is incapable to conduct [to] *samādhi* or intense meditation in either of these two states.

11. Meditation in worldly life, must be too sensitive and variable; while its intensity or trance stupifies a man to a stone; but true liberation consists neither in the changeableness of mind, nor in its stonelike insensibility.

12. I think nothing is obtainable from the stonelike apathetic trance, as there is nothing to be [had] from the drowsy stupor [for] anybody. (Hence both fickleness as well as mental torpor are repugnant to meditation and self-liberation).

13. It is therefore by means of consummate knowledge only, that reasoning men can dispel their ignorance; and there is no chance of his being born again, who has secured his liberation in his life time.

14. Inflexible abstraction is said to have no bounds, and it consists in sitting steadfast in profound meditation, without distraction or diversion, such a posture is said to be all illuminating, or eternal sunshine to the Yogi.

15. It is called the endless hypnotism or absorption of the soul, and is the fourth or last state of contemplativeness. It is also styled as *nirvāna* self-extinction, or losing one's self in his reveries; and this is what they designate *moksha* or liberation from all bonds and cares of the world. (This is the abstract Platonism of the ancients).

16. It is the density or depth of pansophy, and the intensity of

excogitation; and there being an entire absence of the retrospect of the phenomenals in it, it is known as the state of perfect transcendentalism or glory.

17. It is not the stonelike inertness of some philosophers (Gautama and Kanada), nor the hypnotism or sound sleep of others (Hiranya garbas); it is neither the unoptativeness or want of option of the Pātanjalas, nor is [it] the inexistence or utter annihilation of the Buddhist.

18. It is the knowledge of Brahma as the prime source of all, and nihility of the visible creation; it is knowing God as all and yet nothing that exists; and therefore it is to know Him as He is—in his all pervading spirit.

19. It is the consummate knowledge of all (as nothing), that gives us our positive rest of *nirvāna* (in our nothingness); and in knowing that the world as it is, equal to its inexistence.

20. That all this variety is no variety at all, nor all these any entity in reality; all apparent realities are mere unrealities, and it is the end of all our conceptions and inductions, that is the only reality (*i.e.* God the first and last of all—the Alpha and Omega).

21. The entire nihility of the visible world, is the state of its *nirvāna* or extinction; and the settled knowledge of this in any one, constitutes his supreme felicity.

22. This state is attainable by one's pure understanding, and his habit of constant reconsideration; joined with a knowledge of the *sāstras*, and scrutiny into the right sense of significant words and their significates.

23. This work is the best guide to liberation, by means of its constant study; or else it is attainable by no other means, save by enlightenment of the understanding. [Sanskrit: jñānatimuktireba]

24. Neither pilgrimage nor charity, nor sacred ablutions or learning; nor meditation or Yoga contemplation, nor religious austerities nor sacrifice of any kind (is liberation ever attainable by mankind, except by means of divine knowledge).

25. The world is only a delusion, causing the unreal [to] appear as real; it is the empty vacuum only which presents the appearance of the world, which is as a dream in the vacancy of the Intellect.

26. No religious austerity nor pilgrimage, is ever able to remove our error of the world; they can at the best procure for us the reward of heaven, but never secure unto us our liberation or final beatitude.

27. Our error is extirpated only, by the light of the *sāstras* and of our good understanding; but above all, it is spiritual knowledge alone, which is the best means to our liberation and final salvation.

28. But it is the vivid light of the scriptures, which is sure to destroy our error of the world; as the sunshine serves to dispel the gloom of night.

29. The light, clearness and shade, of creation, preservation and destruction respectively, appear by turns in the clear vacuous mirror of the Intellect; as the ventilation of breeze in air, and fluctuation of waves in water.

30. As the rudiment of the future form, is contained in the heart or embryo of every thing; and as the air contains in its incessant motion (*sadagati*) within itself; such is the existence of the world, inherent in the Divine Intellect, and so has it its evolution and dissolution therein, like the rise and fall of wind in empty air.

CHAPTER CLXXV.

PARAMARTHA GITA OR LECTURE ON TRANCENDENTALISM OR THE SOLITY.

Argument:—The appearance of the world in our Ignorance, and its Disappearance before the light of true knowledge.

Vasishtha continued:—The vacuity of the Intellect which presented the shadow of a dream at first, could not possibly assume the form of a

causal and sensible body (as that of Brahmā), in order to be visible and form the visible world. For how is it possible for the intellectual vacuum, to have a bodily form at all.

2. In the beginning of creation, O Rāma, there was nothing except a shadow dream in the Intellect. And neither was there this creation nor the next world in visible existence.

3. The world appeared only in the form, of an unsubstantial notion of it; and the vacuous intellect remained as quiet with its ideal world, as the mind rests quietly with the nightmare in its dream.

4. Such is the essence of the Intellect, which is translucent and without its beginning and end; and though it is a clear void in itself, yet it bears the ideal model of the world in its mirror.

5. So long as this is unknown, the world appears as a gross substance; but being known as contained in the Divine spirit, it becomes a spiritual substance also; because how is it possible for any gross matter, to attach itself to the transcendent vacuum, of which there is no beginning and end?

6. This pure and abstract knowledge of the world, is as that of a city in dreaming; and such being the state of the world ere its creation, how can any earthly or other matter, be ever joined with the same?

7. The light of the Divine soul, shining amidst the vacuity of the Intellect, is termed cosmos or the universe; consisting as it is supposed, of matter, mind and faculties.

8. It is want of understanding only, which makes us suppose a thing, which is turning round like a whirlpool, and having the force of the wind in it as the stable earth, although it has no basis or stability of it.

9. Afterwards the same Divine spirit (jīva), wishing to display its own glory (thought in its personality of Brahmā), of the ideal forms of the earth and other things (in its imagination).

10. Then the great minds of (Brahmā), shone with a purer light of itself; and this is called his creation which is of an aerial form and

no other. (Light being the first work of creation).

11. That pure light, was nothing substantial of itself; but the brightness of the Intellect only, shining with the effulgence of the Divine spirit. (This was the psychic light of the soul in itself).

12. This light is the body of the spirit, which shone as intellectual light in the void of the Intellect; and it presented the appearance of the world in it, in the manner of dreams floating before the empty mind.

13. There being no other inference to be derived, nor any other cause to be possibly assigned (to the production of the world), or of its being produced of itself; it is certain that the divine spirit, sees itself in the form of creation, within the vacuum of its Intellect in the beginning. (As anything cannot come by itself or from nothing; the world must therefore be either a nothing or a form of something that is ever existent of itself).

14. This body of the world (*corpus mundi*), having no property of a tangible body, is never fragile in its nature; but it is as void as the emptiness of the Intellect, and as inane as the empty air.

15. Its form is that of the supreme Being, which is without any form whatever; and identic with the Divine form, it comprehends all bodies in itself, and extends undivided as all in all in its own self.

16. This will be better understood in the instance of a dream, which rises of itself and shows itself in various forms; but as all these varieties are nothing but empty visions, so the diverse scenes and sights of the world, are no more than shows of the Divine spirit.

17. The Divine soul of Brahma, assumed to itself the state of the living spirit; and without forsaking its transparent form, became of the form of mind (in the person of the great *Brahmā*—the creative Power).

18. This power extends the universe in its aerial form in air; which appears to be changed from its unchangeable state of transparency, to that of a gross nature (*i.e.* the visible and material world).

19. The Mind is *Brahmā* himself, who gives an external and visible form to the world, that was seated invisible in his heart; and is continually

employed in the process of repeated creation and destruction of all.

20. The immaterial mind of Brahma, evolved the world from its protoplasm, which was originally seated in his heart; and thence it appeared in a different form as a counterpart of the original, or as the formless representation of something in a dream.

21. The God Brahmā though in himself dwelling with his formless mind, in his embodied form of the triple world, and of being diffused in endless forms of sensible and insensible beings therein.

22. But there was neither the earth, nor any material form, nor even anything of a visible appearance therein; it was only his mind which exhibited itself, in the form of the formless and vacuous world. (The Divine hypostasis of the personified mind of Brahma, was only a mental and aerial form, and not a material one).

23. Then the lord Brahmā thought that, this mental form of his, was nothing in substance, as it did not appear to sight; it was the Intellect only, which shone in this manner within itself, and had no solidity or substantiality in it. (The Intellect is the omniscience of God, and the Mind is the intelligence of Brahmā).

24. This mental conception or abstract contemplation of the world, is inexpressible by words, and makes the meditator remain in mute astonishment; and causes him to continue as dumb in this ordinary conduct in life. (This is the state of platonic supineness or *insouciance*).

25. The Intellect being infinite and unlimited, the mind is lost in infinity in its reflection; hence Brahmā having long remained in his silence, became awakened to his knowledge at last. (Brahmā the Demiurgic Mind having recovered itself from its wonder and bewilderment, becomes detached at last from the divine mind).

26. After the insensible mind of Brahmā, had come to its sense, it revolved in itself with its thoughts; as the liquid waters of the sea, turns in whirlpools by agitation.

27. So the insensible air is put to ventilation by its internal motion, and so all living souls which are identic with the calm and quiet

supreme soul, slide away like the gliding waters, from their main source.

28. And as the winds and waves, which are identical with the calm air and still water, blow and flow in all directions of themselves, so the minds of living beings which are same with supreme Intellect, run in several ways in their own accord.

29. Hence the vacuous intellect of all living beings, is the same with the Divine intellect; and this, O most intelligent Rāma, is otherwise known as the supreme soul also.

30. The Divine soul appears unto us, to have its twinklings like the vacillation of air; its closing causes the close or end of the world, as its flashing exposes the creation to view.

31. Its glancing causes the visibility of creation, and its winking makes it invisible or extinct to view, while the want of both these acts (opening and closing of its sight), is tantamount to the formless void of the world.

32. But the view of the opening and shutting of its sight, or the visibility and disappearance of the world in one unvaried light, makes the equality of existence and non-existence in the mind, and bespeaks the perfection of the soul.

33. Seeing and not seeing, and their results of creation and extinction, make no difference in the Divine Intellect which is always the same. (The veda says *Īkshati* or glancing of God, and not his will or word is the cause of the world).

34. Know therefore this world, to be as calm and quiet as the Divine soul; and that it is of the nature of the uncreated vacuum, which is ever the same and no decay.

35. The sensuous and conscious intellect, exhibits itself as the insensible and unconscious vacuum; the very intellect shows itself in the form of the world, which is in a manner its body and residence.

36. The Intellect is neither born or made, nor does it ever grow or decay; it is never visible nor perceptible, nor have we any notion of it; it displays its wonders in itself, without any extraneous substance

in it.

37. All that is called the phenomenal, is the brightness of the blazing gem of the great Intellect, and proceeding from the quarry of its vacuum; as the sunshine which illumines the world, issues from the orb of that luminary.

38. It is Brahma himself that shines forth as the creation, just as our sleep exhibits the visionary world in its dream; so is all this creation as quiet as sleep, and yet full with the bustle of the slumbering world.

39. Whatever is known in any manner in the mind, either as existent or inexistent in the world; the same is the reflexion of the Intellect, whether it be an entity or non-entity.

40. Should the impossibility of existence, lead us to the supposition of some cause as of the primary atoms and the like; then what cause can there be assigned to the appearance of sights in our dream (and of fabrics without their foundation).

41. If the origin of the world is not ascribed to Brahma, as the origination of dreams to the Intellect; then neither is there any truth in the existence of the one, or in the appearance of [the] other, which is never true.

42. The minds of men are inclined towards the particular objects of their fancy; hence those that believe and delight in God, take him as the origin of all things that appear unto them.

43. Whatever is in the minds of men, and to whatever their hearts are constantly devoted; they know the same as the only objects of their lives, and the very gist of their souls.

44. He who delights in Brahma, becomes of the same mind in a moment; and so any one who is gratified in any thing, is incorporated with the same in his mind.

45. The man who has obtained his rest in God, has found the highest bliss in his mind; though he shows himself as otherwise in his outward conduct and social dealings.

46. There is no reason for the supposition of unity or duality herein, when the whole existence is as I have propounded, and it is in vain to look at anything else.

47. There [is] nothing as visible or invisible, or anything as formless or having a form herein; there is nothing as subject or object, nor aught of reality or unreality here, when the whole is the very Brahma himself.

48. This world is without a beginning and end, and is known to the world as soul; but in fact, one Brahma rules over all without any fixed rule, like a path without a name.

49. That which is conceived as the serene Brahma, is considered as the bright Brahmā or Demiurgus also; just as what is known as the calm and clear firmament, the very same is said [to be] the empty void likewise.

50. As the nebulae which seem to bedim the face of the sky, are something in appearance and nothing in substance; just [so] do our mental faculties appear to flutter in and obscure the clear atmosphere of the Intellect, and seem to be as dualities or otherwise than the serene intellectual principle.

51. But the mental, bodily and all other perceptive and active powers of living beings, are the common properties of the intellectual soul; just as the very many gaps and hollows in various bodies, are in common with the vacuity of the one universal vacuum only. (*i.e.* All these are the aerial powers of psychic principle).

52. As the quiet soul passing from its sleeping to the dreaming state, retains its identity and invariableness; so the divine soul passing into creation after its quiescence, remains the very unchanged unity as ever.

53. Thus the supreme spirit reflects the shadow of its great Intellect, in the forms of creation and dream; hence neither is this creation nor the vision in dreaming, any thing in its substance than a mere shadow (of the picture in the Divine Mind).

54. It is the bright picture of the Divine Mind, that exhibits its form in the vacuity of the Great Intellect; and so the ideal appearance as

the visible creation, like the fairy land in dream (and the airy castle of imagination). (The word *chhāya*—shadow means both the glory of God, as also the darkness of illusion. Gloss).

55. From the impossibility of the appearance of the world, by any means as it is conjectured by different schools, and from its want of a prior cause; it must be that the intellect saw itself thus exhibited in its own vacuity.

56. In the beginning of creation, the formless void of the Intellect, showed itself in this visible and intangible form; and represented itself as a picture of its mind or dream or its imagination.

57. Like the dream it was a blank and without any attribute; it is changeable but not frangible, and although it was the substance of intellectual voidness, yet it was vitiated with the stain of our misapprehension of it, called *avidyā*. (The world is purely of an intellectual form, and it is our ignorance which imputes a gross form to it).

58. Like the dream, it seems to possess some properties in its appearance; but is wholly devoid of any in its substance; it is never different from the spiritual nature of the Lord, though it appears otherwise to our misconception of it.

59. The phenomenal world likens a mountain seen in dream, and is inseparable from the soul wherein it resides; therefore the visibles appearing in the vacuity of the Intellect, are more vacuous than the vacuum of the firmament.

60. That which is the supreme soul; and devoid of all form; the very same and of the same nature is all this, that we call the visible world.

61. Whatever conception we have in our dream, the same is the display of our intellect; so the cities and castles that we see in the dreams, are no real existences; but appearances presented unto us by the intellect.

62. As the recognizance of our acquaintances in dream, and the remembrance of the impressions in our memory, are altogether unsubstantial (owing to the absence of their prototypes in us); so [are] the sight of the visibles and the perception of perceptibles quite

unreal also (because none of those things are present in us).

63. Therefore leaving [these] unrealities of our recognitions, perceptions and remembrances, which are so much relied upon by the ignorant; we should take them in the light of the direct manifestations of the Deity in those forms.

64. As the waves of the sea, continue to roll incessantly on the surface of the waters; so innumerable worlds that are continually revolving, on the surface of the supreme soul, are of the same nature with itself.

65. All laws and their anomalies, as well as all varieties and complexities unite in harmony in the Divine nature. (There all discord is concord, and all partial evil is universal good).

66. Therefore that Brahma is all in all, and there is none and nothing besides; He alone is the soul of all, as all these live in Him.

67. The roving mind thinks the world to be roving about with all its contents; but the steady minded take it to be quite sedate and quiet; hence it is impossible for the learned also, to settle their minds without the habitual sedateness of their attention.

68. There is no other means, for suppressing the mind from the sight of the visibles; without the constant habit of attending to the lectures (of the preceptor) on this sacred *sāstra*.

69. Though it is difficult to repress the mind from its thoughts of this world, either in its states of living or death, (*i.e.* either in its waking or sleeping states); yet it is possible to do so by effacing its impressions at once, from the study of this spiritual *sāstra*.

70. The knowledge of the nihility of the visible body, and that of the mind also in want of the body; both in this world as well as in the next world, will always serve to preserve our peace and quietism (and this is attainable by means of studying this *sāstra*).

71. The mind, body and the visibles, are all three of them suppressed under the sense of their nothingness; as the mind, its force and the moving clouds, do all disappear in absence of their cause (*i.e.* motion).

72. The cause of restlessness is ignorance only, which is altogether dispelled by the study of this *sāstra*; and those whose minds are a little enlightened, have their composure from attending to the recital and preaching.

73. The unintelligent will be able to understand the teachings of the former part from the latter; and he that understands the words and purports of these lectures, will never return disappointed (in his expectation of *nirvāna* or ultimate rest).

74. Then know this *sāstra* as the best means, to the dispersion of the error; and to the production of an universal indifference or *insouciance* everywhere.

75. Therefore try your best, to weigh well the precepts of this *sāstra*; and whether you study one or both parts of this work, you will doubtless be freed from your misery thereby.

76. Should this *sāstra* prove unpalatable, owing to its being the composition of a holy sage; in that case the student may consult the sacred srutis, for the perfection of his spiritual knowledge.

77. Do not spend your time in false reasoning, nor offer your precious life to fame and ashes; but let your sapient understanding commit the visibles to the invisible soul (*i.e.* view them in their spiritual light, and bury the gross phenomenal in utter oblivion and appear in the noumenal soul only).

78. No one can buy a jot or moment of his lifetime, at the cost of all the gems in the world; and yet how many are there, who foolishly misspent their time in their worldly dream?

79. Though we have a clear conception of the world, yet it is a false sight together with that of its beholder—the living soul; it is as false as the dream of one's own death in his sleep, and his hearing the wailing of his friend at his demise.

CHAPTER CLXXVI.

BRAHMA GĪTA. ACCOUNT OF BRAHMĀNDA OR MUNDANE SYSTEM.

Argument:—The world resembling a dream and an atom of the Divine mind, and Brahma's account of it.

Rāma rejoined:—There [are] innumerable worlds in the universe, many of which have gone before, many are in existence, and many as yet to be; how then is it sir, that you persuade me to the belief of their nullity.

2. Vasishtha replied:—you well know, Rāma, the relation which the world bears to a dream, in that they both mean a passing scene; and this sense of it, can be denied by no one of this audience.

3. The words which are spoken by the wise, who know their application and sense; are neither understood nor received in the hearts of common people, though they are in common use.

4. When you will come to know the knowledge [of] One, then you will discern the three times clearly and behold them as present before you.

5. As it is the intellect alone, that displays itself in the form of the world in our dream; so doth the Divine Intellect also, exhibit the worlds in itself, in the beginning of creation; and there is no other cause of their production.

6. Hence there are innumerable worlds, revolving like atoms in the infinite space of air; and there is no one who can count their number, and descry their modes and natures.

7. It was of old that my venerable sire—the lotus-born Brahmā, and all besmeared with the fragrant dust of that flower, has delivered a discourse on this subject, which I will now relate unto you.

8. It was of old that my sire Brahmā, told me about the number of worlds, and their respective situations in the heavens, whence they thus appear unto us. To this he said (as follows).

9. Brahma said:—O sage, all this is Brahma, that is manifested as the

world; it is infinite entity of the Deity in its abstract essence; but viewed in the concrete, the world is a nonentity.

10. Attend to this narration of mine, which is as felicitous to the soul, as it is pleasant to the ear; it is called the narrative of [the] mundane egg, or of the mundane body or mass.

11. There is in the infinite vacuum, a vacuous substance known as the vacuity of the Intellect, in the form of a minute atom only. (Such as the grain of the mind is, in the hollow cerebrum of the head).

12. It saw as in a dream in itself, of its being as the living soul, resembling the oscillation of the wind in empty air. (The living principle or spirit, is a breath of air).

13. The Lord thus became the living being, forsaking its vacuous form; and thought itself to become the ego, in its aeriform form.

14. He had then his egoism, and egoistic sense in himself; and this was the knowledge of himself as an unit, which is an act of delusion only.

15. Then he thought himself, as changed to the conditions of the understanding, mind and ego, as in his dream; and was inclined to his own option, to impose mutability upon his immutable nature.

16. He then saw in his mind as if in dream, the five senses attached to his body; these are as formless as the appearance of a mountain in dream, which the ignorant are apt to take as a solid body. (The five formless faculties of sense, are thought to be composed of the five organs of sense by the gross corporealist).

17. Then he beheld in the atom of his intellect, that his mental body (or his mind), was comprised of the three worlds; in their aerial or abstract forms, apparent to view, but without their substance or solidity or any basis at all. (This is the mental form of Virāt—cosmos).

18. This stupendous form was composed of all beings, whether of the moving or unmoving kinds.

19. He beheld all things comprised in himself, as they are seen in dream

or reflected in a mirror; and the triple world appeared in his person, as the picture of a city newly printed on a plate.

20. He saw the three worlds in his heart, as they are seen in a looking glass; together with all things contained therein, in their vivid colours of many kinds (*viz.* the view, viewer and the act of viewing;—the doer, deed and the action of doing;—the enjoyer, enjoying and the enjoyment).

21. He observed minuter atoms subsisting within the minute atoms; and stupendous worlds also on high, clustering together in groups and rings.

22. These being seen in ignorance of their natures; appear as gross material bodies; but viewed in the clear light of their essence, they prove to be the display of the divine mind only.

23. Thus the viewer who views the world, in the light of Brahma, finds this view of it, as a vision in this dream; and comes to know that there is no real viewer to view of it, nor any cause thereof nor any duality whatsoever.

24. All these that appear all around us, are quite quiescent in their nature, and in the Divine spirit alone as their main substratum; they are all situated in the universal soul from eternity to eternity.

25. Myriads of worlds that are situated in the Divine spirit, appear to be settled without the same; just as the waves of the sea, rise above its waters and scatter its salt spray in the air.

CHAPTER CLXXVII.

BRAHMA-GITA. DESCRIPTION OF DIVINE NATURE.

Argument:—The fallacy of assigning a cause to the causeless world; which is likened to a dream of the Divine Mind.

Rāma rejoined:—If the world is without a cause, and proceeds of itself

from the essence of Brahma, as our dreams, thoughts and imaginations, proceed of themselves from the nature of our minds.

2. And if it be possible for anything to proceed from no cause, then tell me sir, why we can never have anything without its proper causes. (Such as the production of paddy without its cultivation).

3. Vasishtha replied:—Rāma, I am not speaking of common practice of men, for the production of anything by application of its proper causalities; but of the creation of the world, which is not in need of the atomic principle and material elements, as it is maintained by atomist. (Text). (Whatever invention is adopted by any one, in order to produce a certain end, is never effected without the application of its proper means and appliances).

4. In whatever light this visible world is imagined by anybody, he views it in the same light; while another sees it in a different manner, according to his own imagination of it.

5. There are some who imagine it as the diffusion of the Divine soul, and think it as one with the nature of the Deity; while others think it as the living body of Virāt, with the insensible parts of it, resembling the hairs and nails growing upon his body.

6. The meanings of the words causality and not causality do both of them belong to the deity; because the Lord being almighty, has the power to be either the one or other as he likes.

7. If there be anything whatever, which is supposed to be beside Brahma in its essence; it is then reasonable to suppose him as the cause of the same, which could not otherwise come to existence.

8. But when all things, that appear so different from one another, are all of them without their beginning or end or co-eternal with the Eternal One. Then say, which of these can be the cause of the other. (Hence the world is one with the lord and has no cause of it).

9. Here nothing comes to exist or desist at any time; but are all eternally existent in the self-existent One; as one and the same with his vacuous self.

10. What is the cause of anything, and to what purpose should any be caused at any time; the Lord expects nothing from his creatures, and therefore their creation is equal to their not being created at all.

11. Here there is no vacuum or plenum, nor any entity nor non-entity either, nor any thing between them; as there is nothing predicable of the infinite vacuity of Brahma (as either this or that).

12. Whatever is is, and what not may not be; but all is Brahma only, whether what is or is not (*i.e.* what is past or gone or yet to be, *i.e.* all what is present, past or to be in future).

13. Rāma rejoined:—Tell me sir, how the Divine spirit is not the cause of all, when it is believed to be the sole cause, by all who are ignorant of its quiescent nature (as you maintain).

14. Vasishtha replied:—There is no one ignorant of God, since every one has an innate conviction of the Divinity as the consciousness of himself; and whoso knows the vacuous entity of the Deity, knows also that this nature admits of no scrutiny or discussion.

15. Those who have the knowledge of the unity of God, and his nature of quiescence and as full of intelligence; know also, his unknowable nature is beyond all scrutiny.

16. Ignorance of God, abides in the knowledge of God (because one acknowledges the existence of God, when he says he is ignorant of his nature); and this is as our dreaming is included under the state of sleeping (gloss. philosophers dream many false ungodly theories of causation, while they are sleeping in the quiescent spirit of God.)

17. It is for the instruction of the ignorant, concerning the omnipresence of God, that I say, He is the soul of all or as all in all; while in reality his holy spirit is perfectly pure and undecaying.

18. All existences are thought either as caused or uncaused, according to the view that different understandings entertain respecting them. (But neither of these views, refutes the doctrine of the unity of the Deity. Gloss.)

19. Those that have the right conception of things (as manifestations of

the unity in different forms); have no cause to assign any cause to them whatever (as the atomic principles or elements): therefore the creation is without any cause whatever.

20. Therefore the assigning of a cause to this creation, either as matter—*prakriti* or spirit—*purusha*, by undermining one's self-consciousness of Divine pervasion; is mere verbiage of sophists for their own confusion only.

21. In absence of any other cause of creation (save that of our consciousness of it), it is naught beside an appearance in our dream; and there is nothing as the gross material form or its visible appearance whatsoever.

22. Say what cause can the ignorant assign, to their sight of the land in their dream, than to the nature of the Intellect, which exhibits such phenomena to minds. Say if there can be any other meaning of dreams.

23. Those who are unacquainted with the nature of dreams, are deluded to believe them as realities; but those that are acquainted with their falsehood, are not misled to believe them or this world as real ones.

24. It is the impudence of fools to broach any hypothesis of causality, either by their supposition, arrogance or in the heat of their debate (as it is the case with all the different schools of philosophy).

25. Is the heat of fire, the coldness of water, and the light of luminous bodies, and the natures of things their respective causes, as the ignorant suppose them to be? (Or is it the attribute of Brahma that is so manifested in these their several causes? The entity of Divine unity, is the prime sole cause of causes).

26. There be hundreds of speculative theorists, that assign as many causes to creation without agreeing in any; let them but tell the cause of the aerial castle of their imagination.

27. The virtues and vices of men are formless things, and are attended with their fruitions on the spiritual body in the next world; how can they be causes of our corporeal bodies in this world. (As it is maintained by Mīmāṃsā philosophers).

28. How can our finite and shapeless knowledge of things, be the cause of the incessant rise and fall, of endless, and minute bodies in the world, as it is maintained by *vijnāna vāda* or gnostic school. (These assert [that] the existence of things depends upon our knowledge or perception of them as such).

29. It is nature says the naturalist, which is the cause of all events but as nothing result from the nature of anything, without its combination with another; it is too indeterminate in its sense.

30. Therefore all things appear as causeless illusions to the ignorant, and their true cause to be a mystery to them; while they are known to the intelligent as the wondrous display of the Divine Intellect, that shows everything in itself.

31. As one knowing the falsehood of dreams, is never sorry at his loss of anything in dream; so those that have the knowledge of truth in them, never feel any sorrow even at the possession or separation of their lives.

32. In the beginning there was no production of the visible world, nor is it anything more than the vacuum of the intellect; in its own and true form it appears as a dream, and is no other than that in its essence.

33. There is no other supposition, which is more apposite to it: than its resemblance to the dream; and our conception of the world, has the great Brahma only for its ground work.

34. As fluidity, waves and whirlpools, are the inherent properties of pure water; such are the revolutions of worlds, but appearances on the surface of the Divine Mind, and have the Divine spirit of Brahma at their bottom.

35. As velocity and ventilation, are inborn in the nature of pure air; the creation and preservation of the world, are ingrained and intrinsic in the nature of God.

36. As infinity and vacuity are the inherent properties of the Great vacuum, so is the knowledge of all things existent and non-existent, and of creation and annihilation immanent in the Divine Mind.

37. All things in existence and lying dormant in the Divine Mind, are yet perceptible to us, because we participate of the very same mind.

38. This creation and its destruction also, both abide side by side in the dense intellect of the Divine Soul; as the thickening dreams and sound sleep, both reside together in the calm sleeping state of our soul.

39. As a man passes from one dream to another, in the same dormant state of his soul; so doth the supreme soul see the succession of creations, taking place alternately in its own essence.

40. The clear atmosphere of Divine Soul, which is devoid of earthy and other material substances; yet appears in their utter absence, to be possessed of them all, in the same manner as the human soul, sees many things in its dream, without having any of those things in itself.

41. As the human mind sees at a thought the forms of a pot, or painting rising before it; so the all seeing mind of God, sees at a glance of its thought, worlds upon worlds appearing at once in its presence.

42. The all seeing soul, sees all things as they are in itself; and finds them to be of the same intellectual nature with its own intellect; and as all things are equivalent to the words expressive of them. (As there is a mutual correspondence between the significant words and their significates).

43. Of what use then are s̄āstras, and of what good is the reasoning upon their verbiage, when our inappetency is the best way to felicity; and there being no creation without its cause, we have nothing to do with what appears but seemingly so.

44. It being proved, that the want of want is our best bliss below; the sensation of want or desire, must be the source of perpetual misery to man; and though our desires are many, yet the feeling of it is one and the same, and betrays the prurient mind, as the various dreams by night, disclose the cupidinous nature of the soul.

CHAPTER CLXXVIII

BRAHMA-GĪTA. NARRATIVE OF AINDAVA.

Argument:—The formlessness of the world, for its formation from the formless mind.

Rāma rejoined:—The world is known to consist of two sorts of beings, namely the corporeal or solid substances and the incorporeal or subtile essences.

2. They are styled the subtile ones, which do not strike against one another; and those again are said to be solid things, which push and dash against each other.

3. Here we see always the dashing of one solid body against another; but know nothing of the movement of subtile bodies, or of their coming in contact with another.

4. We know yet something, about the quick motion of our subtile senses to their respective objects, and without coming in contact with them, as we find in our perception of the distant orb of the moon (without touching it).

5. I repudiate the theory of the half-enlightened, who maintain the material world to be the production of the will or imagination; nor can I believe that the immaterial intellect, can either produce or guide the material body.

6. It is the will I ween, that the material breath of life, moves the living body to and fro; but tell me sir, what is that power which propels, the living breath both in and out of the beings.

7. Tell me sir, how the intangible intellect moveth the tangible body; and carries it about, as a porter bears a load all about.

8. Should the subtile intellect, be capable of moving the solid body at its will; then tell me sir, why cannot a man move a mountain also by his own will?

9. Vasishtha replied:—It is the opening and closing of the mouth of the aorta in the breast, that lets in and out the vital breath, through the passage of its hole and the lungs.

10. As you see the bellows of ironsmiths about you, having a hollow inside them, so it is the hollow of the aorta, which lets in and out the vital air, by the breathing of the heart.

11. Rāma rejoined:—It is true that the ironsmith closes and expands the valves of the bellows; and but tell me sir, what power blows the wind pipe of the heart, and lets the air in and out of the inner lungs.

12. How the single breath of inhalation becomes a centuple (in order to pass into a hundred channels of the arteries), and how these hundreds combine again into one (in their exhalation); and why are some as sensible beings, and others as insensible as woods and stones.

13. Tell me sir, why the immovables have no oscillation at all; and why the moving bodies alone are possessed of their pulsation and mutation (and why [is] the vegetable creation deprived of motion, when it is possessed of sensibility in common with the animal creation).

14. Vasishtha replied:—There is an internal percipience (inner man), which moves the interior cords of the body; just as the ironsmith plies his bellows in the sight of men.

15. Rāma rejoined:—Say sir, how is it possible for the subtile and intactile soul, to move the vital airs and tangible entrails in the animal body.

16. If it be possible for the imperceptible perceptive soul, to put in motion the intestinal and tactual entrails of the body; then it may be equally possible for the thirsty soul, to draw the distant water to it. (In order to quench its thirst, instead of going to the watery pool).

17. If it be possible for the tangible and intangible, to come together in mutual contact at their will; then what is the use of the active and passive organs of action (if the will alone be effective of any purpose).

18. As the intangible powers of the soul or spirit, bear no connection whatever with the outward objects of the world; some think they can

have no effect on the internal organs of the body (in putting them to action). So please explain it more fully to me.

19. Tell me, how you yogis perceive the outward corporeal things in your inner incorporeal souls; and how your formless souls, can have any command over or any contact with solid bodies.

20. Vasishtha replied:—Hear me tell you for rooting out all your doubts, and these words will not only be pleasing to your ears, but give you a conception of the unity of all things.

21. There is nothing here, at any time, what you call as a solid substance or tangible body, but all is a wide and extended vacuum of the rare and subtile spirit.

22. This spirit is of the nature of the pure Intelligence, quite calm and intangible; and all material things as the earth, are as visionary as our dreams, and the creatures of imagination.

23. There was nothing in the beginning, nor shall there be anything at the end; for want of a cause for its creation or dissolution; the present existence is an illusion, as any fleeting shape and shadow appearing before the dreaming mind.

24. The earth and sky, the air and water, and the hills and rivers that appear to sight; are lost sight of by the abstracted yogi; who by means of his abstraction, sees them in their ideal and intangible forms.

25. The outer elements and their inner perceptions, the earth, the wood and stones; are all but empty ideas of the intellect, which is the only real substratum of the ideas, and there is no reality besides.

26. Attend now to the narrative of Aindava, in elucidation of this doctrine; this will not fail to gratify your ears, though I have once before related this to you. (In the former narration the world was identified with the mind, and here it is represented as identical with the Intellect itself).

27. Attend yet to the present narration, which I am going to relate in answer to your question; and whereby you will come to know these hills and others, to be identic with your intellect.

28. There lived once in days of yore, a certain Brahman in some part of the world, who was known under the name of Indu, and was famed for his religious austerities and observance of vedic ceremonies.

29. He had ten sons by whom he was surrounded like the world by its ten sides (of the compass); who were men of great souls, of magnanimous spirits, and were revered by all good and great men.

30. In course of time the old father met with his demise, and departed from his ten sons as the eleventh Rudra, at the time of the dissolution of the world.

31. His chaste wife followed his funeral (by concretion), for fear of the miseries of widowhood; just as the evening twilight follows like a faithful bride, the departing daylight with the evening star shining upon her forehead (in token of the vermeil spot on women's forehead).

32. The sons then performed the funeral ceremonies, and in sorrow for their deceased sire, they left their home and domestic duties and retired to the woods for holy devotion.

33. They practiced the best method for the intensity of their attention, and which is best calculated to secure the consummation of their devotion; and was the constant reflection of their identity with Brahma (in the formula we are the lords of all, about us).

34. Thinking so in themselves, they sat in lotus like posture; and wishing to gain the knowledge of the unity of all things, they did what you shall be glad to learn from me.

35. They thought they sustained in them the whole world, which is presided over by the lotus-born Brahma; and believed themselves to be transformed, to the form of the mundane God in an instant.

36. Believing themselves as Brahma, they sat long with the thought of supporting the world; and remained all along with their closed eyes, as if they were mere figures in painting.

37. With this belief they remained fixed and steady at the same spot, and many a month and year glided over their heads and motionless bodies.

38. They were reduced to dry skeletons, parts of which were beaten and devoured by rapacious beasts; and some of their [limbs] were at once severed and disappeared from their main bodies, like parts of a shadow by the rising sun.

39. Yet they continued to reflect that they were the God Brahma and his creation also, and the world with all its parts, were contained in themselves (*i.e.* They considered themselves as Virāt the form of macrocosm).

40. At last their ten bodiless minds, were thought to be converted to so many different worlds, in their abstract meditation of them. (*i.e.* Each of them viewed himself as a cosmos).

41. Thus it was by the will of their intellects, that each of them became a whole world in himself; and remained so in a clear or abstract view of it, without being accompanied by its grosser part.

42. It was in their own consciousness, that they saw the solid earth with all its hills &c. in themselves; because all things have reference to the intellect, and are viewed intellectually only (or else they are nothing).

43. What is this triple world, but its knowledge in our consciousness, without which we have no perception of it, and with which we have a clear conception of every thing. So all things are of the vacuous nature of our consciousness, and not otherwise.

44. As the wave is no other than the water of the sea, so there is nothing movable or immovable whatever, without our conscious knowledge of it.

45. As the Aindavas remained in their vacuous forms of intellectual worlds in the open air; so are these blocks of wood and stone also, pure intellectual beings or concept in the sphere of our minds.

46. As the volitions of the Aindavas, assumed the forms of the world, so did the will of lotus-born Brahmā take the form of this universe. (So says the veda: The divine will produced the world, just as the adage goes, the will is the mother of the act).

47. Therefore this world together with all these hills and trees; as also these great elements and all other bodies, appertain to the intellect only, which is thus spread out to infinity.

48. The earth is the intellect, and so are its trees and mountains, and heaven and sky also the intellect only; there is nothing beside the intellect, which includes all things in itself, like the intellectual worlds of the Aindavas.

49. The intellect like a potter, forms every thing upon its own wheel; and produces this pottery of the world, from the mud of its own body (out of its own intellectual substance).

50. The sensible will being the cause of creation, and framer of the universe, could not have made any thing, which is either insensible or imperfect in its nature, and neither the mineral mountains nor the vegetable production, are devoid of their sensations.

51. Should the world be said to be the work of design, or of the reminiscence or former impression or of the Divine will; yet as these are but different powers of the Intellect, and are included under it; the world then proves to be the production of the intellect, under some one of its attributes as it is said before. (Hence there is no gross body as the product of intelligent Intellect).

52. Therefore there cannot be any gross substance in the Divine Intellect which blazes as a mine of bright gems, with the gemming light of consciousness in universal soul of God.

53. Anything however mean or useless, is never apart from the Divine soul; and as it is the nature of solar light to shine on all objects, so doth the light of intellect, take everything in the light of the Great Brahma, which pervades alike on all.

54. As the water flows indiscriminately upon the ground, and as the sea laves all its shores, with its boisterous waves; so doth the intellect ever delight, to shed its lustre over all objects of its own accord, and without any regard to its near or distant relation.

55. As the great creator evolves the world, like the petals of his

lotiform navel, in the first formative period of creation; so doth the divine intellect, unfold all the parts of the mundane system from its own penetralia, which are therefore not distinct from itself.

56. The Lord is unborn and increate, and unconfined in his nature and purely vacuous in his essence; he is calm and quiescent, and is immanent in the interim of *ens* and *nil* (*i.e.* of existence and non-existence). This world therefore is no more than a reflexion of the intellectual or its ideal pattern in Divine Mind.

57. Therefore the ignorant man, who declares the insensibility of inanimate objects, is laughed at by the wise, who are sensible of their sensibility in their own kinds. Hence the rocks and trees which are situated in this ideal world, are not wholly devoid of their sensations and feelings.

58. The learned know these ideal worlds in the air, to be full with the Divine soul; and so they know this creation of Brahma's will, to be but an airy utopia only, and without any substantiality in them.

59. No sooner is this material world, viewed in its aerial and intellectual light, than the distresses of this delusive world betake themselves to flight, and its miseries disappear from sight.

60. As long as this intellectual view of the world, does not light to the sight of a man, so long do the miseries of the world, beset him thicker and thicker and closer on every side.

61. Men besotted by their continued folly, and remaining blind to their intellectual view of the world, can never have its respite from the troubles of the world, nor find their rest from the hardness of the times.

62. There is no creation, nor the existence or inexistence of the world, or the birth or destruction of any one here; there is no entity nor nonentity of any thing (beside the essence of the One). There is the Divine soul only, that glows serenely bright with its own light in this manner; or there is no light whatever except the manifestation of the divine spirit.

63. The cosmos resembles a creeper, with the multitude of its budding

worlds; it has no beginning nor end, nor is it possible to find its root or top at any time, or to discover the boundless extent of its circumference. Like a crystal pillar, it bears innumerable statues in its bosoms, which are thickly studded together without having their initium or end.

64. There is but one endless being, stretching his innumerable arms to the infinity of space; I am that vacuous soul embracing every thing ad infinitum, and I find myself as that stupendous pillar, in my uncreated and all comprehensive soul, which is ever as quiescent and transparent and without any change in itself.

CHAPTER CLXXIX.

THE DOCTRINE OF PANTHEISM OR THE ONE AS ALL.

Argument:—The intellectuality and incorporality of the World, preclude the idea of its materiality.

Vasishta continued:—Now as the triple world is known, to be a purely intellectual entity; there is no possibility of the existence of any material substance herein, as it is believed by the ignorant majority of mankind.

2. How then can there be a tangible body, or any material substance at all; and all these that appear all around to our sight, is only an intactile extension of pure vacuity.

3. It is the emptiness of our intellectuality, and contained in the vacuity of the Divine Intellect; it is all an extension of calm and quiet intelligence, subsisting in the serene intelligence of the supreme One.

4. All this is but the quiescent consciousness, and as a dream that we are conscious of in our waking state; it is a pure spiritual extension, though appearing as a consolidated expanse of substantial forms.

5. What are these living bodies and their limbs and members, what are these entrails of theirs, and these bony frames of them? Are they not but mere shadows of ghosts and spirits, appearing as visible and tangible to us. (Or very likely they resemble the phantoms of our dreams, and the apparitions that we see in the dark. gloss).

6. The hands, the head, and all the members of the body, are seats of consciousness or percipience; where it is seated imperceptible and intangible, in the form of the sensorium or sensuousness.

7. The cosmos appears as a dream in the vacuum of the Divine Mind; and may be called both as caused and uncaused in its nature, owing to its repeated appearance and eternal inherence in the eternal Mind.

8. It is true that nothing can come out from nothing, or without its cause; but what can be the cause of what is eternally destined or ordained in the eternal mind. (Predestination and Preordination being the uncaused cause of all events).

9. It is possible for a thing to come to existence, without any assignable cause or causality of it; and such is the presence of every thing that we think of in our minds (and so also is the appearance of this world in its intellectual light).

10. If it is possible for things, ever to appear in their various forms in our dreams, and even in the unconscious state of our sleep; why should it [be] impossible for them to appear also in the day dream of our waking hours, the mind being equally watchful in both states of its being.

11. Things of various kinds, are present at all times, in the all comprehensive mind of the universal soul; these are uncaused entities of the Divine Mind, and are called to be caused also, when they are brought to appearance.

12. As each of the Aindavas, thought himself to have become a hundred in his imagination; so every one of these imaginary worlds, teemed with millions of beings—the mere creatures of our fancy.

13. So is every body conscious of his being many, either consecutively or simultaneously at the same time; as we think of our multiformity in

the different parts and members of our bodies. (Or as the king Vipaschit viewed himself, as dilated in the sun, moon and stars, so also one man thinks himself as many, in different states of his life).

14. As the one universal body of waters, diverges itself into a thousand beds and basins, and branches into innumerable channels and creeks, and as one undivided duration, is divided into all the divisions of time and seasons (so doth the one and uniform soul become multiform and many). (As the sruti says:—aham-bahu-syam).

15. All compact bodies are but the airy phantoms of our dream, rising in the empty space of our consciousness; they are as formless and rarefied, as the hollow mountain in a dream, and giving us a void notion of it.

16. As our consciousness consists of the mere notions and ideas of things, the world must therefore be considered, as a mere ideal existence; and it appears in the sights of it and observes in the same light; as the fleeting notions of things glide over the void of the intellect. (The mind is conversant only with the ideas and not with the substance of things).

17. Our knowledge and nescience of things, resemble the dreaming and sleeping states of the soul; and the world is same as the intellect, like the identity of the air with its breeze.

18. The noumenon and the phenomenon, are both the one and same state of the Intellect; being the subjectivity of its vacuous self, and the objectivity of its own intellections and reveries; Therefore this world appears as a protracted dream, in the hollow cavity of the sleeping mind.

19. The world is a non-entity, and the error of its entity, is caused by our ignorance of the nature of God from the very beginning of creation. In our dream of the world, we see many terrific aspects of ghosts and the like; but our knowledge of its non-entity, and of the vanity of worldliness, dispel all our fears and cares about it.

20. As our single self-consciousness, sees many things in itself; so does it behold an endless variety of forms, appearing in the infinite vacuity of the Divine Mind.

21. As the many lighted lamps in a room, combine to emit one great blaze

of light; so the appearance of this multiform creation, displays the Omnipotence of one Almighty Power.

22. The creation is as the bursting bubble, or foam and froth of the mantling ocean of omnipotence; it appears as a wood and wilderness in the clouded face of the firmament, but disappears in the clear vacuous atmosphere of the Divine Mind; and there is no speck nor spot of creation in the infinite ocean of the Supreme Intellect.

CHAPTER CLXXX.

BRAHMA GITA OR THE STORY ON AUSTERE DEVOTEE.

Argument:—Vasishtha's elucidation of the story of Kunda-danta at the request of Rāma.

Rāma rejoined:—I pray you sir, to remove the shade of a doubt from my mind, as the sunshine dispels the darkness from before it; in order to bring to light whatever is dark and obscure in the world.

2. I beheld once a self-governed ascetic, who came to the seminary, where I was sitting amidst the synod of the sages and learned men, and conversing on subjects of theology and divinity.

3. He was a learned Brahman, and of a godly appearance; he came from the land of the videhas or the Mithilas, and was practiced in religious austerities, and was as unbearable in the lustre of his person as the terrific seer Durvasas self.

4. On entering the assembly, he made his obeisance to the illustrious persons; when we also saluted him in return and advanced his seat for him to sit down.

5. The Brahman being well seated, I picked up many discourses with him from the vedanta, sankhya, and siddhanta philosophy, and when his weariness was gone, I made this question to him, saying:—

6. Sir, you seem to be tired with your long journey to this place, please tell me, O eloquent sir, from where you have started here today.

7. The Brahman replied:—so it is, O fortunate prince, I have taken great pains to come up to this place; and now hear me to tell you the reason, that brings me hither to you.

8. There is a district here, known by the name of Vaideha, it is equally populous as well as prosperous in all respects; and is a resemblance of its semblance of the heavenly paradise.

9. There I was born and educated, and held my residence at the same place; and named as Kundadanta from the whiteness of my teeth, bearing resemblance to the buds of *Kunda* flowers.

10. I resigned afterwards my worldly concerns, and betook myself to travel far and wide about this earth; and resorted to the asylums of holy sages and saints, and to the shrines of gods to rest from my fatigue.

11. I retired next to [a] sacred mountain, where I sat silent for a long period, practicing my devotional austerities.

12. There I found a desert, which was devoid of grassy pastures and woody trees; and where the light of the sun and the shade of night, reigned by turns, as it was the open sky on earth.

13. There is in the midst of it a branching tree, with little of its verdant leaves and leaf-lets; and the luminous sun dispensed his gentle beams, from the upper sky and through cooling foliage.

14. There hung suspended under one of its boughs, a man of a holy mien; who blazed as the resplendent sun pendent in the open air, by the cords of his wide extending beams and radiating rays.

15. His feet were tied upwards by a clotted cord of *munja* grass, and his head hung downward towards the ground beneath; and this gave him the appearance of an offshoot of the banian tree rooted in the earth below.

16. Having then after a while, approached to him at that place, I saw him to have his two folded palms affixed to his breast (as if he was

intent upon the meditation of the lord, with the devoutness of his heart).

17. Advancing nearer to the body of the Brahman, I found it to be alive by its respiration, and from its having the feeling of touch, and the perception of heat and cold, and that of the breeze and change of weather.

18. Afterwards I employed myself solely, in my attendance on that devout personage only; and underwent all the rigours of the sun and seasons, until I was received into his confidence.

19. I then asked him saying; who art thou lord, that hast thus betaken thyself to this sort of painful devotion; say, O long sighted seer, what is the aim and object of this thy protracted state of self-mortification at the peril-expense of thy precious life.

20. He then replied to my question saying:—Tell me first O devotee, what is the object of thy devotion and those of all other persons, that are devoted to the particular objects of their pursuit. (So it is useless to inquire into the aim and object of another, when there is no body without his particular end in view).

21. This he said as introductory to his speech to me; but being pressed further by my importunate inquiries, he gave the following answer to my questions.

22. I was born, said he, at Mathura where I grew up from childhood to youth in the house of my father; and acquired my knowledge of philology and the arts in course of this time.

23. I then learnt this also, that princes are the receptacles of all pleasures and enjoyments, and that it is the early bloom of youth, that is capable of the fruitions of life.

24. Since then I began to reflect on my being the possessor of the seven continents of the earth; and to foster the ardent expectation, of the gratification of all my desires of this life.

25. It is for this purpose that I have come to this place, and have employed myself in this state of devotion, for attainment of objects of

my desire.

26. Therefore, O thou disinterested and self offered friend of mine, do thou now return to thy own country and desired abode; and leave me to remain in this state, with my firm resolution for the accomplishment of my desired object.

27. Being thus bid by him to depart from that place, listen you now to what I replied unto him; this you will wonder at its rehearsal, and the wise will be gladdened in their hearts to learn.

28. I addressed him saying:—O holy saint, let me remain here at thy service, and underneath this holy tree, until you obtain the desired boon of your devotion.

29. On my saying so, the meek minded devotee, remained as cool and quiet as a block of stone, and with his closed eye lids, he persisted in his dormancy as a dead body, without any motion in his outer limbs.

30. I too continued to stay before him, as quiet and quiescent as a block of wood, and endured without shrinking the rigours of the climate and seasons, for full six months at that spot.

31. I saw at one time, effulgent as the blazing sun, descending from the solar orb, and then standing in presence of the devotee.

32. As this deific personage was adored mentally by the ascetic, and by bodily prostration of myself; he uttered his words, in a tone as sweet as the exudation of ambrosial sweetness.

33. He said: O painstaking Brahman, that hast long been pendent on the projected bough of this branching banyan tree, suspend thy severe austerities, and accept thy desired boon, which I am ready to confer on thee.

34. Thou shalt as thou wishest, reign over the seven oceans and continents of this earth; and with this present body, thou shalt rule over it, for seven thousand years.

35. In this manner did this secondary sun, give his blessing to the devout ascetic; and was prepared to plunge into the bosom of the ocean

out of which he rose of himself. (The sun is usually said to rise from and set in the mountain top, but he is made to rise out of and sink in the sea, according to the Grecian mythology).

36. The Deity having departed, I accosted the ascetic hanging below the branch, and said to him I witnessed to day what I had heard from before, that the gods are ever propitious to their suppliants.

37. Now O Brahman, as you have gained the object of your desire, it is desirable that you should give up your austerity, and pursue the proper callings and the course of your life.

38. He having assented to my proposal, I ascended on the tree and loosened his feet therefrom; as they let loose the feet of an elephant from the fetters tied to its prop and post.

39. Having then bathed himself, he made his offerings with his pure hands for the remission of his sins; and then with the fruits which he was fortunate to pluck from the tree, he broke the fast of his long lent.

40. It was by virtue of his meritorious devotion, that we obtained plenty of the delicious fruits of that holy tree; where upon we refreshed ourselves, and subsisted for three days.

41. Thus this Brahman being desirous of obtaining the sovereignty of the earth, consisting of the septuple continents girt by the seven oceans all around, made his painful maceration with his uplifted feet and downward head, until he obtained desired boon from the god of day, and refreshed himself for three days at the spot, till at last both of us set out on our journey towards the city of Mathurā.

CHAPTER CLXXXI.

BRAHMA-GĪTĀ CONTINUED.

Argument:—The guest's description of [the] sanctuary of the goddess Gaurī.

The guest Kunda-danta resumed his narration and said:—We then betook ourselves to our homeward journey, and bent our course towards the holy city of Mathurā, which was as fair and splendid as the solar and lunar mansions, and the celestial city of Amaravati of Indra.

2. We reached at the rustic habitation of Raudha, and halted at the mango forest over an adjacent rock. Then we turned towards the city of Salisa, where we remained two days in the cheerfulness of our spirits.

3. We passed our itinerant time, with that hilarity of our hearts, which ever attends on travelling through unknown places and scenes; and the succeeding season of our halting, was passed in our repose under the cooling shade of woodland arbours, and refreshing ourselves in the cooling brooks and breezes.

4. The faded flowers which were thrown down in profusion, from the flowery creepers growing on the banks of rivers; the dashing of the waves, the humming of the bees, and the singing of birds, are delightsome to the souls of passing travellers.

5. The thickening and cooling shades of beachening trees, the droves of deer and the flights of chirping birds; and the frozen ice and dew drops, hanging tremulously as pearls on the leaves of verdant trees, and at the ends of the blades of green grass (are refreshing to the soul of the weary passenger.)

6. We passed many days through woods and forests, and over hills and dales, through caves and defiles, over marshes and dry lands, and in cities and villages; and also crossed over a great many rivers and channels and running waters.

7. We passed our nights under the arbours of thick plantain forests; and being weary with walking over snow and dew, we laid ourselves on beds made of plantain leaves.

8. On the third we came to a jungle full of gigantic woods and trees, which for want of human habitation, seemed to have divided the empire of heaven between themselves (meaning that there was to be seen nothing, except the skies above and woods below).

9. Here that devotee left the right path, and entered into another forest, with uttering these useless words to me (which were discursive and preventive of our returning to our respective habitations).

10. He said:—Let us go to the sanctuary of Gaurī here, which is the resort of many munis and sages from all quarters; and is the asylum to which my seven brothers, have repaired for attainment of their objects.

11. We are eight brothers in all, and all of us have fostered great ambitions in various respects; we are all equally resolved to devote ourselves to rigorous austerities, for the success of our determined purposes.

12. It is for that purpose that [they] have sought their shelter in this holy asylum, and with fixed determination practiced various acts of self mortification, whereby they have been expurgated from their sins.

13. Ere this I accompanied my brothers to this place, and remained here with them for six months together; and now I find this same sanctuary of Gaurī in the same state as I had seen it before.

14. I see the piece of ground, overhung by the shady flower of trees; under the shade of which I see the young fauns to be reposing in this their peaceful retreat; I see also the leafy bowers with the sprays of birds thereon, listening to the recital of the sāstras, conducted by the sages underneath.

15. Let us therefore go to the asylum of the sages, which resembles the seat of Brahmā crowded by the Brahmans on all sides; here shall our bodies be purified of their sins, and our hearts will be sanctified by the holiness of the place.

16. It is by sight of these holy men of superior understanding, that the minds of even the learned and saintlike persons, and even those of the knowers of truth are purified (wherefore it must be sanctifying to us also).

17. Upon his saying so, we both went together to that asylum of the recluses of sages and hermits; but to our great disappointment, we saw nothing but the appearance of a total desolation.

18. There was not a tree nor plant, and neither a shrub nor creeper to be seen on the spot; nor was there any man or *muni* or a boy or child was met thereabouts; nor any altar or priest was there anywhere.

19. It was only a vast desert, all void and devoid of bounds; an unlimited space of burning heat, and appeared as the blank expanse of the sky, had fallen down on the ground below.

20. Ah woe to us! what is all this come to be! said we to one another; and saying so, we continued to rove about for a long while, until we chanced to espy an arbour at some distance.

21. It presented a thickly shady and cooling aspect, resembling that of a dark and drizzling cloud in the sky; and there was observed an aged hermit, sitting in his meditation beneath it.

22. We two sat upon the grassy spot, spread out in front of the eremite; and though we kept sitting there for a long time, yet we could find no respite in the abstracted meditation of the *muni*.

23. Then feeling uneasy at my staying there for a long while, I broke my silence in impatience, and cried out in a loud voice, saying, suspend, O sage, the life-long musings of your mind.

24. My loud cry awakened the *muni* from the trance of his reverie, as the roaring of a raining cloud wakens the sleeping lion, rising straight with his yawning mouth (and stretched out limbs).

25. He then said unto us, who are ye pious persons, that are in this desert; say where is that sanctuary of Gaurī gone, and who is it that has brought me hither. Tell me what means this change and what time is this.

26. Upon his saying so, I replied to him saying, you sir, know all this and not we; say how is [it] that you being a sage and seer do not know yourself?

27. Hearing this the holy man betook himself to his meditation again, and there saw all the events that had occurred to himself and us also.

28. He remained a moment in deep thought, and then coming to himself

from his abstraction, he said unto us, learn now about this marvelous event, and know it to be a delusion only by your good common sense.

29. This young kadamba tree, that you are seeing in this desert, and that gives me a shelter underneath it, and is now flowering in kindness to me.

30. It was for some reason or other, that the chaste goddess Gaurī, dwelt for full ten years upon it, in the form of the goddess of speech, and underwent all the inclemencies of the seasons sitting there upon.

31. It was by her that a goodly grove, and an extensive forest was stretched out at this place, which became therefore known by her name, and was decorated by the flora of all the seasons.

32. It was a romantic spot to all grades of gods and men, who kept singing and sporting here in concert with the melody of tuneful and sportive birds; the air was filled with clouds of flowers, which brightened as myriads of moon in the sky; while the flying dust of full blown lotuses, perfumed the air on all sides of the forest.

33. The pollen of mandara and other flowers, perfumed the air around; and the opening bud and blooming blossoms brightened as moons; the flowering creepers sent forth their fragrance all about, and the whole courtyard of the forest, seemed to [be] strewn over with perfumery.

34. Its bowers were the seats of the god of the vernal season and flora; and the orchestra of black-bees, sitting and singing in concert with their mates on the top of flowers; the flower beds were spread as the outstretched sheet of moon light, and as cradles for the swinging sports of siddha and celestial damsels.

35. Here were brooks frequented by cranes and herons, and aquatic birds of various kinds; and there spacious lawns on the ground, graced by cocks and peacocks, and land birds of various hues.

36. The gandharvas and yakshas, siddhas and the hosts of celestials, bowed down to this kadamba tree, and their coronets rubbed against the branch, which was sanctified by the touch of the feet of the goddess Sarasvatī *alias* Gaurī. And the flowers of the tree, resembling the stars of heaven, exhaled their fragrance all around.

37. Gentle zephyrs were playing amidst the tender creeper, and diffusing a coldness throughout the secret bowers, even in the light and heat of the blazing sunshine; while the flying dust of the kadamba and other flowers, spread a yellow carpet all over the ground.

38. The lotus and other aquatic flowers, were blooming in the brooks, frequented by storks and cranes and herons and other watery birds, that sported upon them; while the goddess regaled herself amidst the flowery groves, which displayed her wondrous powers in the variety of their flowers.

39. It was in such a forest as this, that the goddess Gaurī the consort of the god Hara, resided at this spot for a long time, for some cause known to her godly mind; and then by changing her name and form to that of kadamba—Sarasvatī, she waved as gracefully as a kadamba flower, on the crown of the head of her spoused partner Hara or Siva.

CHAPTER CLXXXII.

BRAHMA GĪTĀ CONTINUED. SOVEREIGNTY OF THE SEVEN CONTINENTS.

Argument:—Meeting of the Kadamba Hermit with his brothers, their bane and blessing and final success.

The old anchorite resumed and said:—The goddess Gaurī dwelt for a full decade of years, on this very Kadamba tree of her own accord; and then she left this arbour of her own will, in order to join her lord Hara on his left side.

2. This young Kadamba tree, being verified by the ambrosial touch of the goddess, never becomes old, nor fades or withers; but ever remains as fresh as a child in the lap of her mother.

3. After the goddess had left this place, that great garden was converted to a common bush, and was frequented only by woodmen, who

earned their livelihood by woodcutting.

4. As for myself, know me to be the king of the country of Malwa, and to have now become a refugee in this hermitage of holy ascetics, by abdication of my kingdom.

5. On my resorting to this place, I was honoured here by the inhabitants of this holy asylum; and have taken my abode beneath this kadamba tree, where I have been in my meditative mood ever since that time.

6. It was some time ago, that you sir, had come here in company with seven brethren, and betaken yourselves to the practice of your religious austerities.

7. So did you eight persons reside here as holy devotees since that time, and were respected by all the resident devotees of this place.

8. It came to pass in process of time, that one of them removed from here to the Srī mountain; and then the second among them, went out to worship the lord Kārtikeya in another place.

9. The third has gone to Benares and the fourth to the Himalayas; and the remaining four remained at this place, and employed themselves to their rigorous austerities.

10. It was the earnest desire of each and every one of them, to become the sovran lord of all the seven continents of the earth.

11. At last they all succeeded to accomplish their objects of their selfsame desire, by the grace and boon which [they] obtained from the respective deity of their adoration, that was pleased with the austerity of his particular devotee.

12. The brethren returned to their habitation, when you had been employed in your devotion; and after their enjoyment of the fruition of this earth in golden age, they have ascended to the empyrean of Brahmā.

13. O sir, those brothers of yours, finding their respective gods propitious to them, and willing to confer blessings upon them, had made the following request of them saying:—

14. Ye gods! make our seven brothers, the lords of the seven continents of the earth; and let all our subjects be truthful and sincere, and attached to the occupations of their respective orders.

15. The gods that were adored by them, gladly occupied their prayer; and having assented to their request, disappeared from them, and vanished in the open sky.

16. They all went afterwards to their respective habitation, and met death except this one who is now here.

17. I only have been sitting alone, devoutly intent upon meditation; and have remained as motionless as a stone, beneath this kadamba tree, which is sacred to the goddess of speech.

18. Now as the seasons and years, have been rolling on upon my devoted head, I have lived to see this forest, to be broken and cut down by woodmen, living in the skirts of these woods.

19. They have spared only this unfading kadamba tree, which they had made an object of their veneration, as the abode of the goddess of speech; and me also whom they believe to be absorbed in inflexible meditation.

20. Now sirs, as you seem to have newly come to this place, and bear the appearance of aged ascetics; I have therefore related to you all that I have come to know by my cogitation only.

21. Rise then ye righteous men, and proceed to your native homes; where you will meet your brothers in the circle of their family and friends.

22. You will find eight of your brothers, remaining in their abode; and resembling the eight high minded Vasus, sitting in the high heaven of Brahmā.

23. After that great devotee had said so far, I interrupted him saying:—I have a great doubt in this wondrous relation of yours, which you will be pleased to expound it to me.

24. We know this earth to be composed of seven continents only, how then is it possible for eight brothers, to be the lord of them all, at the

one and same time.

25. The kadamba ascetic said:—It is not inconsistent what I have related to you, there are many such [things which] are seemingly incongruous, but [which] become evident when they are explained.

26. These eight brothers, having passed their periods of asceticism, will all of them become lords of the seven continents of the earth, in their domestic circles. (*i.e.* Each thinks himself as such).

27. All these eight brothers, will remain in their respective houses on the surface of the earth; and will there become the lords of the septuple continents, in the manner as you shall now hear from me.

28. Every one of these eight persons had each a wife at home, who were of unblemished character and persons withal; and resembled the eight stars or planets of heavens, in the brightness of their bodies. (They were equally chaste and fair and loving wives also).

29. After these eight brothers have departed, to conduct their protracted devotion abroad; their love born wives became disconsolate at their separation, which is altogether intolerable to faithful wives.

30. They in their great sorrow of spirit, made painful austerities to the memory of the absent lords; and conducted a hundred *chandrayana* vows and rites, to the satisfaction of the goddess Pārvaṭī. (The Olympian Juno, and the patroness of chastity).

31. Invisibly the goddess appeared to them, and spake her words to them separately in their inner apartments; after each and every one of them had performed her daily devotion to [the] goddess.

32. The goddess said:—O Child, that hast been long fading away by thy austerities, like the tender shoot under the scorching sun; now accept this boon to thy heart's desire, both for thyself as also for thy husband.

33. Hearing this voice of the goddess of heaven, the lady Chirantikā, offered her handfuls of flowers to her, and began to address her prayer to the goddess, to her heart's satisfaction.

34. The reserved and close tongued damsel, uttered her words in a slow flattering voice flushed with joy; and addressed the heavenly goddess, as the peahen accosts the rising cloud.

35. Chirantikā said:—O goddess, as thou bearest eternal love to Siva—the god of gods, such is the love I bear also to my husband, O make him immortal.

36. The goddess replied:—Know, O goodly minded lady, that it is impossible to gain immortality, from the inflexible decree of destiny, ever since the creation of the world. No devotion, austerity nor charity can buy life, ask therefore some other blessing.

37. Chirantikā said:—O goddess! if it be impossible to attain immortality, then ordain it thus far; that he being dead, his soul may not depart beyond the confines of this house of his.

38. When the body of my husband, falls dead in this house; then confer me this boon, that his parted soul may never depart from this place.

39. Be it so, O daughter, that your husband being gone to [the] other world, you may still continue to be his beloved wife, even after his demise.

40. Saying so, the goddess Gaurī held her silence in the midst of the air; as the sound of the clouds is stopped, after its betokening the welfare of the world.

41. After disappearance of the goddess in air, the husbands of these ladies returned to them from all sides, and at the lapse of some time after they had received their desired blessings.

42. Now was there a mutual interview of the wives with their husbands, and general meeting of the brothers with each other, and with their friends and relatives.

43. Hear now a wonderful event, which happened to them at this time; and which presented itself as an obstacle, towards the achievement of their noble purpose.

44. It was at the time when the brothers were employed in their

devotion, that their parents had gone out with their wives in search of them, and were wandering about the hermitages of saints, with their sorrowful hearts.

45. Unmindful of their personal pains and pleasures, for the sake of the welfare of their sons, they intended to see the village of Kalapa, which lay on their way.

46. Passing by the village of *munis* or saints, they espied on their way a white man of short stature, with grey and erect hairs on his head, and his body bedaubed with ashes.

47. Thinking him to be an ordinary old passenger, the parents forgot to do him due honour, and let the dust of the ground they trod upon, fly unwarily to his sacred person. This irritated the old passenger, who thus bespake to him in his ire.

48. You great fool that are going on pilgrimage in company with thy wife and daughters-in-law; don't you heed me the sage Durvasas, that you slight to do me due reverence.

49. For this act of thy negligence, the boons so dearly earned by thy sons and daughters in law will go for nothing, and will be attained with their contrary effect.

50. On hearing this malediction the old parents and their daughters in law, were proceeding to do him reverence, when the ancient sage disappeared from their sight and vanished in air.

51. At this the parents and their daughters, were greatly dismayed and disheartened; and returned disappointed to their home, with their melancholy countenances.

52. Therefore I say, there was not the only inconsistency, in each of the brothers reigning over the seven continents all at once; but there were many other odds awaiting upon them as on all human wishes; and these occurring as thickly one after the other as the sores and ulcers growing on goitres. (Or pouches on the throat).

53. There are as many oddities and vanities, always occurring in the wishes, and aerial castles of the vacuous mind; as the numberless

portents and comets and meteors and unnatural sights, are seen to appear in the empty sky.

CHAPTER CLXXXIII.

DESCRIPTION OF THE SEVEN CONTINENTS.

Argument:—Brahmā's relation of the contending sides of blessing and imprecation.

Kunda-Danta rejoined:—I then asked the hermit of Gaurī's asylum, whose head was hoary with age, and whose hair resembled the dried blades of withered grass.

2. There are but seven continents only, that composed this earth; how then could every one of the eight brothers, become the sole lord of earth at one and the same time.
3. Again how could a person, that had no egress from his house, conquer the seven continents abroad, or govern them himself (by sitting quietly at home).
4. How could they that had the boon on one hand, and its contrary curse on the other, go in either way which are opposed to one another, as the cool shade of trees and the heat of sunshine?
5. How can opposite qualities reside together at the same time, which is as impossible as the container and contained to become the same thing? (Here the blessing of the gods and the curse of the sage, must counteract one another, and neither of them could effect anything).
6. The Hermit of the asylum returned:—Attend, O holy man, to my relation of the sequel of their tale; and you will come to see the sequence of their contrary fates.
7. As for you two, you will reach to your home, after eight days from this place; and there meet with your relatives, with whom you will live

happily for some time.

8. These eight brothers also, having joined with their families at home: will breathe their last in course of time; and have their bodies burnt by their friends and relations.

9. Then their conscious souls, will remain separately in air for a little while; and there continue in a state of torpidity, as in the insensibility of sleep.

10. All this interval their acts will appear, in the vacuous space of their minds, for the sake of receiving their retributive justice; and also the blessing of gods and the curse of the sage, will wait on them at this time.

11. The acts will appear in the shapes of the persons to whom they were done and the blessings and imprecation likewise will assume their particular forms, in order to make their appearance before them.

12. The blessings will assume the forms of fair moon-bright bodies, having four arms on each, and holding a lotus bud, a club and other weapons in each of them.

13. The curse will take the forms of Siva with his three eyes, and holding the lance and mace in his either hand; and having a dark terrific body, with a surly grim and frowning countenance.

14. The Blessings will vauntingly say:—Avaunt thou accursed curse! it is now our time to work; as it is with the seasons to act their parts at their proper times.

15. The curse will say in his turn:—Be afar from here; ye blessed blessings, and do not intrude upon my time; it will take effect as any one of the seasons, nor is there any body capable of counteracting its wonted course.

16. The blessings will rejoin and say; Thou cursed curse, art but a creature of an human sage; but we are messengers of the God of day; now as preference is given to the first born God of light, over a human being (who is the last work of God); it is proper that we should have our precedence here (in the present case).

17. Upon the blessings saying so, the personified curse of the sage got enraged, and returned in reply saying, I am no less the creation of a God than you are since we are born of the God Rudra by his consort Rudranī—the Fury.

18. Rudra is the greatest of gods, and the sage was born with a portion of Rudra's prowess; saying so the accursed curse lifted up its head, as high as the exalted summit of a mountain.

19. On seeing the haughty high-headedness of the personation of curse; the personified image of the boon smiled scornfully at him, and then made his reply in his speech of well weighed words.

20. O thou miscreant curse, leave thy wickedness and think on the end of this affair; as also about what is to be done, after termination of all this altercation of ours.

21. We must have recourse to the father of the gods, for his favourable decision of the case, is it not therefore better for us to do even now what must come to be finally determined by him.

22. The curse on hearing these words of the personified boon replied, well, I agree to what you say; because a fool even cannot decline to accept the reasonable proposal of a person.

23. Then the curse agreed to resort to the abode of Brahmā; in company with the divine Blessing; because the great-minded gods are always resorted to by the wise, for the dissipation of their doubts.

24. They bended down before Brahmā, and related all that had occurred between them; and the god on hearing the whole [case] on both sides, replied to them in the following manner.

25. Brahmā said:—Hearken unto me, ye master of blessing and curse, and let him have the precedence of the other, that is possessed of intrinsic merit and essence.

26. Upon hearing this from the mouth of the great god, they both entered in their turn into the heart of one another, in order to sound their understandings, and descry their respective parts.

27. They then having searched into the eternal essentialities of one another, and having known their respective characters; came out in presence of the God, and besought him by turns.

28. The curse said:—I am overcome, O Lord of creatures, by this my adversary, in my having no internal merit in myself, and finding the curses of my foe, to be as sound and solid as the hard stony rock and the strong thunderbolt.

29. But both ourselves and the blessings, being always but intellectual beings, we have no material body whatever to boast of at any time.

30. The Blessing replied:—The intellectual blessing, which its giver (the god in the sun), has given to its askers the Brahmans, is here present before you; and this is entrusted to my charge (to be delivered unto them).

31. The body of every one is the evolution of one's intelligence, and it is this body which enjoys the consequence of the curse or blessing that is passed on one according to his knowledge of it; whether it is in his eating or drinking or in his feeling of the same, in all his wandering at all times and places. (*i.e.* The consciousness of one's merits and demerits, accompanies him every where, and makes him enjoy or suffer their results accordingly).

32. The blessing received from its donor, is strengthened in the mind of the donee in time; and this acting forcibly within one's self, overcomes at last the power or effect of the curse. (*i.e.* Firm good will, turns away the evil ones).

33. The donor's bestowal of a blessing, to his supplicants for it; becomes strong and effectual only, when it is deeply rooted and duly fostered in one's self. (*i.e.* A good given us by others, is of no good, unless we cultivate it well ourselves).

34. It is by means of the continued culture of our conscious goodness, and by the constant habit of thinking of our desert, that these become perfected in one's self, and convert their possessor to their form. (It is the habitual mode of the mind's thought, that makes the future man, be it a holy or accursed one).

35. The pure and contrite conscience alone, consummates one's consciousness in time; but the impure conscience of the evil minded, never finds its peace and tranquillity. Hence the Brahmans' thoughts of the blessing, had taken the possession of their minds, and not that of the curse: because the earlier one, has the priority over the latter, though it be that of a minute only (as the law of primogeniture, supersedes the claim of youngsters to state); and there is no rule;—

36. Nor force of pride to counteract this law. (Hence the blessing of the god, being prior to the curse of the sage, must have its precedence over the latter).

37. But where both sides are of equal force, there both of them have their joint effect upon the same thing; so the curse and blessing being conjoined together, must remain as the commingling of milk with water.

38. The equal force of the blessing and curse, must produce a double or divided effect on the mind of man; as a person dreaming of the fairy city in his sleep, thinks himself as turned to one of its citizens (without losing the idea of his own personality: so a man has a different idea of himself, in different states of his life).

39. Now pardon me, O Lord for my repetition of the same truths before thee that I have learnt from thee, and permit me now to take leave of thee, and depart to my place.

40. Upon his saying so, the curse felt ashamed in itself, and fled away from the presence of the god; as the ghosts and goblins fly away from the air, at the dispersion of darkness from the sky.

41. Then the other blessing (which was given by the goddess Gaurī to the ladies of these brothers), concerning the restriction of their departed ghosts, to the confines of their house, came forward and presented itself before Brahmā in lieu of the curse, and began to plead his case, as a substitute does for his constituent.

42. He said:—I know not, O Lord of gods, how human souls can fly over the seven continents of the earth, after their separation from their dead bodies (Deign to explain this therefore unto me.)

43. I am the same blessing of the goddess, that promised unto them their dominion over the seven continents in their own house; and also their conquest of the whole earth within its confines.

44. Now tell me, O Lord of gods, how am I to restrain their spirits to the narrow limits of their own abodes; and at the same time confer the domain of the septuple earth, to each and every one of them (as it is destined to them by the blessing of the God of day.)

45. Brahmā responded:—Hear me, O thou blessing of conferring the realms of the seven continents on each of them; and thou the boon of detaining their departed spirits within the confines of these mansions; that both of you are successful in executing your respective purposes on them.

46. Now do you retire from this place with full assurance in yourselves, that the delivered ghosts of these brothers; will never quit nor ever depart from their present abodes after their demise; but continue to reside there forever more; with the belief of their being the Lords of the seven regions of this earth. (It is the firm belief of the mind of the possession of anything, that makes it the true possessor thereof, much more than its actual enjoyment of the same).

47. Their souls will remain at proper distances from each other, after the loss and extinction of their frail bodies; and will deem themselves as lords of the seven regions of earth, though dwelling in the empty air of their own abodes.

48. How could there be the eight regions and seven continents of the earth, when to all appearance the surface of the earth, presents but a flat level everywhere.

49. Tell us Lord! where are these different divisions of the earth situated, and in what part of their petty abode; and is it not as impossible for the small place of their house to contain this wide earth in it, as it is for the little cell of a lotus bud to hide an elephant in its pericarp.

50. Brahmā replied:—It being quite evident to you as to ourselves also, that the universe is composed of an infinite vacuity only; it is not impossible for its being contained within the hollow of the human heart, as in the minute particle of the vacuous mind, which contains all things

in it in the manner of its dreams.

51. If it were possible for the minute granule of their vacuous minds, to contain the figures of their houses and their domestic circles within itself, why should it be thought impossible for them, to compress the greater and lesser circle of this earth also, within their ample space.

52. After the demise of a person, the world exhibits itself in the same form as it is, in the minute atom of his mind; and this is but a vacuous mass of the visible and material world, in its invisible and imaginary figure.

53. It is in this invisible particle of the mind, that the world is seen in its abstract form, within the precincts of the body and abode of every body; and this earth appears to be drawn in it as in a map, with all its sevenfold continents and the contents thereof.

54. Whatever is manifest in the mind, is a mere mental conception and inborn in the mind, and there is no such thing as an extraneous or material world in reality. It is the vacant mind that presents these vagaries of the world and all other visibles before its vision, as the vacuous firmament shows the variety of atmospherical appearances to our sight.

55. The personified benediction, having learnt this abstract truth, from the mouth of the divine Brahmā, who had conferred this boon to the Brahmanical brothers, abandoned his erroneous conception of the material world, and repaired to the abode of the deceased brethren, that had been released from the mistake of their mortal bodies.

56. The personated blessing bowed down to the bounteous Brahmā, and departing from his presence with speed, entered into the parlour of the eight brother kings, in his eight-fold spiritual personality (called the ashta siddhi).

57. They beheld the brothers there in their respective residences, each sitting as the Lord of the earth with its septuple continents, and all of them employed in the performance of their sacrifices and enjoyment of their blessings, like the eight Lordly Manus for the whole period of a day of Brahmā.

58. They were all friendly to each other, though unacquainted with the respective provinces of one another; each of them was employed in his concern with the world, without clashing with the authority of another over it.

59. One of them who was handsome in the bloom of his youth; held his happy reign over the great city of Ujjain, which was situated in the precincts of his own house, or rather in the environs of his own mind.

60. Another one of them had his domain over the country of Scythia (sāka), where he settled himself for his conquest of the Nāgas (saccae); he cruises as a corsair in the wide outlandish seas, for his victory on every side.

61. Another reigns secure in his capital of Kusadwīpa, and confers perfect security to his subjects from all alarm; and like a hero who has quelled his enemies, he rests in peace on the bosom of his beloved, after all his conquest.

62. Some one of them indulges himself to sport, in company with the celestial Nymphs of Vidyādhara; in skimming over the waters of the lakes on mountain tops, and in the gushing water falls on their side.

63. Another one is engaged these eight days in conducting his horse sacrifice in his royal abode at Krauncha dwīpa, which he has greatly aggrandised with his accumulated gold, from the other continents.

64. Another one is employed in waging a battle in the Sālmali continents, where his war elephants have assembled, and have been uprooting the boundary mountain from their bases with robust tusks.

65. The Monarch of the Gomedha continent, who had been the eighth and last of the Brahman brothers, was smitten with love for the princess of the Pushkara dwīpa; upon which he mustered a large armament for ravishing her in warfare.

66. The monarch of the Pushkara continent, who was also the master of the Mountainous regions of Lokāloka; set out with his deputy to inspect the land of the gold mines.

67. Thus every one of these brothers, thought himself to be the Lord of

his respective province, as his imagination portrayed unto him in the region of his mind.

68. The Blessings then, having relinquished their several forms and personalities, became united and one with the consciousness of the Brahmans, and felt and saw whatever passed in them, as if they were passing in themselves likewise. (The divine blessing on them being no other than the approbation of their conscience).

69. So these brothers became and found in themselves, what they had long been longing after, in their respective lordship over the seven regions of the earth, which they continued to enjoy ever since to their heart's content.

70. It was in this manner that these men of enlarged understandings, obtained what they sought in their minds, by means of their austere devotion and firm devotedness to their purpose. So it is with the learned that they find everything beside them, whatever they are intent upon in their minds, by means of their acting upon the same principle, and using the proper means conducing to that end.

CHAPTER CLXXXIV.

A LECTURE ON THE ALL COMPREHENSIVENESS OF THE SOUL.

Argument:—Nature of the unenlightened soul, to represent unnumbered worlds within itself.

Kunda-danta said:—I then asked [the] devotee sitting beneath the *kadamba* tree, to tell me how the seven large continents of the globe, could be contained within the narrow limits of the abodes of each of these brothers (which is next to an impossibility).

2. The kadamba devotee replied:—The essence of the intellect though so very vacuous in itself, is notwithstanding the most capacious and ubiquitous of any thing in existence; and is present in its own nature with every thing, wherever it is known to exist.

3. The soul sees itself in the form of the triple world, and every thing besides in its different nature and figure, without changing itself to any one of them. (*i.e.* The soul remains unchanged in all the changeful scenes of nature).

4. Kunda-danta rejoined:—But how do you attribute the quality of variety or multiplicity, to the purely simple and immutable nature of the Supreme soul, as you see them appertaining to the intrinsic character of everything else in nature. (Or as Pope says:—That changed through all, yet in all the same; great in the earth, as in the ethereal frame).

5. The kadamba devotee replied:—The sphere of the intellectual vacuum, is all quiet and serene, and there is nothing as any variety or multiformity in it; the changes that are apparent in its face, are no more, than the waves and eddies, whirling on the surface of the changeless main.

6. It is in the immensity of intellectual vacuity, that infinite creations seem to be continually purling about, as the rising waves are seen to be whirling in the sea; and it is in its fathomless depth that they appear to sink, like the waters subsiding in the hollow of the deep.

7. The substantial forms of things, that rise in the unsubstantial essence of the intellect, are as the various forms of substances, seen in the dreaming state of the soul, and all which are utterly forgotten in its state of sound sleep—*susupti*.

8. As a Hill seen in dream is no hill at all, and as things appearing to be in motion in dreaming, are found afterwards to be perfectly motionless; so are all things in nature but mere unrealities, and though as real from the real nature of soul itself. (*i.e.* It is the intellect that fashions everything in its own manner, and its imagination gives a form to an airy nothing).

9. The intellect is an immaterial substance, and neither creates nor perceives any thing material by itself; but conceives everything as it is manifested to it in its idea in the beginning. (*i.e.* The ideas of things are inborn in the mind).

10. As the intellect sees a great variety of objects in [its] dream, which it takes for realities for the time; so its belief in the reality of its ideas, causes it to conceive them as real entities.

11. The vacuous intellect, which glitters of itself in its own state of transparency; comes to find the world shinning in the same light within itself. (*i.e.* The world is subjective with the intellect, and not a part from our intellectual light of the same).

12. As we have the consciousness of heat in the fire, even when it is seen in a dream; so we are conscious of the presence of everything in our minds, even in the absence of the thing itself from us. (It was thus that the Brahman brothers were conscious of their lordship, even in their want of the realms themselves).

13. And as we have the idea of the solidity of a pillar, from our dream of it in sleep; so have we the idea of the great variety of things in existence; although there is no diversity or difference in the nature of the One unvaried unity that pervades the whole. (And that shows its unchangeable self, as many and changed through all—*Aham-bahusyam*).

14. In the beginning all substances were as pure and simple, as the essence of their maker by and after which they were made; and they still continue to be in the same state of their ideal purity, as they were originally made out of that airy entity and unity.

15. As the tree is diversified in the various forms of its roots and fruits, and its leaves, flowers and the trunk; so is the Supreme unity varied in all and everywhere in his selfsame and undivided essence.

16. It is in the fathomless ocean of the Supreme essence, that the immensity of creation is subsisting like the waters of the deep; and it is in the boundless space of that transcendent vacuum, that the infinity of the worlds have been rolling on, in their original vacuous and apparently visible forms.

17. The transcendental and comprehensible *i.e.* the immaterial soul and the material world, are but commutual terms as the tree and arbour, and their difference lies in the intelligibility of the one and unintelligibility of the other; but true intelligence leads us to the unconceivable One, while our ignorance of the same, deludes us to the

knowledge of many, and tends to our distress only. (True happiness in our reliance on the unknown One only).

18. The mundane and supermundane is surely the One and same thing, according to the deduction of spiritual philosophy; and the knowledge of this sublime truth, is sure to lead one to his ultimate liberation.

19. The world is the product of the will of God, and the will is a power or faculty appertaining to the personality of the Deity; and the same being transmuted to the form of the world, it is proved that the world is the formal part of the Supreme soul. (Whose body nature is, and God the soul).

20. He whom no words can define, and yet who defines the senses of words; who is subject to no law or prohibition, or to any state or condition of being, but appoints them for all sorts of beings, is indeed the only Lord of all.

21. He that is ever silent but speaks through all, who is inactive as a rock but acts in all; who is always existent and appears as inexistent, is the Supreme Lord of all.

22. That subtile essence that constitutes the solidity of all gross bodies, and remains undecayed in all frail bodies, is the pure Brahma himself; He has no volition or nolition of creation or destruction, and there is no possession or want of the property of anything.

23. It is the one and invariable soul, that rests always in its state of rest and sleep, and perceives the succession of creation and destruction of the world, in its alternate states of dream and sound sleep, which present themselves as two pictures before its sight.

24. It is also in the substratum of the intellect, that unnumbered worlds seem to rise and set in succession; they appear as passing pictures before the mind, without being rooted or painted therein.

25. As the mixing of one thing with another, produces a different effect in the mixture; so doth the union of the mind with the organs of sense, cause a variety of impressions to be imprinted in the intellect. (So the commixture of curd and sugar creates a different flavour in the condiment, gloss).

26. All things have their existence in the essence of the intellect only, without which nothing is knowable to any body; hence there is nothing anew in nature, except its being but a representation of the original idea in the mind (and this is evident from the identity and similarity of the ectypes with its antitypes, gloss).

27. Hence our consciousness of the identity of things with the essence of our intellect, proves them to be as immaterial and immovable as their fixed ideas in the mind.

28. Thus the world which is so visible and perceptible to us, is nothing but a mere nullity in reality; and whatever appears as existing herein, together with the great gods and angels, are no more than the false visions in our dream and fancy.

29. We see the various fluctuations and phenomena, rising in the waters of the vast ocean of the intellect; and appearing in the forms of our joy and grief, and those of moving and unmoving bodies in creation.

30. O that the nature and course of the world, should so obscure the bright mirror of the intellect; as to hide it under the dirt of our passions, and cover it under the clouds and snows of our ignorance.

31. As spectres and dissolving views appear in the air, before the sight of the dimsighted; so doth this shadow of the world appear as substance, to the view of the unspiritual myopist.

32. Whatever we imagine, the same we find, and seem to enjoy for the time; and as we are delighted with the view of our imaginary city, so do we indulge ourselves in the sight of this air-drawn utopia of the world.

33. As we seem to enjoy our ecstasy, in the fairy land of our fancy; so we are betaken by the delusion of this unreal world, under the belief of its reality.

34. There is one eternal destiny, which ever runs apace in its wonted course; and destines all beings to continue in their allotted careers as ever before.

35. It is destiny that produces the moving bodies from living beings,

and the motionless ones from the unmoving; it is that predestination which has destined the downward course of water and fluids, and the upward motion of the flames of fire.

36. It is that blind impulse, that impels the members of the body to their respective actions; and makes the luminous bodies to emit their light; it causes the winds to wind about in their continuous course, and makes the mountains to stand unmoved in their proper places.

37. It makes the luminaries of heaven, to roll on in their regular revolutions, and causes the rains and dews of the sky, to pour down in their stated seasons; and it is this eternal destiny that directs the courses of years, ages and cycles, and the whole curricula of time to run its wonted course.

38. It is the divine ordinance, that has ordained the limits of the earth and the distant ocean and seas, and has fixed the position of the hills and rocks in them; it has allotted the natures and powers of all things, and prescribed the laws of rights and duties for all and every one.

39. Kunda-danta rejoined:—The reminiscence of the scenes of past life, occurs in the present state of existence, in the forms of our imagination and of desire for the same; and these inward thoughts become the gist and marrow to frame our lives in their fashion; but tell me sir, how could the first created beings in the beginning of creation could have any reminiscence, whereupon their lives and natures were moulded.

40. The devotee replied:—All these that offer themselves to our view, are quite unprecedented and without their original patterns in the mind, and resemble the sight of our own death that we happen to see in a dream. It is the omniscience of Brahmā, that caused the first creation, and not his memory of the past as it is with us and other created beings.

41. It is the nature of our intellect, to represent the imaginary city of the world in its empty vacuity; it is neither a positive reality, nor a negative unreality either; being now apparent and now lost to sight by itself.

42. It is the clearness of the intellect, which represents the imaginary

world in the manner of a dream; but the pure vacuous intellect, neither sees nor bears the remembrance of the world in itself. (It is the sight of a thing, that leaves its traces in the mind afterwards; but when there is no sight of a thing, there can be no remembrance of it).

43. The wise that are devoid of joy and grief, and remain unchanged in prosperity and adversity; are men of right integrity and equanimity in their nature, and move on as equably as the wheel of fortune leads them onward.

44. As the intellect retains in it, the remembrance of what it has seen in its dream; so does it bear in itself the false impression of this triple world to its end.

45. It is only the reflexion of our consciousness, which passes under the name of the world; now knowing the nature of your consciousness as mere vacuousness, you will blot out the impression of the world also.

46. That which is all and everything, and from which all have issued and in which they exist; know that All as all which fills all space, wherein all things are situated.

47. I have thus fully explained to you, how you may come to know this creation as its creator—the Great Brahmā Himself; and have also expounded to you the means, whereby you may get rid of your impression of the phenomenal world.

48. Now rise ye Brāhmans and repair to your abodes, as the bees resort to their cells and calyxes of lotuses at the dusk of the day; go and perform your evening services, while I remain here in my pensive meditation, and absorbed in my spiritual ecstasy forever.

CHAPTER CLXXXV.

ADMONITION TO AND CLAIRVOYANCE OF KUNDA-DANTA.

Argument:—The return of the interlocutors to the abodes;
Demise of the brothers and enlightenment of Kunda-danta.

Kunda-danta rejoined:—The old sage having said so far, closed his eyes in meditation; and he became as motionless as a statue or picture, without any action of his breath and mind.

2. And we prayed him with great fondness and endearment, yet he uttered not a word unto us; because he seemed to be so rapt in his abstraction, as to have become utterly insensible of the outer world.

3. We then departed, from that place, with our broken hearts and dejected countenances; and were received after a few days journey, by our gladsome friends at home.

4. We live there in joyous festivity, as long as the seven brothers were living; and passed our time in narrations of our past adventures, and relations of the old accounts of by gone times.

5. In course of time the eight brothers disappeared (perished) one by one, like the seven oceans at the end of the world, in the vast ocean of eternity; and were released like many of my friends also, from their worldly cares.

6. After sometime, the only friend that I had, sunk also like the setting sun in darkness; and I was left alone to bewail their loss in sorrow and misery at their separation.

7. I then repaired in the sorrow of my heart, to the devotee under the Kadamba tree; in order to derive the benefit of his advice, to dissipate my dolor.

8. There I waited on him for three months, until he was released from his meditation, when upon my humble request of him, he deigned to answer me as follows.

9. The devotee replied:—I can not pass a moment, without my employment in meditation; and must without any loss of time, resort to my wonted devotion again.

10. As for you, you can not derive the benefit of my transcendent advice to you; unless you engage yourself to practice my precepts with all

diligence.

11. Now I tell you to repair to the city of Ayodhyā (Oudh), where the king Dasaratha reigns, and remains with his son Rāma (and other children and members of his royal family).

12. Do you now go to this Rāma, who has been attending on the lectures of the sage Vasishtha, the preceptor and priest of the royal family, and [who] delivered [the lectures] before the princes assembled in the imperial court.

13. You will there hear the holy sermon, on the means of attaining our final emancipation; and will thereby obtain your best bliss in the divine state like that of mine.

14. Saying so, he was absorbed in the cooling ocean of his meditation; [after] which I directed my course to this way, and arrived at last before Rāma and this princely assembly.

15. Here am I, and all these are the incidents of my life, as I have related herein, regarding all what I have heard and seen, as also all that has passed on me.

16. Rāma said:—The eloquent Kunda-danta that made this speech to me, has been ever since sitting by my side in this assembly.

17. This very Brahmin bearing the name of Kunda-danta, that has sat here all along by me; has heard the whole of the sermon, which has been delivered by the sage, on the means of obtaining our liberation.

18. Now ask this Kunda-danta, that is sitting here by me at present, whether he has well understood the context of this lecture, and whether his doubts are wholly dissipated or not.

19. Vasishtha said:—Upon Rāma saying so to me, I looked upon Kunda-danta, and made him the following interrogatory, saying:—

20. Tell me, Oh you goodly Brahman Kunda-danta, what you have learnt and understood, by your long attendance upon and hearing of my lecture, calculated to confer liberation on men.

21. Kunda-danta replied:—Sir, your lecture has wholly removed the doubts of my mind, and I find myself now as perfect master of myself, by my victory over all selfish passions, and by my knowledge of the knowable One.

22. I have known the immaculate One that is to be known, and seen the undecaying One that is worth our seeing; I have obtained all that is worth our obtaining, and I have found my repose in the state of transcendent felicity.

23. I have known this plenum, to be the condensation of that transcendental essence; and that this world is no other than a manifestation of this selfsame soul.

24. The universal soul being also the soul of every individual, is likewise the soul inherent in all forms of things; it is only the self-existent soul, that becomes apparent in all existences and all places.

25. It is possible for the human mind, which is minuter than the molecule of a mustard seed, to contain the whole world in itself; though it is naught but a mere zero, before the clear sight of the intelligent.

26. It is possible also for a little room, to contain the seven continents of the earth (in its map or picture); though the room itself is no more than a mere empty space.

27. Whatever object is perceptible to us at any time or place, is only the concrete form of the divine spirit; which is quite apart from every thing in the discrete.

CHAPTER CLXXXVI.

DEMONSTRATION OF ALL NATURE (AND THING) AS BRAHMA HIMSELF.

Argument:—Elucidation of the sacred text that "all is Brahma"; and the equality of curse.

Vālmīki said:—After Kunda-danta had finished his saying in the said manner, the venerable Vasishtha delivered his edifying speech on spiritual knowledge and said:

2. Whereas the elevated soul of this person, has found his rest in the paradise of spiritual philosophy; he will see the world like a globe in his hand, and glowing with the glory of the great God.
3. The phenomenal world is a false conception, it is verily the increate Brahma himself shining in this manner; this erroneous conception is the very Brahma, that is one and ever calm and undecaying.
4. Whatever thing appears any where, in any state, form or dimension; it is the very Deity, showing himself in that condition of his being, form and mode of extension.
5. This unborn or self-existent Deity, is ever auspicious, calm and quiet; he is undecaying, unperishing and immutable, and extends through all extent, as the extensive and endless space.
6. Whatever state of things he proposes in his all-knowing intellect, the same is disposed by him in a thousand ways, like the branching out of a plant in the rains.
7. The great mundane egg, is situated as a particle in the bosom of the great intellect of God; and this world of ours is a particle also, being comprised in a grain of our brains.
8. Know therefore, my good friend, thy intellectual sphere to be boundless, and without its beginning or end; and being absorbed in the meditation of thy personal extinction, do thou remain as quiet as thou art sitting, relying in thy unperturbed and imperishable soul.
9. Wherever there is anything in any state or condition in any part of the world, there you will find the presence of the divine spirit in its form of vacuity; and this without changing its nature of calm serenity, assumes to itself whatever form or figure it likes (or rather evolves them from within itself at its free will).
10. The spirit is itself both the view and its viewer; it is equally

the mind and the body, and the subjective and objective alike; It is something and yet nothing at all, being the great Brahma or universal soul, that includes and extends throughout the whole.

11. The phenomenal is not to be supposed as a duality of, or any other than the selfsame Brahma; but it is to be known as one and the same with the divine self, as the visible sky and its vacuity.

12. The visible is the invisible Brahma, and the transcendent One is manifest in this apparent whole (because the noumenon shows the phenomenon, as this exhibits the other): therefore it is neither quiescent nor in motion, and the formal is altogether formless.

13. Like dreams appearing to the understanding, do these visions present themselves to the view; the forms are all formless conceptions of the mind, and more intangible ideas of the brain.

14. As conscious beings come to be unconscious of themselves, in their dormant state of sleep; so have all these living and intelligent beings, become unconscious and ignorant of themselves and their souls, and turned to torpid trees that are lost to their sensibility.

15. But the intellect is capable to return to its sensibility, from its state of vegetable torpidity in time; as the dormant soul turns to see its dreams in sleep, and then to behold the vivid outer world after its waking.

16. Until the living soul is liberated from its charm of self delusion, it is subjected to view its guileful reveries of elemental bodies, appearing as a chain of airy dreams, before the mind's eye in sleep.

17. The mind gathers the dross of dullness about it, as the soul draws the sheath of sleep upon itself; this dullness or dimness of apprehension is not intrinsic in the mind, but an extraneous schesis contracted by it from without.

18. The intellect moulds the form of one, who is conversant with material and insensible things, into a motionless and torpid body; and it is the same intellect, which shapes the forms of others, that are conscious of their intellectual natures, into the bodies of rational and moving being. (The dull soul is degraded to the state of immovable

things and rooted trees, but intelligent souls, are elevated to the rank of moving men and other locomotive animals).

19. But all these moving and unmoving beings, are but different modifications and aspects of the same intellect; as the nails and other parts of the human body, are but the multifarious modalities of the same person.

20. The order and nature of things has invariably continued the same, as they have been ordained by the Divine will ever since its first formation of the world; and because the creation is a transcript of its original mould in the Divine mind; it is as ideal as any working of imagination or a vision in dreaming, both in its states of being and not being.

21. But the intangible and quiescent Brahma, is ever calm and quiet in his nature; he is never permeated with the nature of things, nor is he assimilated with the order of nature.

22. He appears as the beginning and end of creation, or as the cause of its production and dissolution; but these are the mere dreams of the Divine intellect, which is always in its state of profound sleep and rest.

23. The world is ever existent in his spiritual nature, and without any beginning or end of himself; the beginning and end of creation, bear no relation with his self-existent and eternal nature.

24. There is no reality in the nature of the visible creation, or in its existence or dissolution; all these are no other than representations shown in the spirit of God, like figures described in a picture.

25. As a legion drawn in painting, does not differ from its model in the mind of the painter; so these tangible objects of creation, with all other endless varieties, are not different from their prototype in the mind of God.

26. Notwithstanding the want of any difference, between the noumenal and phenomenal worlds; yet the mind is prone to view the variance of its subjectivity and objectivity, as it is apt to differentiate its own doings and dreams, in the states of its sleep and ignorance. It is the

profound sleep and insouciance of the soul, that cause its liberation from the view, as its sensibility serves to bind it the more to the bondage of the visibles.

27. It is the reflexion of the invisible soul, that exhibits the visible to view, just as the subtile sunbeam, displays a thousand solid bodies glaring in sight; and shows the different phases of creation and dissolution as in its visions in dreaming.

28. The dreaming state of the sleeping intellect is called its ideality, and the waking state of the self-conscious soul is termed its vitality, as in the instances of men and gods and other intellectual beings.

29. After passing from these, and knowing the unreality of both these imaginative and speculative states, the soul falls into its state of profound sleep or trance, which is believed as the state of liberation by those that are desirous of their emancipation.

30. Rāma said:—Tell me, O venerable sir, in what proportion doth the intellect abide in men, gods and demons respectively; how the soul reflects itself during the dormancy of the intellect in sleep, and in what manner does it contain the world within its bosom.

31. Vasishtha replied:—Know the intellect to abide alike in gods and demons, as well as in all men and women; it dwells also in imps and goblins, and in all beasts and birds, reptiles and insects, including the vegetables and all immovable things (within its ample sphere).

32. Its dimension is boundless and also as minute as an atom; and it stretches to the highest heaven, including thousands of worlds within itself.

33. The capacity that we have of knowing the regions beyond the solar sphere, and even of penetrating into the darkness of polar circles; is all the quality of our intellect, which extends all over the boundless space, and is perfectly pellucid in its form and nature.

34. So very great is the extent of the intellect, that it comprehends the whole universe in itself; and it is this act of his comprehension of the whole, that is called the mundane creation, which originates from it.

35. The intellect spreads all around like the current of a river, which glides all along over the ground both high and low, leaving some parts of it quite dry, and filling others with its waters. So doth the intellect supply some bodies with intelligence, while it forsakes others and leaves them in ignorance.

36. It is intelligence which constitutes the living soul of the body, which is otherwise said to be lifeless and insensible; it resides in all bodies like the air in empty pots, and becomes vivid in some and imperceptible in others as it likes.

37. It is its knowledge of the soul (*i.e.* the intellectual belief in its spiritual), that removes the error of its corporeity; while the ignorance of its spiritual nature, tends the more to foster the sense of its corporeality, like one's erroneous conception of water in the mirage.

38. The mind is as minute as the minutest ray of sunbeams; and this is verily the living soul, which contains the whole world within it.

39. All this phenomenal world is the phenomenon of the mind, as it is displayed in its visionary dreams; and the same being the display of the living soul, there is no difference at all between the noumenal and the phenomenal.

40. The intellect alone is assimilated into all these substances, which have substantiality of their own; whatever is seen without it, is like its visionary dream, or as the forms of jewelleries made of the substance of gold. (*i.e.* The intellect is the intrinsic essence of all external substances).

41. As the same water of the one universal ocean, appears different in different places; and in its multifarious forms of waves and billows; so doth the divine intellect exhibit the various forms of visibles in itself. (*i.e.* Nothing is without or different from the divine essence).

42. As the fluid body of waters, rolls on incessantly in sundry shapes within the basin of the great deep; so do these multitudes of visible things, which are inherent in and identic with the divine intellect, glide on forever in its fathomless bosom.

43. All these worlds are situated as statues, or they are engraved as

sculptures in the aerial column of the divine intellect; and are alike immovable and without any motion of theirs through all eternity.

44. We see the situation of the world, in the vacuous space of our consciousness; as we see the appearances of things in our airy dreams. We find moreover everything transfixed in its own sphere and place, and continuing in its own state, without any change of its position or any alteration in its nature. (The invariable course of nature, is not the fortuitous production of blind chance).

45. The exact conformity of everything in this world, with its conception in the mind of man, with respect to their invariable equality in form and property, proves their identity with one another, or the relation of one being the container of the other. (*i.e.* The mind is either same with or container of the world).

46. There is no difference between the phenomenal and noumenal worlds, as there [is] none between those in our dream and imagination. They are in fact, the one and same thing, as the identity of the waters, contained in tanks, rivers and seas, and between the curse and blessing of gods.

47. Rāma said:—Tell me sir, whether a curse or blessing, is the effect of any prior cause or the causation of subsequent consequences; and whether it [is] possible for any effect to take place without its adequate causality. (Here is a long legend of the transformation of Nundi and Nahusha given in illustration of this passage in the commentary).

48. Vasishtha replied:—It is the manifestation of the clear firmament of the divine intellect in itself, that is styled as the world; just as the appearance and motion of waters in the great deep, is termed the ocean and its current.

49. The revolution of the eternal thoughts of the divine mind, resembles the rolling waves of the deep; and these are termed by sages, as the will or volitions of the ever wilful mind of God.

50. The clear minded soul comes in course of time, to regard this manifestation of the divine will, in its true spiritual light; by means of its habitual meditation and reasoning, as well as by cause of its

natural good disposition and evenness of mind.

51. The wise man possess of consummate wisdom and learning, becomes acquainted with the true knowledge of things; his understanding becomes wholly intellectual, and sees all things in their abstract and spiritual light; and is freed from the false view of duality (or materiality).

52. The philosophic intellect, which is unclouded by prejudice, is the true form of the Great Brahma himself; who shines perspicuous in our consciousness, and has no other body besides.

53. The enlightened soul sees this whole plenitude of creation, as the display of the Divine Will alone; and as the exhibition of the tranquil and transparent soul of the Divinity, and naught otherwise.

54. This manifestation of the Divine Will, in the boundless space of the universe; likens to the aerial castle of our imagination, or the city of palaces seen in our dream.

55. This all productive will, is selfsame with the Divine Soul; and produces whatever it likes to do any place or time. (Lit. Whatever it wills, the same takes place even then and there).

56. As a boy thinks of his flinging stones, at the aerial castle of his imagination; so the Divine will is at liberty to scatter, myriads of globular balls, in the open and empty space of boundless vacuity.

57. Thus everything being the manifestation of the Divine will, in all these three worlds; there is nothing as a blessing or curse (*i.e.* good or evil) herein, which is distinct from the Divine Soul.

58. As we can see in our fancy, the gushing out of oil from a sandy desert; so can we imagine the coming out of the creation, from the simple will of the Divine Soul.

59. The unenlightened understanding, being never freed from its knowledge of particulars and their mutual differences: It is impossible for it to generalize good and evil, under the head of universal good. ("All partial evil is but universal good". Pope).

60. Whatever is willed in the beginning, by the omniscience of God; the

same remains unaltered at all times, unless it is altered by the same omniscient will.

61. The contraries of unity and duality, dwell together in the same manner in the formless person of Brahma; as the different members of an embodied being, remain side by side in the same person. (The knowledge of all contrarities, blends together in omniscience. Gloss).

62. Rāma said:—Why some ascetics of limited knowledge, are so very apt to confer their blessings, as also to pour their imprecations on others; and whether they are attended with their good or bad results or not.

63. Vasishtha replied:—Whatever is disposed in the beginning, by the Divine will which subsists in Brahma; the very same comes to pass afterwards, and nothing otherwise. (Lit. there is no other principle besides).

64. Brahmā the Lord of creation, knew the Supreme Soul in himself, and thereby he became the agent of the Divine will; therefore there is no difference between them (*i.e.* betwixt Brahmā and Brahma); as there is none between the water and its fluidity.

65. Whatsoever the Lord of creatures—Brahmā, proposes to do at first as inspired in him by the Divine will; the same takes place immediately, and the very same is styled this world.

66. It has no support nor receptacle for itself, but appears as vacuous bubble in the great vacuity itself; and resembles the chain of pearls, fleeting before the eyes of purblind men in the open sky.

67. He willed the productions of creatures, and institution of the qualities of justice, charity and religious austerities; He established the Vedas and sāstras, and the five system of philosophical doctrines. (Namely; the four Vedas and the Smritis, forming the five branches of sacred knowledge, and the five branches of profane learning—consisting of the sankaya yoga, Pātanjala, Pāsūpata, and Vaishnava systems. gloss).

68. It is also ordained by the same Brahmā, that whatever the devotees-learned in the Vedas, pronounce in their calmness or dispute, the same takes place immediately (from their knowledge of the Divine will).

69. It is he that has formed the chasm of vacuum in the inactive intellect of Brahma, and filled it with the fleeting winds and heating fire; together with the liquid water and solid earth.

70. It is the nature of this intellectual principle, to think of everything in itself; and to conceive the presence of the same within it, whether it be a thought of thee or me or of anything beside (either in general or particular).

71. Whatever the vacuous intellect thinks in itself, the same it sees present before it; as our actual selves come to see, the unreal sights of things in our dreams.

72. As we see the unreal flight of stones, as realities in our imagination; so we see the false appearance of the world, as true by the will of God, and the contrivance of Brahma.

73. Whatever is thought of by the pure intellect, must be likewise of a purely intellectual nature also; and there is nothing that can do it otherwise (or convert it to grossness), as they defile the pure metal with some base alloy.

74. We are apt to have the same conceptions of things in our consciousness, as we are accustomed to consider them, and not of what we are little practiced to think upon; hence we conceive all that we see in our dreams to be true, from our like conceptions of them in our waking state. (It is thus that we conceive this purely ideal world as a gross body, from our habit of thinking so at all times).

75. It is by uniting one's intellectuality, with the universal and divine intellect, and by the union of the subjective and objective and their perceptibility in one's self, by means of the *tripūti yoga*, that we can see the world in its true light.

76. One universal and vacuous intellect, being all pervading and omnipresent, is the all seeing subject and all seen objects by itself; hence whatever is seen or known to be anywhere, is the very verity of the intellect and no other.

77. As oscillation is inherent in air, and fluidity is immanent in

water; so is amplitude intrinsic in Brahma, and the plentitude is innate in the Divine mind.

78. Even I am Brahma also in his self manifest form of Virāt, which embodies the whole world as its body; hence there is no difference of the world from Brahma, as there is none between air and vacuity.

79. As the drops of water as a cataract, assume many forms and run their several ways; so the endless works of nature take their various forms and courses, at different places and times.

80. All beings devoid of their senses and understanding, issue as waters of the waterfall, from the cascade of the divine mind; and remain forever in their uniform courses, with the consciousness of their existence in Brahma.

81. But such as come forth from it, with the possession of their senses and intellects in their bodies, deviate in different ways like the liquid waters, in pursuit of their many worldly enjoyments.

82. They are then insensibly led, by their want of good sense, to regard this world as theirs (*i.e.* the sphere of their actions, [Sanskrit: karmabhatdit]); being ignorant of its identity with the uncreated spirit of God.

83. As we see the existence and distribution of other bodies in us, and the inertness of stones in our bodies; so the Lord perceives the creation and annihilation of the world, and its inertia in himself.

84. As in our state of sleep we have both our sound sleep and our dreams also; so doth the divine soul perceive the creation as well as its annihilation, in its state of perfect rest and tranquillity.

85. The divine soul perceives in its state of tranquillity, the two phases of creation and destruction, succeeding one another as its day and night; just as we see our sleep and dreams recurring unto us like darkness and light.

86. As a man sees in his mind, both the dream of moving bodies as well as immovable rocks in his sleep; so does the Lord perceive the ideas, both of the stable and unstable in his intellectual tranquillity.

(*i.e.* It is possible for the intellect to conceive the ideas of gross bodies also).

87. As a man of absent mind, has no heed of the dust flying on any part of his body; so the divine spirit is not polluted, by his entertaining the ideas of gross bodies within itself.

88. As the air and water and stones, are possessed of the consciousness of their airy, watery and solid bodies, so are we conscious of our material, intellectual and spiritual bodies likewise.

89. As the mind that is freed from seeing the objects of sight, and liberated from entertaining all their thoughts and desires also, flows along like a stream of limpid waters; so doth the current of the divine spirit glide on eternally, with the waves and eddies of creation and dissolution, perpetually rolling on and whirling therein.

CHAPTER CLXXXVII.

OF THE LIVING CREATION.

Argument:—Description of nature and destiny, and of creation and its teeming with vitality.

Rāma rejoined:—Tell me sir, how can one paramount destiny, guide the fates of these endless chains and varieties of beings; and how can one uniform nature, be the predominant feature of all these various kinds of beings.

2. Say why is the sun so very shining among the myriads of gods, and cause is it that lengthens and shortens, the durations of days and nights (in summer and winter).

3. Vasishtha replied:—Whatever the Lord has ordained at first of himself (*i.e.* of his own will and wisdom); the same appearing as the fortuitous formation of chance, is called the very system of the universe.

4. All that is manifested in any manner by omnipotence, is and continues as real in the same manner; because what is made of the pith of divine will and intelligence, can never be unreal; nor is it possible for the manifest and obvious to be evanescent.

5. All that is situated or appears to us in any manner, being composed of the divine intellect, must continue to remain for ever in the same manner; this appearance of creation and its disappearance in its dissolution, are both attributed to the unseen power of its destiny.

6. To say this one is such and that is otherwise, is to attribute them to the manifestation of Brahma as so and so; and these formations of theirs, together with their ultimate dissolution, are called the acts of their destiny.

7. The three states of waking, sleeping and dreaming, appearing to the nature of the soul, are no way separated from it; as the fluidity and motion of water, are not otherwise than properties of the same limpid liquid.

8. As vacuity is the property of air, and warmth of the sunshine, and as odour is the quality of camphor; so the states of waking, sleeping and dreaming, appertain to the very nature of the soul, and are inseparable from it.

9. Creation and dissolution follow one another, in the one and same current of the Divine Intellect; which in its vacuous form, subsists in the vacuous spirit of Brahma.

10. What is believed as creation, is but a momentary flash of the Divine Intellect; and that which is thought to be a kalpa period, is but a transient glare of the same. (A kalpa age is but a fleeting moment in the eternal duration of Brahma).

11. The sky and space and the things and actions, that come to our knowledge at any time; are as mere dreams occurring unto us, by a flash of the glaring nature of the Divine Intellect.

12. The sights of things and the eternal thoughts, and whatever occurs at any time or place; are all presented unto us by our minds, from their

formless shapes or ideas in the vacuous intellect of God. (The mind derives the formal images, from their ideals subsisting in the Divine Intellect).

13. Whatever is thus manifested by the mind or designed by it at any time, the same is termed its destiny, which is devoid of any form like the formless air.

14. The uniform state of things for a whole kalpa age, measuring but a moment of Brahma; is what is expressed by the word nature, by natural philosophers that know all nature.

15. The one soul—consciousness or universal intelligence (of God), is diversified into a hundred varieties of living beings; and every portion of this general intelligence, retains the same intellection like its original, without forsaking its nature (Note: As the one element of fire, diversifies itself into many forms of sparks, without losing its properties of heat and burning).

16. The intelligences that appertain to and manifest themselves, in the supreme intelligence of God, do some of them imagine to assume to themselves some embodied forms, in utter ignorance of their intellectual natures.

17. The earth, air, water and fire and vacuum, are severally the receptacles of many properties; but it is the vacuous intellect which is the great repository of these, that appear as dreams hovering all about it.

18. This place contains the vast receptacle, for the reception of all tangible and solid bodies; and this spacious earth with all the population on its surface, is seated in the midst of it.

19. It has a place for the vast body of waters, or the great ocean in it; and affords a seat to the sun—the source of light; it has a space for the course of the winds, and a vacuum containing all the worlds in it.

20. It is the reservoir of the five elements, which are the quintuple principles of our knowledge; and it being thus the container of the quintessence of Brahma, what is seen or anything else before it.

21. The learned call this intelligence as the intellect and omniscience; it is omniform, uniformed and all-pervading, and is perceived by all owing to its greatness and its great magnitude.

22. Brahmā the son or offspring of Brahma; is the selfsame Brahma himself; who by expanding his intelligence, has expanded the vacuum under the name of firmament; and as an awning of silk in cloth. (In fact nothing was made by the father but by the son).

23. When delusion rules over the intellect of Brahmā and over the subtile and gross matters; then how is it possible for other things, what are but parts of them, to stand good in law.

24. It is simply by his will (and without any external appliance), that this god Brahma stretched the network of the universe, as a spider weaves its web out of itself; it revolves like a disc or wheel in the air, and whirls like a whirlpool in the hollow depth of the intellect, appearing as it were a sensible sphere in the heavens.

25. These spheres present some bodies of great brightness, and others of a lesser light; which there are some scarcely visible to us, and all appearing as figures in a painting.

26. All created objects appear in this manner and those that are not created never appear to view; but they all appear as visions in a dream, to the sight of the learned.

27. The intellect is the selfsame soul, and the Lord of All, and the seeming visibles are all really invisible; they are all evanescent for their want of lasting bodies; and neither are they visible by themselves, nor are they ever perceptible to or seen by us.

28. The vacuous intellect, sees these as its dreams in the great vacuity of the intellect, and this world being no other than a phenomenon of the vacuous intellect, can have no other form than that of mere vacuum.

29. Whatever is manifested by the intellect in any manner, the same is called its form and body; and the countenance of that manifested form for a certain period, is termed its nature or destiny.

30. The first manifestation of the divine intellect, in the form of vacuum and as the vehicle of sound; became afterwards the source of the world, which sprouted forth like a seed, in the great granary of vacuity. (The conveying of sound and the containing of worlds are the nature of vacuum).

31. But the account given of the genesis of the world, and of the creation of things one after the other, are mere fabrication of sages for instruction of the ignorant, and has no basis on truth. (Because no reason can be assigned for the Lord's production of the material world).

32. There is nothing that is ever produced of nothing, nor reduced to nothingness at any time; all this is as quiet and calm as the bosom of a rock, and ever as real as it is unreal. (The world is real in the ideal, but an utter unreality in its materiality).

33. As there existed no separate body before, so there can be no end of it also; all things exist as inseparable infinitesimal with the spirit of God, and can therefore neither rise nor set in it where they are always present.

34. The vacuous world existing in vacuum of the divine spirit, is a pure vacuity or blank only; how is it possible then to rise or set in it, or go beyond it to rise or set elsewhere.

35. What is the world, but a ray of the ever shining gem of divine intellect; before whose omniscience, every thing shines for ever in its own light and nature.

36. The Divine spirit though unknown to all, makes itself some what conceivable to us in our consciousness of it, and in our thinkableness of it, and by means of our reasoning and reflection.

37. We can get some knowledge of it by our reason, as we can draw inferences of future events by means of our reasoning; this knowledge is rarer than that of the subtile element of air, and fainter than our prescience into the future of all things.

38. Then this transcendental essence of the divine spirit, being about to reflect in itself, becomes the thinking principle called the intellect, which is somewhat intelligible to us.

39. Having then the firm conviction of its consciousness in itself, it takes the name of the living soul, which is known by the title of Anima, meaning the supreme spirit or soul.

40. This living soul embodied in itself the nameless *avidyā* or ignorance, which shrouded the atmosphere of its intellect, and superceded the title of the pure intelligence. (The living soul *jīvātmā* is involved in ignorance *māyā*, of its original state of *Chiddāta* or the intelligent soul).

41. It is then employed in the thoughts, of its bodily conduct and worldly carrier only; and being forgetful of its spiritual nature, is engaged in the discharge of his temporal functions.

42. Being thus forgetful of its nature of vacuum, which possesses the property of conveying the sound, it becomes prepossessed with the error of taking the future material bodies for real, in lieu of the reality of the intellect.

43. It gets next the motion of its egoism, with the idea of time, in its spiritual body; and then these two run together, in quest of the material elements, which are the seeds for the growth of the forth coming world.

44. Then the thinking power of the living soul, begets the sense of consciousness within itself; and produces therein the conviction of the unreal world, as a positive reality.

45. After this the thinking principle or the mind, bursts out like a seed into a hundred sprouts of its wishes; and then by reflecting on its egoism, thinks as a living being at the very moment.

46. Thus the pure spirit passing under the name of living soul, is entangled in the maze of its erroneous and unreal reality, has been rolling like a heaving wave in the depth of the universal spirit. (All living souls of animate beings, are as bursting bubbles in the ocean of the eternal spirit).

47. The mind by constantly reflecting at first on the vacuous nature of the living soul; is stultified at last to think it as solidified into

the nature of animal life or the vital air or breath of life.

48. This being became the source of articulate sounds or words, which were expressive of certain meanings, and significant of things, that were to be created afterwards; and were to be embodied in the wording of the Vedas. (The Lord spake and all things came out at his bidding, which were afterwards stated in the Book of Genesis).

49. From him was to issue forth the would be world, by virtue of the words which he spake to denote the things he meant; the words that he invented were fraught with their meanings, and productive of the things which they expressed.

50. The intellect being employed in this manner (in the thoughts of creation), takes upon it the title of a living being; which being garbed in significant words, was productive of all existent entities. (The volitive principle of the divine intellect, takes the name of the living soul or Brahmā the creative agent).

51. It was this self-existent entity that produced the fourteen spheres, which fill the whole space of vacuity; and which give rise to so many worlds that subsist therein.

52. But before this being had the power of his speech, and of the use of his limbs and body, it remained to reflect only on the significations of words, having had his mind alone the only active part of himself. (So the mind alone of a living body, is the only active part of it in its embryonic state, before its attainment of the functions of all its other parts and members.

53. As the air devolves a seed to a plant, by exhaling on its outer coat, so doth the intellect devolve the bodily functions of living beings, by working in its internal parts. (*i.e.* The mind actuates the action of the body).

54. And as the oscillating intellect or mind, happens to come across the idea of light; it beholds the same appearing to view; as it is conveyed before it by its significant sound (*i.e.* as meant by the word).

55. Light is only our intellection or notion of it, and nothing without it; as feeling is our consciousness of it, and not the perception

derived by means of the touch of anything. (This is theory of Berkeley).

56. So is sound but our consciousness of it, and a subjective conception of our mind; as vacuum is a conception of the vacuous mind, and as the receptacle of sound caused by itself.

57. As in this state of sound it is known to be the product of air in its own vacuity, so everything else is the product of our consciousness, and there nothing as a duality beside it.

58. So the properties of odour and flavour, are as well as the substances of sound and air; and these unrealities seem as real ones, like the dreams that are seen and thought of in our minds.

59. Heat which is the seed or seat of the arbour of light, and evolves itself in the radiance and other luminous bodies; are the forms of the same intellect, that shows itself in all things.

60. So is flavour a mere quality of empty air, is thought of as a reality in every article of our food and drink; and is a mere name without its substance.

61. All other things, which were hereafter to be designated by different names as fragrance &c., are but so many forms of the thoughts and desires existing in the mind of this living being or Brahmā.

62. This being had in his mind the seed of all forms and dimensions, from which was to proceed this terrestrial globe, that was to become afterwards the support of all creatures.

63. All things yet unborn, appeared as already born in this divine mind, which was filled with the models of all future existences of every kind; and all these formless beings had their forms afterwards, as it thought and willed them to be (*i.e.* The ideal became the real at last).

64. These forms appeared to view as by an act of chance, and the organs whereby they came to be seen, were afterwards called by name of eyes, or the visual organs of sight.

65. The organs which gave the perception of sounds, were named the ears; and those which bore the filling of touch to the mind, were called the

organs of feeling or [Sanskrit].

66. The organ of perceiving the flavours, was styled the tongue or organ of taste; and that which received the perception of smell, were termed the nose or organ of scent.

67. The living soul being subjected to its corporeal body, has no perception of the distinctions of time and place by means of its bodily organs, which are so imperfect and soulless on the whole. (*i.e.* He is not thoroughly diffused all over the body, but has its seat in the mind also, which perceives the abstract ideas of time and space and all other abstract natures of things).

68. In this manner are all things but imageries of the soul, and ideals of the intellect, and wholly confined in the soul; they neither appear nor set on the out side of it, but are set as silent engravings in the stony and stiff bosom of the same.

CHAPTER CLXXXVIII.

DESCRIPTION OF THE LIVING SOUL.

Argument:—The Living soul is identified with Brahma or the universal soul; its birth is but a fiction of speech; and the erroneous conception of its animal soul and body, is fully exposed herein.

Vasishtha continued:—The fiction of the first rise of the living soul; from the calm and quiet spirit of God as said before, is merely fictitious and not a true one; but was meant to elucidate the nature of the animate soul, as the same with and not distinct from the Supreme soul.

2. In this manner the fiction (of the living soul) means that, this being a part of the supreme soul is verily the same with it. (As the air in the pot or *cot*, is the same as universal air or vacuum). It is when the subjective soul is employed with the thoughts of the objective, that

it is termed the living God or spirit. (Hence the quiescent and creative souls, are but the states or hypostases of the same soul).

3. The inclination of the self-intelligent or subjective soul, towards thinkable objects of thought, garbs it under a great many fictitious names or epithets, which you shall now hear me, O Rāma, relate to you in all their varieties.

4. It is called the living soul or jīva, from its power of living and thinking; and from its addictedness towards the thinkables, it is termed the thinking principle and the intellect.

5. It is termed intelligence for its intellection of this thing as that, as well as for its knowledge of what is what; and it is called the mind from its mending, willing and imagining of many things. (The three powers of the mind are here reckoned, as retention, volition and imagination).

6. The reliance in self that, "I am" is what is called egoism; and the principle of percipience called the mind by the vulgar, is when freed from everything, styled the intellect by the wise and those acquainted with the sāstras.

7. It is called the aggregate of the octuple principles or totality of existence, when it is combined with all its wishes of creation; and then named as subtile nature, before its production of the substantial world.

8. Being absent from or imperceptible to our perception, it is called the hidden nature; and in this manner many other fictitious names are given to it by way of fiction or fabrication of our imagination. (The word *avidyā* here meant as absent, is elsewhere explained as unknown and as ignorance and illusion also).

9. All these fictitious appellations that I have told thee here, are mere inventions of our fancy, for the one formless and changeless eternal being.

10. In this manner are all these three worlds, but the fairy lands of our dream and the castles of our imagination; they appear as objects made for our enjoyment and bliss, but are in reality an intangible vacuity.

11. So must you know, O best of embodied beings, that this body of yours is of a spiritual or intangible nature; it is the intellectual body formed of the vacuous intellect, which is rarer than the rarified air.

12. It never rises nor sets (*i.e.* it is neither born nor dies) in this world, but continue with our consciousness of ourselves, until our final liberation from the sense of our personalities. This mental body or mind of ours, is the recipient of the fourteen worlds and all created objects.

13. It is in the extensive regions of our minds, that millions of worlds continue to be *created* and dissolved in the course of time; and an unnumbered train of created beings, are growing and falling as fruits in it in the long run of time. (The mind and time, contain all things).

14. This intellectual body beholds the world, both inside and outside of it; as the looking glass reflects and refracts, the outward and its inward images both in as well as out of it; and as the open air reflects and shows us the upper skies.

15. The mind must bear these images in its mirror, until its final dissolution with all things at the end of the world; when all minds and bodies and all the world and their contents, are to be incorporated in the great vacuum of the Divine Mind.

16. The compactness of the Divine Mind, which comprehends all images or ideas in itself, imparts them partly in all individual minds, which are but parts of itself, and which are made to think likewise. (This passage maintains the innate ideas derived immediately from God).

17. This spiritual body that was employed in viewing the inborn world in itself; is turned as the form of the Great Brahmā by some, and as that of the God Virāt by others.

18. Some call him the *sanātana* or sempiternal, and others give him the name of Nārāyana or floating on the surface of the waters. Some style him as Isha and by his name as Prajāpati—the Lord of creatures (Patriarch).

19. This being chanced to have, his five organs of sense on a sudden, and these were seated in the several parts of his body, when they still

retain there seats as before.

20. Then his delusion of the phenomenal, seemed to extend too far and wide, without any appearance of reality therein, all being a vast waste and void. (The noumenal only is the true reality).

21. It was all the appearance of that eternal and transcendental Brahma, and not of the unreal phenomenal which is never real; it is the very Brahma, which is without its beginning and end, and appearing in a light quite unintelligible to us. (Being imperceptible in his person, his reality is hid under the garb of unreality).

22. Our inquiry into the spiritual form of the deity, leads us to take the delusive world as such; just as the longing of the ardent lover after his loved one, leads him to the view of its bloated phantom in his dream (*i.e.* in our search after the spiritual, we are misled to take the corporeal as such).

23. As we have the blank and formless notion of a pot, presented in the real shape of the pot in our minds; so have we the notions of our bodies and the world also, represented as realities in dreams and imagination.

24. As the dreamed objects of our vacuous minds, seem to be real ones for the time in our sleep; so all these aerial objects in nature, appear as solid substances in the delusion of our dreams by daylight.

25. This spiritual and formless body (of the deity), comes to be gradually perceived in us and by itself also; as we come to see the aerial forms presenting themselves unto us in our dream.

26. It is then embodied in a gross body, composed of flesh and bones, and all its members, and its covering of the skin and hairs; and in this state it thinks (of its carnal appetites and enjoyments).

27. It then reflects on its birth and acts in that body, and upon the duration and end of that body also; and entertains the erroneous ideas of the enjoyments and incidents of its life.

28. It comes to know its subjection to decay, decrepitude and death, and of its wanderings on all sides of the wide sphere of this globe; it gets the knowledge of the knower and known, and also of the beginning, middle

and of all acts and things.

29. And thus the primordial spirit, being transformed to the living soul, comes to know the elementary bodies of earth, air, and water &c, and the varieties of created beings and conduct of men and finds itself as contained and confined within the limits of its body and of this earth, after its having been the container of all bodies and space before. (The difference here spoken of, is that of the personal soul of the *jīva* or living being, and that of the impersonal soul of Brahma—the universal spirit).

CHAPTER CLXXXIX.

ON THE UNITY OF THE DIVINE SPIRIT.

Argument:—Unity of the impersonal and personal *spirit treated*; and the materiality of the living soul refuted.

Vasishtha continued:—This spiritual body (or the personal spirit), as that of Brahma—the primeval creator of all; being possessed of its volition, comes as by an act of chance and of its own motion, to think and brood on its thoughts; (which it had derived from the eternal spirit of Brahma).

2. It continues to remain in the same state, as it is ever conscious of in itself; and sees of its own nature, this universe exposed before it as it had in his mind, nor is there and wonder in this.

3. Now this viewer—Brahma, and his viewing and the view of the world, must either all be false (as there is no duality in nature); or they must all be true, having the spirit of Brahma at the bottom.

4. Rāma rejoined:—Now sir, please to tell me, how this spiritual and shadowy sight of the primeval Lord of creation, could be realized in its solidified state, and reality can there be in the vision of a dream.

5. Vasishtha replied:—The spiritual view is ever apparent by itself

within ourselves; and our continuous and ceaseless sight of it, gives it the appearance of a solid reality.

6. As the visionary sights of our dreams, come to be realized in times, by our continuous poring upon them; so doth the spiritual appear as real, by our constant habit of thinking them as such. (So it is recorded in the case of King Harischandra of old).

7. The constant thought of the reality of our spiritual body, makes appear as a real object to our sight; as the constant craving of deer after water, makes it appear in the mirage of the parched desert before them.

8. So the vision of this world, has like every other fallacy, misled us like the poor and parching deer, to the misconception of water in the mirage; and does this and all other unrealities appear as real ones in our ignorance.

9. Many spiritual and intellectual objects, like a great many unreal things, are taken for the material and real, by the avidity of their desires and ignorant admirers.

10. The impression that I am this, and that one is another, and that this is mine and that is his; and that these are the hills and skies about us; are all as erroneous as the conception of reality in our dreams and false phantoms of the brain.

11. The spiritual body which was at first conceived, by the prime creator of all—Brahmā, assumed a material form as that of a globe under his sight. (Meaning the Mundane egg).

12. The living soul of Brahma, being born of the mundane egg in a corporeal body; forgot or rather forsook to think of its incorporeal intellectuality, and thought himself as composed of his present material body only. He looked into it and thought, that this was his body and the recipient of his soul: (instead of the souls being the fountain of the body).

13. Then it becomes confined in that body, by its belief of the unreality as a sober reality; and then it thinks of many things within itself, and goes on seeking and running after them all. (But the

steady soul is sedate, and has all within itself, without seeking them elsewhere without).

14. This God then makes many symbolical sounds and forms (invents) words for names and actions; and at last upon his utterance of the mystic syllable Om or (on) the Vedas rang out and sang in currents of verbiage.

15. Then through the medium of those sacred words, the god ordained the ordinances for the conduct of all mankind; and everything turned to be, as he wished and thought it to be in his own mind. (Hence Brahmā is said the creative mind of God).*

* Note. The sacred sanskrit was at once a perfect language, without any knowledge of us regarding its formative stage, though a *balabhāsā* or infant-language is said to have existed before, of which we have no relic nor know anything.

16. Whatever exists in any manner, the same is the selfsame Brahmā itself; and yet no body perceives it as such, owing to the predominant error of all, of believing the unreal world as a real existence.

17. All the things from the great Brahmā down to all, are but false appearances as those of dreams and magical show; and yet the spiritual reality is utterly lost to sight, under the garb of material unreality (*i.e.* The unreal matter is taken for real spirit).

18. There is nothing as materiality anywhere and at any time; it is the spiritual only which by our habitual mode of thinking and naming, is said to be substantial, elemental and material.

19. This our fallacy of materiality, has come to us from our very source in Brahmā—the creator; who entertained the false idea of the material world, and transmitted this error even into the minds of the wise and very great souls.

20. How is it possible, O Rāma, for the intelligent soul, to be thus confined in a clod of earth, all this must either be an illusory scene, or a representation of Brahma himself.

21. There can be no other cause of this world, except the eternal causality of Brahma; who is self-existent, only without any action or causation of himself; thus the Supreme soul being wholly devoid of the

attributes of cause and effect, what can this world be, but an extension of the Divine essence?

CHAPTER CLXXXX.

ECSTASIS OR INERTNESS OF RĀMA.

Argument:—Description of liberation, as heedlessness of the past and future, ignorance of the knowables, and thoughtlessness about the thinkables.

Vasishtha continued:—Gaining the knowledge of knowables, is called our bondage in this world; but it is our release from the bonds of knowable objects, that is termed our liberation from it.

2. Rāma rejoined:—But how can it be possible, sir, to get our escape from the knowledge of the knowables, and how can our rooted knowledge of things, and our habitual sense of bounden to them, be removed from us.

3. Vasishtha replied:—It is the perfection of our knowledge, and feeling of it as such, that removes our misjudgment; and then we get our liberation from error, after disappearance of our inborn bias.

4. Rāma rejoined:—Tell me sir, what is that simply uniform feeling, and what is called that complete and perfect knowledge said to be, which releases the living soul entirely, from its fetters of error.

5. Vasishtha replied:—The soul is full with its subjective knowledge of intuition, and has no need of the objective knowledge of the knowables from without; and perfect knowledge is our inward sense of the same, and not expressible in words.

6. Rāma rejoined:—Tell me sir, whether the knowableness of knowledge, that is whether the internal knowledge of the knowing soul, is the same or separate from itself; and whether the word *jnāna* or knowledge, is taken in its instrumental or abstract sense (*i.e.* whether it is used to mean the power by means of which we derive our knowledge, or the so

derived knowledge itself).

7. Vasishtha replied:—All perception is knowledge, and this term is denotative of its causality also (as we say, my knowledge is my guide, *i.e.* the instrumentality of my guidance). Hence there is no difference between knowledge and the known or the knowable, as there is none between the air and its ventilation.

8. Rāma rejoined:—If it be so (that there is no difference between them); then tell me, whence arises the error of difference in our conception of them; the conception of the materiality of the perceptible or objective world, must be as erroneous as that of the horns of a hare, which had never been *in esse*, nor are likely to be at any time in future.

9. Vasishtha replied:—The error of the reality of external objects, gives rise to the error of the reality to our knowledge of them also; but there is no inward object of thought, nor of the outward senses, has ever any reality in it.

10. Rāma rejoined:—Tell me, O sage, how can you deny the existence of those objects, which are evident to the senses of mine, thine and all others alike; and which are ever present in their thoughts in the minds of sensible beings.

11. Vasishtha replied:—It was at the time of the first creation of the world, that the self manifested God Virāt, exhibited the outline of the cosmos in a corner of his all-comprehensive mind; but as nothing was produced in reality, there is no possibility of our knowing any as a knowable or real entity.

12. Rāma rejoined:—How can our common sight, of the present, past and future prospects of this world; and our daily perception of things, which are felt by all in general, be regarded as nothing by your teaching. (Common sense can not be controverted by abstruse philosophy).

13. Vasishtha replied:—Just as the dreamer's vision in sleep, the deer's mistake of water in the mirage in sand, the illusory sight of a moon in the sky, and the prospects of our delusive fancies, do all disappear on right observation; so the false perceptions of worldly things, and the mistaken conceptions of our own entities, are as

erroneous as the sights of the false lights in the empty air. (These dissolve as dreams upon waking, and the testimony of one waking man, is enough to disperse the deceptive sights of all dreamers and sleepers).

14. Rāma rejoined:—If our knowledge of I and thou and of this and that, is as false as that of all other things in the womb of the world; why then were these brought into existence, not left to remain in their ideas in the mind of their creator, as they had existed before his creation of them?

15. Vasishtha replied:—It is certain that everything springs from its cause, and not otherwise; what then could there be the (material) cause, for the creation of the world therefrom, after the dissolution of everything at the universal destruction?

16. Rāma replied:—Why sir, cannot that being be the cause of recreation, which remains undestroyed and indestructible, after destruction of the prior creation?

17. Vasishtha replied:—Whatever substance there abides in the cause, the same is evolved in effect also; hence the essence of Brahma being composed of his intellect only, it could not give rise to the material world from itself; as the substance of a pot, cannot produce that of a picture or cloth.

18. Rāma replied:—Why sir, the world existed in its subtile (or ideal) state, in the person (mind) of Brahma (God); from which it issued forth anew and again, after dissolution of the former creation.

19. Vasishtha said:—Tell me, O intelligence Rāma, how could the Lord God (whose nature is composed of pure intelligence), conceive the entity or quintessence of the world in himself, and which like the productive seed, sprang out in the form of the future creation. Say what sort of entity was it.

20. Rāma replied:—It is an entity of Divine intelligence, and is situated in the subjective soul of God in that form. It is neither a vacuous nullity, nor an unreal entity.

21. Vasishtha said:—If it be so, O mighty armed Rāma, that the three worlds are Divine intelligence only; then tell me why bodies formed of

pure intelligence (as those of the gods and angels), and those having the intelligent soul in them (as those of human beings), are subject to their birth and death.*

* Note. If the world be a form of Divine knowledge, and subsistent in and subjective to the eternal mind of God; it can then be neither created nor destroyed at any time; but since it is subject to creation and destruction, it can be a part of Divine knowledge. Nor is it an object for want of any cause of its creation. Therefore it is a mere nullity.

22. Rāma said:—If then there has been no creation at all at any time from the beginning; then tell me sir, whence has this fallacy of the existence of the world come to be in vogue.

23. Vasishtha replied:—The inexistence of cause and effect, proves the nullity of being and not being (*i.e.* its annihilation also); all this that is thought of to exist, is the thought and thinking of the divine soul, which is the tripudi or triple entity of thinker, thinking and the thought together. (*i.e.* The soul is both the subjective and objective, as also their connecting predicate by itself).

24. Rāma rejoined:—The thinking soul thinks about the implements and the acts, as the looker looks on the objects of his sight; but how can the divine looker be the dull spectacle (and the object the same with the subject); unless you maintain that the objective fuel burns the subjective fire (which is impossible).

25. Vasishtha replied:—The viewer is not transformed to the view, owing to impossibility of the existence of an objective view; it is the all seeing soul, that shows itself as one solid plenum in itself.

26. Rāma rejoined:—The soul is the pure intellect only, and is without its beginning and end; it thinks only on its eternal and formless thoughts; how then can it present the form and appearance of the visible world.*

* Note.—If the thinkables are the produce of their first creation, then it remains to be said, whence (*i.e.* from what materials) they were formed.

27. Vasishtha replied:—The thinkables being all causeless of themselves, have none of them any cause whatsoever; and it is the

privation of the thinkables, that bespeaks the liberation of the intellect. (The production of the thinkables, is as impossible as the birth of the offspring of a Barren woman. gloss).

28. Rāma rejoined:—If it is so, then say how and whence have we the thought of our conception of ourselves; and our knowledge of the world, and our sense of motion and the like; (as they are suggested to us by our common sense, and the universal testimony of all people).

29. Vasishtha replied—The impossibility of cause, precludes the possibility of any production; how and whence could the thinkables proceed, when all is quite calm and quiet everywhere, and the knowledge of creation is but an error and a delusion.

30. Rāma rejoined:—Here tell us sir, how this error comes to overshadow the unknowable, unthinkable and the immovable being, that is self-manifest and ever untainted and clear by itself (Swaprakāsa or Swayamprakāsa).

31. Vasishtha replied:—there is no error or mistake herein, owing to its want of any causation also; our knowledge of egoism and tuism, is drowned altogether in that of one unevenescent Unity.

32. Rāma replied:—O venerable sir, I am so bewildered in the error of my consciousness, that I know not what other question I am here to make; I am not so enlightened as the learned, to argue any more on this point.

33. Vasishtha replied:—Do not desist, O Rāma, from making your inquiries concerning the causality of Brahma; until you are satisfied with the proof of his causelessness, as they test the purity of gold on the stone; and then by knowing this, you will be able to repose yourself, in the blissful state of the supremely Blest.

34. Rāma rejoined:—I grant sir, as you say, that there is no creation for want of its cause, but tell me now whence is this my error of the thinkable and its thought (so rooted in me that I can not get rid of it).

35. Vasishtha replied:—There is no error in the belief of the uncaused creation, and in its perfect calmness; but it is for want of your habit of thinking it so (and your bias of the reality of the world), that really makes you so restless.

36. Rāma rejoined:—Tell me sir, whence rise this habit as well as the desuetude of this mode of our thinking; and how does our rest proceed from the one, and our disquiet from the other mode of thought.

37. Vasishtha replied:—Belief in the eternal God, breed no error in that of the eternity of the world; it is the habit of thinking it otherwise, that creates the error of creation. Be you therefore as sound in your mind, as the solid minded sages have been.

38. Rāma rejoined:—Please to tell me sir, in your preaching of these lectures to your audience, what other mode of practice there may be, in our attainment of a quietude like that of the living liberated sages.

39. Vasishtha replied:—The lesson that we preach, is to know one's self as Brahma and resting in the spirit of Brahma; and this knowledge is sure to release the soul, both from its longing for liberation, as also from its dread of bondage in this world.

40. Rāma rejoined:—This doctrine of yours, by its all negative distinctions of our knowledge of time and space, and of our actions and thing, serves to drive away our consciousness of all existence whatsoever from the mind.

41. Vasishtha replied:—Yes, because all our objective knowledge, of the distinctions of time and place and of actions and things in our minds; is the effect of our ignorance of the subjectivity of the soul, beside which there is no other substance—before the liberated spirit.

42. Rāma rejoined:—The absence of our knowledge of an intelligent agent, and also of an intelligible object; deprives us altogether of any intelligence at all; the impossibility of the union of the unity and duality together, must preserve our distinct knowledge of the knowing principle and the known or knowable object. (The transitive verb to know must have an object, and cannot like a neuter or intransitive verb, be confined to or reflect upon its agent. Gloss).

43. Vasishtha replied:—It is by your act of knowing of God, that you have or get your knowledge of Him; therefore the word is taken in its active sense by you and others (Who have to know a thing before it is known to them). But with us (or sages like ourselves), who are possess

of our intuitive knowledge of ourselves as the deity, it is but a self-reflexive verb. (Gloss. *Budhi* with the ignorant, means knowing; but with the sapient, it means feeling).

44. Rāma rejoined:—But how do you feel your finite selves or egoism, and your limited knowledge, as same with the infinite soul and omniscience of the deity; unless it were to ascribe your imperfections to the transcendental divinity, who is purer than the purest water, and rarer than the rarefied ether.

45. Vasishtha replied:—It is the feeling of the perfections of the divine soul in ourselves, that we call our egoism; and not the ascription of our imperfect personalities unto him. And here the duality of the living and divine souls, bears resemblance to the unity of the ventilating breeze with the universal and unfluctuating air. [Sanskrit]

46. As the waves of the ocean, have been continually rising and subsiding in it; so the objective thoughts of one's egoism and the world besides, must be always rising and falling in the subjective soul of the supreme being, as well as self-liberated persons (Hence the subjective and objective cannot be the one and same thing).

47. Vasishtha replied:—If so it be, then say what is the fault, that is so much reprehended in the popular belief of a duality; and in disregarding the creed of the Unity, which is eternal and infinite, full and perfect in itself, quite calm and quiet in its nature, and is termed the transcendent One.

48. Rāma rejoined:—If it be so (that the living soul, is as the breeze or breath of the calm air of Brahma and same with it), then tell me sir, who and what power is it, which conceives the ego, tu and others, which feels and enjoys all as their agent, if the fundamental fallacy of the world be the root of all. (The whole being false, there is nothing as one or an another or as bondage or liberation).

49. Vasishtha replied:—The knowledge of the reality of the objective or knowable things, is the cause of our bondage (in this world); true knowledge does not recognise their reality, and full intelligence which assumes the forms of (and shows) all things in itself, sees no difference of bondage or liberation before it. (All things are alike in the full light of intelligence).

50. Rāma rejoined:—Intelligence like light, does not show us all things in the same light; it shows us the difference between a pot and a picture, as light shows the white and black to view. Again as the light of our eye sight shows us the different forms of outward objects, so does our intelligence confirm and attest the reality of our visual perceptions.

51. Vasishtha replied:—All outward objects having no cause of their creation, nor any source of their production, are as incredible as the offspring of a barren woman; and the appearance of their reality which is presented to our sight, is as false as that of silver in a conch-shell or in the glittering sands, and not otherwise. (The phenomenal is a mirage, and deception of sight).

52. Rāma rejoined:—The sight of the miserable world, whether it be true or false, is like the startling apparition in a dream, and attended with pain only for the time; tell me therefore the best means, how to avoid and get rid of this error.

53. Vasishtha replied:—The world being never the better than a dream, it is the reflection of the idea of its reality, that is the best method of getting rid of the snare of its tempting joys and sorrows.

54. Rāma rejoined:—But how to effect this object, which may redound to our bliss and rest; say how to put an end to the sight of the world, which shows the sights of falsities as realities, in the continuous train of its deluding dreams.

55. Vasishtha replied:—It is the due consideration of the antecedent and subsequent states of things, which must remove the erroneous impression of their reality; just as the conception of the substantiality of sights seen in our dreams, is eliminated upon reflection of their subsequent disappearance (and bearing no trace of former forms behind).

56. Rāma rejoined:—But how do the rising apparitions of the world, disappear in the depth of our minds, and what do we then come to perceive, after the vestiges of our gross remembrances have faded away? (The mind is never vacant of its thoughts of visible objects).

57. Vasishtha responded:—After the false appearance of the world, has vanished like the faded sight of a city from view; the unconcerned mind of the unconcerned soul, looks upon it as a painting, wholly washed out by the rain (*i.e.* as a clear blank or vacuity).

58. Rāma asked:—What then becomes of the man, after subsidence of the worldly sights and desires from his mind; like the gross looking objects of a dream; and after the mind rests in its state of listless indifference.

59. Vasishtha replied:—Then the world recedes from his sight, and then this predilection of it, and his desire for its enjoyment depart and die away along with it.

60. Rāma rejoined:—How can this blind and deep rooted predilection, which has accompanied the soul from many previous births, and branched out into multifarious desires, resign its hold of the human heart all at once?

61. Vasishtha replied:—As the knowledge of truth, serves to disperse the rooted error of the material world from the mind, so the sense of the vanity of human desires, and of the bitterness of their enjoyment, dissipate their seeds at once from the heart (where they can take root no more).

62. Rāma rejoined:—After dissipation of the error of materiality, of the visible spheres of worlds; say, O sage, what is that state of the mind which follows it, and how [is] its peace and tranquillity at last?

63. Vasishtha replied:—After dissipation of the error of the material world, the mind reverts to its seat in the immaterial soul; where it is released from all its earthly bonds, and finds its rests in the state of an indifferent *insouciance*—Vairagya.

64. Rāma rejoined:—Tell me sir, if the error of the world is as little, as that of a child's idea of sorrow, then what trouble there is for a man to remedy it?

65. Vasishtha replied:—All our desires, like the fond wishes of boys, being wholly extinct in the mind, there remains no more any cause of any sorrow in it; and this you may well know from the association of desires

in all minds.

66. Rāma rejoined:—Tell me sir, what is the mind, and how are we to know its nature and workings; and what good do we derive, by our best investigation of the mental powers and properties.

67. Vasishtha replied:—The inclination of the intellect towards the intelligibles, is called the mind, for its mending the thinkables only; and the right knowledge of its workings, leads to the extinction of all our worldly desires. (*i.e.* The thoughts of things, are productive of our desires for them; banish your thoughts, and you get rid of your desires at once).

68. Rāma rejoined:—Tell me sir, how long continues this tendency of the intellect towards the thinkables, and when does the mind come to have its unmindfulness, which causes our coma or *anaesthesia* of Nirvāna.

69. Vasishtha replied:—There being a total absence of thinkable things, what is then left for the intellect to be intent upon; the mind dwells upon its thoughts only, but the want of thinkable objects, leaves nothing for it to think upon.

70. Rāma rejoined:—How can there be the absence of thinkables, when we have the ideas in store to think and reflect upon; nor is there any one who can deny the existence of ideas, which are ever imprinted in the mind (*i.e.* the eternal ideas).

71. Vasishtha replied:—Whatever is the ideal world of the ignorant, has no truth in it and is denied by the learned; and the conception which the sapient have of it, is that of a nameless and formless unity only.

72. Rāma rejoined:—What is that knowledge of this triple world of the ignorant, which has no truth or reality therein; and what is the true knowledge of the wise about it, which is inexpressible in words?

73. Vasishtha replied:—The knowledge of the ignorant, regarding the duality of the world, is wholly untrue from first to last; but the true knowledge of the wise, neither recognizes a duality herein; nor acknowledges the production hereof; (but views it in the light of a nullity and void).

74. Rāma rejoined:—Whatever is not produced in the beginning, can not of course exist at any time; but how is it, that this unreal and unapparent nothing, could come to produce in us its conception of a something?

75. Vasishtha replied:—This causeless and uncaused unreality of the world, appears unto us as a real entity; like the daydream that presents the false sight of the cosmos as a reality in our waking.

76. Rāma rejoined:—The sights that we see in our dreams, and the images that we conceive in our imagination; are but perceptions derived from our impressions of them in our waking state.

77. Vasishtha replied:—Tell me, O Rāma, whether the things that you see in your dream, or conceive in your imagination, are exactly of the same forms, that you see in your waking state.

78. Rāma replied:—The things that we see in our dream, and conceive of in our fancy or imagination; do all of them appear unto us in the same light, as they show themselves to us in our waking state.

79. Vasishtha questioned:—If the impressions of the waking state, come to represent themselves in our dreaming (and if our dreams are alike our waking sights), then tell me Rāma! why do you find your house standing entire in the morning, which you beheld to have fallen down in your dream.

80. Rāma answered:—I see that the things seen in waking, do not appear the same in dreaming; but tell me sir, why they seem to resemble those that have been seen before.

81. Vasishtha replied:—It is neither the notion nor idea of anything, that appears as a reality in our minds; but the inherent impression of the world in the soul, that exhibits it to us from first to last.

82. Rāma said:—I find it now, that this world is no better than a dream; but tell me sir, how to remedy our fallacy of its reality, which holds us fast as a goblin.

83. Vasishtha replied:—Now consider how this dream of the world has come into vogue, and what may be the cause thereof; and knowing that the

cause is not different from its effect, view this visible creation in the light of its invisible origin.

84. Rāma said:—But as the mind is the cause of the sights, seen in our dreams in sleep, it must therefore be the same with its creation of this world, which is equally unsubstantial and undecaying as itself. (The world is the permeation of the Divine mind—its maker or pervader).

85. Vasishtha replied:—So it is, O most intelligent Rāma, the world is verily the *manas—mens* or the mind of God, which is no other than the consolidation of the Divine Intellect or intelligence. Thus the world being situated in the mind, and this in that, it is this mind only that exhibits these dreamlike shows, which originate from it, and have no other source besides.

86. Rāma rejoined:—But why am I not to think the identity of the world with Brahma himself, as there is the identity of the divine mind with him, and that of the mind with the creation. And likewise as the relation of sameness subsists between a component part and its *ensemble* or the integral whole, as there is between the branch of a tree and the tree itself? (because these are but parts of one undivided whole). But it would be absurd to identify the undivided and formless Brahma, with the divided and formal world.

87. Vasishtha replied:—It is impossible, O Rāma, to identify this frail world with the eternal Brahma, who is increate to identify this perishable, quite calm and quiescent and intact in his nature.

88. Rāma added:—I come to find at last and by a haphazard, my erroneous conception of the world from first to last; as also the error of my attributing the qualities of activity and passivity, to the nature of the transcendent being.

89. Vasishtha concluded with saying:—Now I have fully exposed the erroneous views of the world (entertained both by the wise and ignorant), both by the elegance of my poetical diction, as also by the enlightening reasonings of the learned; both of which are calculated to remove the mistaken views of the vacuity and delusion of the world, by establishment of the truth of the whole, as being composed of essence of the One sole and Supreme entity.

CHAPTER CLXXXI.

SOLUTION OF THE GREAT QUESTION OF UNITY AND DUALITY.

Argument:—Concerning the identity of the world and God, or the total absence of the universe.

Rāma rejoined:—If it is so sir, as you say, the world must be a great riddle; as it can neither be said to be in existence with all its contents, or be a perfect nullity with every thing quite extinct in it.

2. This existence that shows itself as the world to sight, appears as a delusion or deception of vision in view; though it cannot properly be called an illusion, if it is composed of divine essence as you mean to say.

3. Vasishtha replied:—The fortuitous appearance in which Brahma, manifests himself of his own accord; is known to him as the world and subsisting in himself.

4. Rāma rejoined:—How does Brahma manifest himself as the world, before existence of space and after its extinction (at the ultimate dissolution of creation); and how does the divine spirit shine itself as the world in want of the light of the luminaries?

5. Vasishtha replied:—The world shines in this manner in the light of the Divine Intellect; and know this light to proceed from the Divine spirit, which is thus diffused all over the universe.

6. As the light of the lamp or chandelier, enlightens the house with its lustre; it was thus the holy light of the Divine spirit that shone itself, without presenting its outward appearance, or having any one to look upon it (before creation).

7. Thus it is an immaterial and imperishable entity, without any appearance of or looker on it; it shines with the light of the intellect, upon the basis or stand of the Divine spirit.

8. It shines in its visible appearance, in the sight of the spirit only, that constantly looks upon it, as it sees its dreams in sleep.
9. It shines only in the light of the intellect, and appears as the created world before its creation; all its visible and shining sheen being derived from the Supreme.
10. The One supreme intellect alone, assumes the triple forms of the sight, seer and seeing (*i.e.* the subjective, objective and the attribute), in the beginning of creation; and shows itself as the created world of its own nature and accord.
11. We have the resemblance of such like appearance, presenting unto us in our dreams and creatures of our fancy; and it is in the same manner, that this creation shines before us with the light of the intellect.
12. This world (shining so bright and fair), is like a vacuous body appearing in the vacuity of the intellect; the creation has neither its beginning nor end, it is a development of the intellect, which is distributed through it.
13. It has become habitual to our nature, to suppose the existence of the world, but the false impression of its visibility, is lost in the consciousness of high-minded men.
14. To them this creation presents no visible forms, nor any sensible appearance at all; it is to them a representation of fallacy only, as the mistake of a man in a statue, or taking a false apparition as real.
15. In this manner the blunder of a duality in the soul, produces a dualism in the mind; but ere the existence of creation, there existed no dualism of the creator and the created, or of the manifest and the manifested.
16. The want of a cause causes the appearance of a duality (*i.e.* of the causal agency and its effect, in the vacuity of the intellect); but tell me how could there be a cause when there is no creation in existence. (The creation presupposes a cause, but not otherwise nor its absence).

17. It is the Divine intellect alone, that manifests itself in the manner of the world, in the total absence of all visible objects; and though this seems to be the waking state of the Supreme soul, yet it is neither its waking, sleeping nor dreaming state.

18. The visible world is no production of dream, but a manifestation of Brahma himself; and there existed the Divine intellect only, in the manner of the infinite void, before the birth of the atmospheric vacuum of the world.

19. The intellect which beholds this universe as its body, without being distributed or changed in the form of the world; is purely of a spiritual or vacuous form, that manifested itself in this visible form before it came to existence.

20. And this visible world that is so manifest to view, is as void and vacuous as the empty air.

21. Now knowing this in your own understanding, you must remain devoid of all dualism in your mind; be as mute as a block of stone, nor give heed to the words of the universe in your heart, nor care for their sayings of earthly enjoyments, (for fear of losing your spiritual bliss).

CHAPTER CLXXXII.

ON THE ATTAINMENT OF SPIRITUAL ANAESTHESIA.

Argument:—Rāma's coma and trance, and his revival by the spiritual lecture of his preceptor.

Rāma rejoined and said:—Alas! that I have so long strayed about, in the erroneous maze of the world; without the knowledge of its being a mere void and vacuum.

2. I now come to know the fallacy of my conception of the world, which is but a mere nullity; which never is nor was, nor shall ever prove to

be a positive reality.

3. It is all still and supportless, and existing in our false knowledge of it; it is an endless formation of the solid intellect, and a mere vacuous conception of ours, without any figure or form or colour or mark of its own.

4. It is the transcendental vacuum and of a wholly inconceivable nature; and yet how wonderful it is, that we call this our world, our earth and the sphere of our action.

5. How it appears as a duality (apart from the unity of God), and how these worlds and mountains seen as separate and solid bodies of themselves; when they are in reality but the pellucid sky appearing as thick and opaque to our misconception of them.

6. This creation and the future world, are as the dreams that we see, but working of our imagination; while it is the intellect only that shows itself as these intelligible objects, which could not otherwise present their visible aspects to our conceptions of them.

7. The thought that I am situated in heaven or hell in this life, makes this world appear as such unto us; because the visibles are all objects or creatures of our consciousness of them. (It is the mind that makes a heaven or hell).

8. There is nothing as visible or its vision, nor this world or its creation, unless it is caused as such, by the intellect within us; it is neither a scene in our waking or sleeping, nor is this anything as real in its nature.

9. If this be but an erroneous sight, how could the negative error produce this positive spectacle, should it [be] but a false conception of the mind, then tell me, O sage, how could this blank fallacy bring forth the thought of this real existence.

10. It is not possible for error, to creep into the infallible mind of omniscience; nor is it probable that error should reign over this perfect creation at large; it is therefore the Lord himself, that exhibits his glory in this manner.

11. What can we think otherwise of the continuity of space, infinity of vacuum and infinity of time, than they are the attributes of omnipotence; and how are we to look on the transparency of the air and crystal, without thinking them as manifestation of his nature?

12. An erroneous notion is as false, as the sight of one's own death in a dream; but how can this world which is so palpable to sight, be lost to or expunged from our sight, without losing our sight of its great manifester also? (To ignore the world is to ignore its maker also, as the denial of God leads to that of the world).

13. The sights of the mirage, fairy cities and double moons in the sky, are of course deceptions of vision and productions of our error; but the same analogy does not apply to our sight of the world.

14. The boys' apparitions of ghosts, never lay hold on adults and the waking, nor on any one in the day light and open air; this and similar errors arise in our ignorance only, but they vanish upon our second thought and true knowledge of them.

15. It is improper in this place to raise the question, regarding whence this bug bear of error could rise among mankind; since it is evident from our own reasoning, that there is no such thing as *avidyā* or ignorance (which is the cause of error) ever in existence, nor an *asat* or not being even in being. (Because the Veda says [Sanskrit: *sadevaīdamagra āsīt*] the existence existed from before).

16. It is evident by rational reasoning, that whatever is invisible and imperceptible to us, the same is called as *asat* or not being, and the conception of idea or that is termed an error.

17. That which is not clearly obtained by any proof or reasoning, and is as impossible as the sky-flower or the horn of a hare, how can that be believed to be as anything in existence.

18. And a thing however apparent to sight, but having no cause or evidence of its reality, cannot be believed as [a] thing in existence, but it must be a nullity like the issue of a barren woman.

19. Therefore there can no error at any time, nor can an error ever produce anything whatever; it is therefore the manifest omniscience of

Providence, that is conspicuous in every part of this wide and grand display.

20. Whatever then is seen now to shine before us, is the manifestation of Supreme being itself; the same Supreme spirit fills this plenitude, and is full with it in itself. (So the Veda [Sanskrit: pūrnamadah pūrnamidam] &c.).

21. There is nothing that is either shining or unshining here at any time, unless it be the calm and quiet and transparent spirit of God, that inheres in its body of the mundane world.

22. It is the one unborn, undying and unchanging everlasting Being, that is the most adorable and ever adored Lord of all, that fills and pervades the whole with his essence. He only is the word ego, selfmanifest—pure and all pervading, while I and all others are without our egoism, and shine only in that unity (literally, without our duality).

CHAPTER CLXXXIII.

MENTAL TORPOR OR TRANQUILLITY.

Argument:—Rāma's ecstatic hybernation and union with the Supreme unity.

Rāma rejoined:—There is the only One alone whom neither the gods nor the *rishis* know or comprehend; He is without beginning, middle and end, and it is that being that thus shines himself, without this world and these phenomena.

2. It is useless to us to mind the difference, between the unity and duality, and to be led to the doubts created by the misleading verbosity of erroneous doctrines; without relying in the state of one tranquil and unvarying Spirit.

3. The world is as clearly a vacuous body, appearing in the womb of

vacuity; as the string of pearls and the aerial castles, that are seen in the open sky.

4. The world is attached in the same manner, to the solidity of the invisible intellect; as vacuity is inherent in vacuum, lapidity in the stone, and fluidity in water.

5. Though the world, appears to be spread on all sides of space; yet it is no more than an empty vacuity, lying calm and quiet, in the hollow womb of the great intellect.

6. This world appearing so fair and perspicuous, to the sight of ignorant people; vanishes as a phantom into nothing, at the sight of the boundless glory of the transcendent God.

7. The impression of difference and duality, existing between the creator and creation, among worldly men; vanishes upon reflection, like waves into the waters of the sea.

8. The existence of the world, together with all our miseries in it, before the light of our liberation; as the darkness of night flies away at sunrise, and the light of the day disappears, before the gloom of night.

9. Whether in plenty or poverty, or in birth, death or disease; or in the troubles and turmoils of the world, the wise man remains unshaken, though he may be overpowered by them.

10. There is no knowing nor error in this world, nor any pain or pleasure, or distress or delight in it; but they are all attributes of the deity, whose pure nature is unsullied by them.

11. I have come to know, that this existence is the immaculate Brahma himself; and [it] is the want of our knowledge, which says anything to be beside the spirit of the Great God.

12. I am awakened to, and enlightened in divine knowledge; and find external existence cease to exist in any presence.

13. Perfect knowledge tells us, all these worlds to be but Brahma himself; but want of this knowledge says, I was no Brahma before, but

now becomes so by my knowledge.

14. The known and the unknown, the dark and the bright are all but Brahma, as vacuity and unity, and brightness and blueness, do all appertain to the one and same sky.

15. I am extinct in the deity (in my divine knowledge), and sit dauntless of anything; I am devoid of all desire, with my leaning in perfect blessedness; I am as I am, ravished in my infinite bliss, without my sensibility of what or which.

16. I am wholly that one and sole entity, which is naught but perfect tranquillity; I see nothing but a calm and quiet, which utterly absorbs and enraptures me quite.

17. Knowing the knowable (the unknown One) is to unknow one's self and ignore the visible; as this cognition continues to dawn in the soul, the whole cosmos sinks into oblivion and seems a block of stone, without the name and sign of anything being known.

CHAPTER CLXXXIV.

RĀMA'S REST IN NIRVĀNA INSENSIBILITY.

Argument:—Rāma's feeling of his comatosity, and *his relation* of it to his preceptor Vasishtha.

Rāma said:—In whatever manner and form, the living or individual soul conceives the universal soul within itself; it has the same conception or idea presented before it, agreeably to its concept thereof. (*i.e.* The divine spirit appears in the same form in us, as we think it to be).

2. All these worlds lie in concert in their spiritual state, in the boundless spirit of the great Brahma; but they appear to us in various lights, like the different rays, radiating from the one and same gem.

3. The great and bright quarry of the Divine Mind, contains all these

gemming worlds in its unbounded bosom; all of which unite to shed and scatter their conjoined light upon us, like the commingled rays of the gems contained in the womb of a vast mine.

4. All these several worlds, shining together like so many lamps of a lustre; are clearly perceived by some and are imperceptible to others, as the blaze of day light is dazzling to the clear-sighted, but quite dim to the blind.

5. As the rushing of the contrary currents, describe the whirlpools in the waters of the deep; so do the contact and conflict of the elementary atoms, produce the consolidation and dissolution of worlds, which are no acts of creation.

6. The creation is everywhere but a coagulation, of the drizzling drops of the gelid intellect; who can therefore count the countless watery particles, that are incessantly oozing out of it, and are condensed in the forms of worldly spherules.

7. As the part is not different in its substance, from that of the whole; so the creation is not otherwise than its creator, except in the difference of the two terms of devious significations.

8. The causeless and uncausing unity, being the archetype of infinite variety; these numberless multiplicities are only ectypes of that sole moiety, and neither a duality nor pluralities whatever; nor do these copies and counterparts, ever rise or fall apart from their original prototype (but the both are showing the same).

9. It is that intelligence which shows the intelligibles in itself; it produces these unproduced productions to view, as the sun light exposes the visibles to light.

10. It is from my inappetency of all things in existence, that I have accomplished that perfection, and acquired that prosperity for myself, which is termed *insouciance* or the nirvāna extinction.

11. It is not by our understanding this bliss, nor can we have any knowledge of it by our percipience; neither is there any knowledge whereby we may know, the unknown one which is alone to be known. (Here is a pun and play of the word bodha or knowledge, which is explained in

the gloss to a great length).

12. It is a knowledge that rises of itself, and a waking of the soul resembling its somnolence; it throws a light as that of the midday sun in the inmost soul, and is neither confined in or absent from any place or time. (*i.e.* The full blaze of spiritual light, fills the soul at all times and places or as Pope says: It wraps my soul, and absorbs me quite).

13. It is after the subsidence of all desire within, and desistance from all actions without accompanied with one's desistance from all wishes, that this stillness attends upon the enlightened soul.

14. The saint of awakened understanding, that is confined in himself, and absorbed in his meditation; is neither inclined to the prurience of any thing, nor to the avoidance of aught whatever. ("Have what I have, and live, not leave, enamoured of the present day!" Young).

15. In this state of rapture, the mind of the saint, though in full possession of its mental faculties; remains yet as fixed and inactive, and unmindful of all worldly things and bodily actions; as a burning taper, that consumes itself while [it] illumines others, without any shaking or motion of its own. (*i.e.* Thoughtful and inactive).

16. The soul becomes as Viswarupa or incorporated with the world, in its condition of thoughtfulness, when it is called the Viswātma or the mundane soul; or else it is said to be situated in the state of the immense void of Brahma, when it is devoid of and unoccupied with its thoughts. Hence creation and its cessation, both appertain to the Divine Intellect, in its states of activity or thoughtfulness and its wants or stupor.

17. He who is enrapt in divine ecstasy, and settled in his belief of the identity of the Deity with his excogitation of him, remains closely confined in himself with his rapture and secure from distraction of his mind (and perturbation of worldly thoughts).

18. He who relies only in the cogitation of his self, regardless of all other things in the world; comes to find the reality of his self-cognition alone, and else beside, to be as *nil* as empty air. (Literally: as empty air is not distinct from vacuity).

19. The man of enlarged understanding, has an unbounded store of knowledge in himself; but this ultimately ends in the knowledge of the unspeakable one. (The end of all knowledge is the knowledge of God).

20. It is therefore in our quietism, that we feel the very best entity of our consciousness, to be either dormant or extinct; and this state of tranquillity of the mind, is unutterable in words.

21. That which is the acme of all knowledge, is the abstract and abstruse knowledge of all as the true One; hence the world is a real entity, in as much as it abides in the eternal One (in its abstract light).

22. The felicity of Nirvāna—ecstasy, with the utter extinction of all desire, and the consciousness of a cool and calm composure of one's self, is the *summum bonum* or highest state of bliss and perfection; that is aimed at to be attained even by the gods Brahma, Vishnu and Siva.

23. All things (desirable to the soul), are always present with it, in all places and at all times; they are ever accompanied with our concepts of them in the intellect, which is the only pure entity that is ever in existence, and is never dissolved. (The thought survives the thing it represents).

24. Too hot is the busy bustle of the world, and very cooling is the bliss of Nirvāna insensibility; it is therefore far better to have the cold heartedness of *insouciance*, than the heart burning heat of worldliness.

25. As an artist conceives in himself, the contrivance of a statue sculptured in relief, in the slab of his mind; so the Great Brahma sees this universe inscribed in him, in rilievo and not carved out of him.

26. Just as the spacious ocean looks upon the waves, heaving upon the surface of its waters; so doth the great Brahma see the myriads of worlds, rolling about in the midst of its intellect.

27. But ignorant people of dull understandings, behold those fixed inseparable spectacles, in the light of separate spectres, appearing in

various shapes and forms, in the spheres of their intellect.

28. In whatever manner doth any body conceive anything in his mind, he verily thinks and beholds it in the same light, by his habitual mode of thinking the same as such.

29. As a man waking from his sleep, finds no truth in aught he saw in his dream; whether it be the death or presence or absence of a friend or other; so the enlightened soul sees no reality in the Life or death, of any living being seen in this visible world because none lives by himself, nor dies or departs away of himself, but all are deputed alike in the tablet of the eternal mind.

30. The thought and conviction of this truth in the mind, that whatever appears to pass under and away from our sight, is the fixed inert and quiescent *rechauffe* of its divine original, is sure and enough to forbend the mind, from its falling into the error of taking the copy for its mould.

31. This lesson will certainly tend to lessen the enjoyments of your body, that none of them will ever serve to prevent its fall to naught; as also to protect you from the error of accounting for the reality of these numberless, that are at best but passing sights in your dream.

32. Inappetency of earthly enjoyments increases our wisdom, as wisdom serves to diminish our worldly desires, thus they mutually serve to augment one another, as the open air and sunshine.

33. The knowledge which tends to create your aversion to riches, and to your family and friends, is of course averse to your ignorance and dullness; and the one being acquired and accomplished by you, serves to put an end to your ignorance at once.

34. That is the true wisdom of wise men, which is unalloyed by avarice, and that is the true learning of the learned, which is not vitiated by any yearning.

35. But neither wisdom and inappetency, singly and simply, nor their combined and augmented states, are of any good unless they have attained their perfection, but prove as vain as the blaze of a sacrificial fire in a picture, which has not the power of consuming the oblation offered

upon it.

36. The perfection of wisdom and inappetence, is a treasure which is termed liberation also; because any body who has reached to, and remains in that state of infinite bliss, is freed from all the bonds of care.

37. In this state of our emancipation, we see the past and present, and all our sights and doings in them as present before us; and find ourselves situated, in a state of even calm and tranquillity, of which there is no end nor any breach whatever.

38. The self-contented man who finds all his happiness in himself, is ever cool and calm and tranquil in his soul, and is devoid of all desire and selfishness in his mind. He relies in his cool hearted indifference and apathy to all worldly objects, and sees only a clear void stretched before him.

39. We scarcely find one man, among a hundred thousand human beings, who is strong enough and has the bravery, to break down the trammels of his earthly desires, as the lion alone breaks off the iron bars of his prison house. (The adamantine chain of avarice, binds us all alike to this nether earth).

40. It is the inward light of the clear understanding, that dispels the mist of desires that overcasts the cupidinous mind; and melts down the incrassated avarice, as the broad sunshine dissolves the thickened ice in autumn.

41. It is the want of desire that is the knowledge of the knowable, (or what is best and most worthy of being known), and stands above all things that are desirable or worth our desiring; it bears its resemblance to the breath of air, without any external action of it. (*i.e.* The man that is without any desire of his, lives to breathe his vital breath only, without doing any external action of his; but breathes as the current mind, to no purpose whatsoever).

42. He sits quiet and firm in himself, with his thoughts fixed in ascertaining the truths and errors of the world; and looks all others in the light of himself, without having to do with or desire of them.

43. He sits reclined in the immensity of Brahma, with his enlightened

view of the visibles as subsisting in Him; he remains indifferent to all things, and devoid of his desire for anything, and sits quiet in the quiescence of his liberation; which is styled as *moksha* by the wise.

CHAPTER CLXXXV.

LECTURE ON THE ENLIGHTENMENT OF UNDERSTANDING.

Argument:—Vasishtha's commendation of Rāma's knowledge, and his further questions for his trial and Rāma's replies.

Vasishtha said:—Bravo Rāma! that you are awakened to light and enlightened in your understanding; and the words you have spoken, are calculated to destroy the darkness of ignorant minds, and rejoice the hearts of wise.

2. These phenomenals that ever appear so very bright to our sight, lose their gloss at our want of desire and disregard of them; it is the knowledge of this truth, that is attended with our peace and tranquillity, and our liberation and inexcitability.
3. All these imaginary sights vanish from our view, at the suppression of our imagination of them; just as the want of ventilation in the winds, reduces them to the level of the one common, and calm still air.
4. The enlightened man remaining unmoved as a stone, or moving quietly in his conduct in life (*i.e.* who is ever unruffled in his disposition), is verily said to have his clear liberation.
5. Look at yogis like ourselves, O Rāma, that having attained this state of liberation, have been cleansed from all our iniquities; and are now set at quiet rest, even in the conduct of our worldly affairs.
6. Know the great gods Brahmā, Vishnu and others, to have been situated in this state of quiet and freedom, that they are remaining as pure intelligences, even while discharging the offices of their godship.

7. Do you, O Rāma, attain the enlightenment of holy sages, and remain as still as a stone like ourselves.

8. Rāma replied:—I see this world as a formless void, situated in the infinite vacuity of Brahma; it is an uncreated and unsubstantial nihility, and with all its visibility, it is an invisible nothing.

9. It is as the appearance of water in the mirage, and as a whirlpool in the ocean; its glare is as glitter of gold in the dust, and of sands in the sandy shores of seas in sunshine.

10. Vasishtha said:—Rāma! if you have become so enlightened and intelligent, then I will tell you more for the edification of your understanding; and put some questions for your answer to them, in order to remove my doubts regarding them.

11. Tell me, how can the world be a nullity, when it shines so very brightly all about and above our heads; and how can all these things [be inexistent], which are so resplendent to sight, and always perceptible *to* our senses.

12. Rāma replied:—The world was never created in the beginning, nor was anything ever produced at any time, it is therefore as nil as the offspring of an unprolific woman and a creation of our imagination only.

13. It is true that there is no result without its cause, or that nothing comes from nothing, but can [it] be the cause of the world when it is a nullity, and a production of our error only.

14. The immutable and everlasting deity, cannot be the creator, without changing itself to a finite form; how can [it] therefore be there a cause of this frail and finite form?

15. It is the unknown and nameless Brahma, that shows himself as the cause of the world, which having proceeded from him is his very self, nor does the word world bear any other sense at all (nor it can be made to bear any other sense).

16. The first intelligence named as the God Brahmā, rises from and abides for a little while, that unknown and nameless category of the universal spirit, as the conscious soul and having a spiritual body.

(This is called the *jīvātmā* or the living soul with a personal body of it).

17. It then comes to see on a sudden, the luminaries of the sun and moon and the heavenly hosts, rising in the infinity of the Divine Mind, and thinks a small moment as a long year as its reverie of a dream. (The Morning and evening of the creation of Brahmā, occupying many a year of mortals).

18. It then perceived the ideas of space and time, together with those of their divisions and motions also; and the whole universe appearing to its sight, in the vast immensity of vacuity: (of the Divine Mind).

19. Upon the completion of the false world in this manner, its false contriver the *soi-disant* Brahmā, was employed in wandering all over the world as his creation.

20. So the living soul of every body, being deluded by its mistaken conception of the world as a positive reality, traverses up and down and all about it, in its repeated wanderings amidst its false utopia.

21. And though the events of life, takes place according to the wishes of the soul; yet these are mere accidents of chance; and it is a mistake to think them as permanent result of fixed laws.

22. Because it is as wrong to suppose the substantiality of the world, and the permanency of the events; as to grant the birth of a child born of a barren woman, and the feeding of it with the powder of the pulverized air.

23. Nothing can be positively affirmed or denied, regarding the existence of the world; except that whatever it is, it is no other than the diffusion of the all pervasive spirit of the Eternal one.

24. The world is as clear as the transparent atmosphere, and as solid as the density of a rock; it is as mute and still as a stone, and quite indestructible in its nature.

25. The world is originally ideal, from the ideas of the eternal mind; and then it is spiritual, from the pervasion of the all pervading spirit of Virāt; it is thus a mere void, appearing as a solid body to us.

26. Thus Brahma being the great vacuum and its fulness, where is any other thing as the world in it, the whole is a dead calm as quietus, and a void devoid of its beginning and end (*i.e.* a round sphere).

27. As the waves have been ever heaving and diving, in the bosom of the waters of the deep; and as the waves are not distinct from those waters, so the worlds rolling in the breast of the vacuous Brahma, are no other than the selfsame essence of Brahma himself.

28. The few that are versed in their superior or esoteric, as well as in the inferior or exoteric knowledge; live as long as they live and then dive at last in this Supreme, as drops of water mix into the sea.

29. The exoteric (or phenomenal) world, abides in the esoteric (or the noumenal) Brahma; and is of the same transcendent nature as the Divine Mind; for it is never possible for the gross, changeful and transitional nature, to subsist in the pure, unchanged and quiet state of the deity.

30. For who that knows the nature of dream as false, and that of mirage as a fallacy can ever believe them as realities; so any one that knows the visible Nature to be of the nature of Brahma, can ever take it for dull and gross material substance. (Nature being one with its God, is equally of a spiritual nature).

31. The enlightened sage, that has the esoteric knowledge of the world, and reflects it in its spiritual sense; cannot be misled to view it in its gross (material) light, as the holy man that tastes ambrosia, is never inclined to drink the impure liquor of wine.

32. He who remains in his *Nirvāna* meditation, by reverting his view from the sight of the visibles, to the excogitation of his self; and represses his mind from the thoughts of thinkables, he is verily seated in the tranquillity of Supreme spirit.

33. Vasishtha said:—If the visible creation is situated in Brahma—their cause and origin, as the germ or sprout of a plant is seated in its producing seed; how then can you ignore the substantiality or distinction of either of them from their originating source the seed or God (who is said in the sruti, as the seed of the arbour of the world,—*sansāramahirupavīja &c.*).

34. Rāma replied:—The germ does seem to be seated or situated in the seed (as a separate or different substance); but as it is produced from the essence of the seed, it appears to be the same substance with itself. (Were it not so, the germ would become another plant than that of the seed).

35. If the world as it appears to us is inherent in Brahma, then it must be of the same essence and nature as Brahma's; and these being eternal and imperishable in Brahma, needs have the world to be so also (and not of the seed and sprout, or the begetter and begotten).

36. We have neither seen nor ever heard, that any finite, formal or perishable, has ever proceeded from an infinite, formless and imperishable cause (therefore this world is not as it appears to us).

37. It is impossible for a formless thing, to remain in any form or other whatsoever; as it is never possible for an atom, to contain a mountain in its bosom.

38. It is the voice of an idiot only who says, that the stupendous world with its gigantic form, abides in the formless abyss of Brahma; as bright gems are contained in the hollow of a box or basket. (The basket has a base to support any thing, whereas the vacuity of Brahma has no basis at all).

39. It does not befit any body to say that, the transcendence and tranquillity of God, supports the material and moving world upon it; nor that a corporeal body (the corpus mundi), is an imperishable thing (as the divine spirit).

40. Our perception of the world having a form, is no proof of its reality; because there is no truth whatever in the many curious forms, that present themselves before us in our dreams. (This is a refutation of the Buddhists' reliableness in perception).

41. It is an unprecedented dream, that presents us the sight of the world, of which we had no innate or preconceived idea in us; while our usual dreams are commonly known, to be the reproduced representations, of our former impressions and perceptions, and the results of our past remembrances of things &c.

42. It is not a day dream as some would have it to be, because the night dreams disappear in the day time; but how does a dreamer of his own funeral at night, come to see himself alive upon his waking in the day? (This continuous sight of the world day by day, is not comparable to a transient dream by day or night, but a permanent one in the person of the Great God himself).

43. Others again maintain that, no bodiless things can appear in our dream, since we dream of certain bodies only; but this tenet has no truth in it, since we often dream of, as well as see the apparitions of bodiless ghosts both by day and night.

44. Therefore the world is not as false as a dream, but an impression settled like a dream in our very conscious soul; it is the formless deity, that manifests itself in the various forms of this world, to our understandings.

45. As our intellect remains alone and in itself, in the forms and other things, appearing as dreams unto us in our sleep; so doth Brahma remain solely in himself in the form of the world we see: for God being wholly free and apart from all, can not have any accompaniment with him.

46. There is nothing that is either coexistent or inexistent in him (that is what can be either affirmed or denied of him); because we have no concept or conception of him ourselves, nor do we [have] any notion or idea we are to form of him.

47. What is this nameless thing, that we can not know in our understanding; it is known in our consciousness (*i.e.* we are conscious of it), but it is in *esse* or *non-esse*, we know nothing of (this world).

48. It is an inexistence appearing as existent, as also an existence seeming to be nonexistent; all things are quite manifest in it at all times and in all forms (but how and whence they are is quite unknown).

49. It is the development of Brahma in Brahma, as the sky is evolved in vacuity; for nothing can be found to fill the vacuum of Brahma, except Brahma himself (or his own essence).

50. There I, my seeing and my sight of the world, is all mere fallacy; it is the calm and quiet extension of the Divine intellect only, that fills the infinite vacuity of his own spirit, and naught beside.

51. As the aerial castle of our imagination, has no building nor reality in it; so is this world but a calm and quiet vacuity, and unfailing vacant ideality.

52. It is a boundless space full with the essence of the Supreme spirit, it is without its beginning and end, wholly inscrutable in its nature, and quite calm and quiet in its aspect.

53. I have known my own state also, to be without its birth and death, and as calm and quiet, as that of the unborn and immortal Brahma himself; and I have come to know myself (*i.e.* my soul) also, to be as formless and undefinable, as the Supreme soul or spirit.

54. I have now given expression, to all that I find to be impressed in my consciousness; just as whatever is contained in the seed, the same comes to sprout forth out of it.

55. I know only the knowledge that I bear in my consciousness, and nothing about the unity or duality (of the creation and creator); because the question of unity and duality rises only from imagination (of the one or other).

56. All these knowing and living liberated men, that have been liberated from the burthen of life by their knowledge of truth; are sitting silent here, and devoid of all their earthly cares, like the empty air in the infinite vacuity.

57. All their efforts of mixing with the busy bustle of the world, are here at an end; and they are sitting here as quiet and silent as yon mute and motionless picture on the wall, medalling on the bright regions in their minds.

58. They are as still as the statues engraven in a rock, or as people described in fancy tales, to dwell in the aerial city built by Sambara in air (*i.e.* as the inhabitants dwelling in the Elysian of Plato, or in the utopia of Sir Thomas Moore); or as the airy figures in our dream.

59. This world is verily a phantom appearing in our dream of the creation; it is a structure without its base, and a figure intangible to our touch. Where then is its reality? (Its tangibleness is a deception of our sense).

60. The world appears as a positive reality to the blinded ignorant, but it [is] found to be a negative nullity by the keen-sighted sage; who sees it in the light of Brahma and a manifestation of himself, and as still as the calm air, reposing in the quiet vacuity of that transcendent spirit.

61. All these existences, with their moving and unmoving beings, and ourselves also, are mere void and vacant nullities, in the knowledge of the discerning and philosophic mind.

62. I am void and so are you too, and the world beside but mere blanks; the intellect is a void also, and by having all several voids in itself, it forms the immense intellectual vacuum, which is the sole object of our adoration (being as infinite and eternal, as well as all pervading and containing all as the supreme spirit).

63. Being thus seated with my knowledge of the infinite vacuity of Brahma, I take thee also, O thou best of biped beings, as indistinct from the knowable One, who is one and same with the all comprehending vacuum, and so make my obeisance to thee.

64. It is from the all comprehensiveness (*i.e.* omniscience) of the vacuous intellect, that this world rises and sets in it by turns; it is as clear as the transparent air, and has no other cause of it but the undulation of the same.

65. This hypostasis of Brahma is beyond all other existences, and above the reach of all s̄āstras, it is by attaining to this state of transcendentalism, that one becomes as pure and superfine as empty air.

66. There is nothing as myself, my feet and hands, or this pot or aught else that I bear, as any material existence; all is air and empty and inane as air, and knowing this, let us turn ourselves to our airy intellects only. (*i.e.* I think ourselves as intellectual and spiritual beings only, in utter disregard of our bodies and earthly things).

67. You have shewn me sir, the nullity of the world and the vanity of all worldly things; and the truth of this doctrine is evident in the light of our spiritual knowledge, in defiance of the sophistry of our opponents.

68. The sophist that discomfits the silent sage with his sophistry, can never expect to see the light of spiritual knowledge to gleam upon him (spirituality is got by silent meditation and not by wrangling).

69. The Being that is beyond our perception and conception, and without any designation or indication; can be only known in our consciousness of him, and not by any kind of reasoning or argumentation.

70. The Being that is without any attribute, or sight or symbol of his nature, is purely vacuous and entirely inconceivable by us, save by means of our spiritual light of him.

CHAPTER CLXXXVI.

STORY OF A WOOD-CUTTER AND HIS GEM.

Argument:—Illustration of the efficacy of knowledge derived from Books and Preceptors. In the story of the Wood-cutter, and his obtaining a precious Gem.

Vālmīki relates:—After the lotus-eyed Rāma, had said these words, he fell into a trance and remained silent, with his mind reposing in the state of supreme bliss. (The ecstatic state of rapture and transport of the devout).

2. He felt himself supremely blest at his repose in the Supreme spirit, and then awaking after a while from his holy trance, he wistfully asked his sagely preceptor, saying:—

3. Rāma said:—O Venerable sir, that art the dispeller of my doubts, as the clear autumn is the scatterer of dark clouds; that the doubt which had so long rankled in my breast, has at last quite set at rest.

4. I find this knowledge of mine to be the best and greatest of all, and capable of saving me from the boisterous ocean of this world; it transcends all other doctrines, which are mere verbiage to ensnare the heedless minds of men.

5. If all this is certainly the very Brahma, and our consciousness of him; then O Venerable sir, he must be unspeakable and inexpressible in words, even by the most learned and wisest of men.

6. Remaining thus in the meditation of the knowable One, and without any desire in our minds of any earthly good; we are enabled to attain the consciousness of our highest bliss (The Turīya state), which is unattainable by learning and unutterable in words. (The divine state is only known [to] one's self, but never to be spoken or expressed).

7. How can this certain and invariable state of felicity, be obtained from the dogmas of the sāstras; which are at variance with each other, and are employed in the enumeration of their several categories. (The ever varying sāstras cannot give us any knowledge of this invariable felicity).

8. We can gain no true knowledge from the tenets of the different sāstras, that are [at] best but contradictory of one another; it is therefore in vain to expect any benefit from them, that are [at] best [based] upon mere theories of our pretended leaders.

9. Tell me therefore, O Venerable sir, whether it is of any good to us, to learn the doctrines of the sāstras or attend to the teaching of our preceptors (when our true knowledge is derived from within ourselves: *i.e.* from our intuition, self-consciousness and our personal experiences).

10. Vasishtha replied:—So it is, O mighty armed Rāma, the sāstras are not the means to divine knowledge; those being profuse in wordy torrents, and this beyond the reach of words.

11. Yet hear me to tell you, O thou best of Raghu's race, how the dictates of the sāstras and the lectures of your preceptors, are of some avail towards the improvement of your understanding.

12. There lived in a certain place some wood-cutters, who had been ever unfortunate and miserable in this lives (or who were miserably poor all their lives). They pined and faded away in their poverty, like the withering trees in summer heat.

13. Excessive poverty made them cover themselves with patched up rags, and they were as emaciated in their despair as the fading lotus flowers for want of their natal water.

14. Being parched by famine, and despairing of their lives; they only thought of the means of filling their bellies.

15. In this state of their distress and despondence, one thought gleamed in their minds; and it was to carry the woods day by day to the town, and to live upon the profits of their sale as fuel.

16. Thus determined they went to the forest to fell down the woods, because any plan that is hit upon in distress, is best to be availed of, for the preservation of life.

17. Thus they continued daily to go to the forest to fell the woods, and fetch them to the town for sale; and to fill their bellies and support their bodies with the sale proceeds thereof.

18. It happened that the skirts of the forest whither they went, were full of woods with hordes of treasures, consisting of gold and precious gems, lying hidden under the trees, and also exposed to view.

19. It then turned out that some of the log-bearers, happened by their good luck to espy the brilliant gems, which they took with them to their homes from the forest.

20. Some saw the valuable sandalwood trees, and others beheld beautiful flowers in some place; some found fruit trees somewhere, all which they took and sold for their food and livelihood.

21. Some men of dull understanding, slighted all these goods; and kept collecting the blocks of wood, which they bore to the way side of the forest, and there sold at trifling prices. (Nothing is valued at home unless it is taken to a distance).

22. Among all these wood men, who were employed in common in collection of woods, some of them happened by their good luck, to find some precious gems there, which set them at ease for every care.

23. Thus amongst all of these that had been toiling and moiling in the same field of labour; now it happened to obtain their desired boon the Philosopher's gem. (That converts all things to gold, and is desired by all but found by few).

24. Now they having obtained the desirable gem, which bestowed upon them all the blessings of affluence and prosperity; they became pre-eminently happy with their fortune, and remained quite content in the very woods.

25. So the seekers and sellers of worthless wooden blocks, being gainers of the all bounteous gem of their heart's desire (Chintāmani); remained happily with themselves, as the gods dwelling together in harmony in the Elysian field.

26. Thus the Kir woodmen, having obtained their best gains of what forms the pith and gist of every good in the main, remained in quiet and quite content in themselves, and passed their days without any fear or grief, in the enjoyment of their everlasting equanimity and felicity.

27. This world is compared to the wilderness, and all its busy people are as the day-labouring Kiri foresters, daily toiling and moiling in their hard work, for their help of daily bread. Some amongst them are happy to find the precious treasure of true knowledge, which gives them the real bliss of life and lasting peace of mind.

CHAPTER CLXXXVII.

ON THE EXCELLENCE OF LEARNING.

Argument:—Study of the sāstras whether for temporal ends or ultimate bliss tends mainly to the edification of the Mind.

Rāma said:—Do thou, O greatest of sages, deign to give me the best

treasures of knowledge, as the wood-cutter obtained their precious treasures of the Philosopher's stones, and whereby I may attain to the full, perfect and indubitable knowledge of all things.

2. Vasishtha replied:—The woodmen that I have mentioned bear allusion to all mankind in general and their great poverty that I have described, refers to the extreme ignorance of men which is the cause of all their woe (three fold miseries—*tritapas* of the body, mind and soul, or of this world and the next. Gloss).

3. The great forest which is said to be the place of their residence, is the vast wilderness of knowledge, which the human kind have to traverse under the guidance of their preceptors and the *sāstras*; and their labour in felling and selling the wood for their daily food, is the hard struggle of human kind in their life time for their simple fare and supportance.

4. The unavaricious men that are unemployed in business, and are yet desirous of the enjoyments of life; are the persons that devote themselves to the acquisition of learning. (Such is the literary body of students and scholars).

5. And those people also, who pursue their callings for the provisions of life, and are dependents [on] others for their supportance; become successful in the acquirement of learning in their minds, by their practice of the precepts and studious habits.

6. As the wood-cutters, who sought for the worthless wood at first, got the very valuable gems at last; so men prosecuting their studies for a paltry maintenance and self supportance, succeed to gain divine knowledge at the end. (Secular knowledge often leads to the spiritual).

7. There are some sceptics who say by way of derision, what is the good to be derived from poring upon books? but these have been found to have turned to true believers at last. (Those who came to deride, returned believers at the end and confessed the truth).

8. Worldly men devoted to the objects of their fruition in life, and acquainted with the objects of mental and spiritual truths; coming distrustfully to listen to the doctrines of the *sāstras*, have become fully convinced of their truths at last.

9. Men are led away to many ways by the different tenets of the s̄astras, and by direction of their various desires and inclinations; but they come to meet at last in the same path of glory, as the gemming forest of the woodmen.

10. He who is not inclined to the injury of others, but goes on in his own beaten course; is called the upright man, and it is his judgement which is sought and followed by every one.

11. But men ignorant of truth, are dubious of the result of righteous conduct, in earning their livelihood; and are doubtful also of the benefit, which is derived from the study of the s̄astras. (Hence they fall to misconduct and neglect their studies also, in order to earn their bread by foul means).

12. But men persisting in their righteousness, gain both their livelihood and liberation at once; as the honest woodmen obtained their wood as well as the gems together, and in the same place.

13. Among these some succeeded to get the sandal woods, and some to gain the precious gems, while others met with some common metals, and a great number of them, found the wood of the forest trees only. (So are our lots differently cast among different individuals, according to our respective deserts).

14. Some of us gain the objects of our desire, and some acquire riches or deeds of virtue and merit; others obtain their liberation; and attain their proficiency in the s̄astras.

15. Know, O Rāma, that the s̄astras deal only with instructions for the acquirement of the triple blessings of our livelihood, riches and virtue; but they give no direction for our knowing the supreme One, who is inexpressible in words. (Because no word nor thought can ever approach to the unknowable One).

16. The words and their significations (which are used in the s̄astras), serve only to express the intelligible objects which are signified by them, as the seasons denote the seasonal fruits and flowers which they bear; but the knowledge of the supreme being, is derived from one's intuition, and is felt in our consciousness alone.

17. Divine knowledge is said in the s̄astras, to transcend the knowledge of all other things; and the transparency of the Divine person, surpasses the brightness of all objects, as the beauty of the female body excels the lustre of the brightest gems. (The personal grace of females, transcends the beauty of all their decorations).

18. The transcendental knowledge of the Deity, is not to be derived from the doctrine of the s̄astras, nor from the teachings of our preceptors; it cannot be had by means of our gifts and charities; nor by divine service and religious observances, can we ever know the unknowable One.

19. These and other acts and rites, are falsely said to be the causes of divine knowledge, which can never be attained by them; now attend to me, O Rāma, and I will tell you the way to your rest in the Supreme soul.

20. The study of the s̄astras, serves of course to purify the mind from vulgar errors and prejudices; but [it] is the want of desire or aversion to worldly enjoyments, that makes the mind look within itself, wherein it sees clearly the image of God shining in it.

21. This s̄āstra stablishes right understanding in lieu of ignorance, and this right reasoning serves to drive away all gross errors from the mind at once.

22. The s̄āstra or learning serves principally to cleanse the mirror of the mind, from its dross of errors at first, and then it purifies the person of its possessor, by the force of its doctrines. (So the s̄āstra has the power of purifying both the body and mind of the learned man).

23. As the rising sun casts his image spontaneously, on the dark bosom of the ocean; so doth the luminary of s̄āstra or learning, shed of its own accord the bright light of truth, in the minds of ignorant.

24. As the sun enlightens all objects, by his presence before them; so doth the light of learning illumine the dark understandings of the illiterate, by its benign appearance therein.

25. In this manner there is an intimate relation, between the learning derived from the s̄āstra, and the mind of the man that is desirous of his liberation; in as much as the s̄āstra alone affords the knowledge of the

otherwise unknowable One to our minds.

26. As the sight of the sun and the ocean, shows us the blue waters of the one, turning to a bright expanse by the rays of the other; so the instance of the s̄astra and its doctrines, shows the enlightenment of human intellect by means of the other.

27. As boys in their play with pebbles, rub them against one another in the water, and have their hands cleansed of dirt by abrasion of the stones; so the discussion of the s̄astras, clears the minds of the disputants of their errors, by refutation of discordant opinions.

28. So also do learned men, by their confutation of repugnant doctrines, clear their minds of doubtful questions; and become perfected in forming right principles, and ascertaining the truth from falsehood.

29. The s̄astras distil with sweetness of the holy texts, and infuse the sweet balm of true knowledge into the mind; they are as profuse of dulcitude, as the sugarcane exudes with its saccharine juice, which is so delectable to taste.

30. As the rays of sunlight falling on the walls of houses, become perceptible to us, by means of our visual organs; so the light of spiritual knowledge, pierces into the souls of men, by means of our hearing the s̄astras through the medium of our ears.

31. Learning acquired for the acquisition of the triple good of this world, namely virtue, wealth and the objects of our desire; is no learning at all without the knowledge of the s̄astras leading to our liberation. Much learning both in theory and practice, is worth nothing without the salvation of our souls.

32. That is the best learning, which gives us the knowledge of truth; and that is true knowledge, which causes our equanimity in all states of our being; and that is called perfect equanimity, which produces our hypnotism in waking (*i.e.* whereby we may sleep in insensibility over the waking and tumultuous world).

33. Thus are all these blessings obtained from learning of the s̄astras, therefore let every one devote himself to the study of the s̄astras with all diligence.

34. Hence know, O Rāma! that it is the study of the sāstras, and meditation of their recondite meanings; together with one's attendance on his preceptor, and audience of his lectures and counsels, as well by his equanimity, and observance of his vows and discipline, that he can attain his supreme bliss, in the everlasting God, who is beyond all worldly things, and is the supreme lord God of all.

CHAPTER CLXXXVIII.

EXCELLENCE OF UNIVERSAL TOLERATION.

Argument:—Sama-darsana or equanimity agreeing with stoic fortitude under all the various shades of its meaning, elaborately treated here.

Vasishtha continued:—Hear me Rāma, to tell you again for the perfection of your understanding (after what I have said already in praise of the virtue of equanimity); because the repetition of a lesson, serves to impress it the more in the memory of inattentive persons.

2. Rāma! I have told you before about the existence of the world, after I had related to you in length regarding its creation or production; whereby you have come to know, that both the appearance and subsistence of the world (*i.e.* its coming to and being in existence), are mere fallacies of our understanding.

3. I have next explained to you also, in the Upasama-Prakarana or my lecture on Insouciance, of the necessity of observing and maintaining a total indifference in regard to the whole creation (which is here repeated as leading to our *nirvāna* or lukewarmness in this our living state).

4. In my discourse on indifference, I have described to you the different stages of nonchalance; the attainment of the highest pitch of which, will conduce ultimately to your obtaining the blissfulness of the *nirvana* numbness, which is treated of in this book on *anaesthesia*.

(From the stage of Upasama or allaying of all excitements to that of *upasānti* or absence of excitability, there are some intermediate states spoken of before).

5. You shall have here to hear (or learn) from me, regarding the manner in which the learned are to conduct themselves in this phenomenal world, after they have learnt and obtained, whatever there is to be known and obtainable herein (*i.e.* after their attainment of divine knowledge and wisdom).

6. A man having received his birth in this world, should habituate himself from his boyhood, to view the phenomenals as they are of themselves, and without any concern with himself; in order to have his security and happiness apart from all others. (*i.e.* Constrain yourself to yourself, and without any concern of yours with any).

7. Regard all in the one and same light with yourself, and observe a universal benevolence towards all beings, and then placing your reliance in your own equanimity, conduct yourself safely and securely every where.

8. Know the plan of your even-mindedness, to be productive of the fruits of purest and most delicious taste; and bearing the blossoms of unbounded prosperity, and the flowers of our unfading good fortune.

9. Meekness of disposition, yields the fruit of universal benevolence, and makes the prosperity of the whole world wait at its service. (Blessed are the meek; for they shall enjoy all the blessing &c.).

10. Neither the possession of a kingdom on earth, nor the enjoyment of the best beauties herein; can yield that undecaying and essential happiness, which is derived from the equanimity of the meek.

11. The utmost limit of a cool disposition, and the entire want of all anxious cares, are the two antidotes that set at naught the fervour and vapours of sorrow from the human mind.

12. It is very rare to meet a person, amidst the spheres of all these worlds; who is fraught with the ambrosia of cool insouciance, who is friendly to his enemies and whose enemies are his friends, and who looks on all alike as he does to himself.

13. The mind of the enlightened man, shines as brightly as the luminous moon; and dazzles with drops of ambrosial dews; the sages all lived to drink the cooling draught of immortality, as you learn from the lives of the royal sage Janaka and others of immortal fame.

14. The man practising his demureness, has his faults described as his qualities, his sorrows seem as his pleasure (*i.e.* he rejoices in his misery); and his death is eternal life unto him.

15. Sāmyam or stoicism is ever accompanied, with a good grace, good lot and placidness; all of which are constant attendants on the stoic sage, as faithful wives fondly cling to the sides of their beloved husbands.

16. Equanimity is the perpetual prosperity of the soul, and not the transitory hilarity of the mind; therefore there is no treasure (*i.e.* spiritual bliss) whatsoever, which is a stranger to the meekness of spirit.

17. He that is honest in all his dealings, and steady in his own profession; and liberal in his mind (*i.e.* taking no heed of the faults of others); is a man as valuable as richest gems, and is deemed and desired by all as gods upon earth. (Because men with godly virtues, are deemed and deified as gods).

18. The even minded man, that is righteous and upright in all his doings and dealings, who is magnanimous in his soul and benevolent in his mind; such a man is neither burnt by fire, nor ever soiled or sullied by water (*i.e.* nothing can alter the even tenor of his mind and the smoothness of his conduct).

19. Who can foil that man that does what is right, and observes things in their true light; who is not susceptible of joy or grief (but goes on in the even course of his life).

20. The righteous and unflinching man, is relied upon and esteemed by all his friends and enemies also; he is honoured by his king and master, and loved by all wise men with whom he has any dealing.

21. The wise and even sighted men are of indifferent minds, and do not try to flee from evil, nor rejoice to receive any good; they are content with whatever comes to pass upon them, as aught of good or bad, they

care for naught.

22. These meek minded men are unmindful of any good or desirable thing, which they may happen either to lose or leave from them; because they have to resort to the happy state of their equanimity (Samatā or stoic sameness); of which no calamity or chance can deprive them.

23. Men enjoying the felicity of equanimity, laugh to scorn at the tribulations of the world; and live uninjured under all the varying circumstances of life; they are venerated by the gods also, for the invariable samatā or sameness of their minds, (as those of the gods themselves).

24. If the (unfavourable) course of events, ever happened to ruffle the countenance of the forbearing man; yet the inward equanimity of his mind, serves to shed the ambrosial beams, of a placid moon light within himself.

25. Whatever the even minded man acts or does for himself, and whatsoever he says in opprobrium of the misdeeds of others; are all lauded with applause by the majority of men (who like to see the goodness of others, and to learn of and correct their own faults).

26. Whatever good or evil is known or seen to be done by the impartial observer, at any time whether past or present; are all approved of by the public (under the impression of their being done for common good).

27. The man that sees all things in the same light (of indifference), is never displeased or dejected in his countenance at any calamity or danger, that may betide him at any time.

28. The prince Sibi of old, is recorded in history to have passed pieces of flesh from his own body, and to have fed a hawk therewith, in order to save the life of a captive pigeon from his claws. (This is an instance of samadrsti or fellow feeling even towards the brute creation).

29. Again mind the impassible prince, who did not sink into despondence seeing his beloved consort to be maltreated before his sight. (This is an instance of unimpressible fortitude).

30. Mind also how the king of *Trigarta*, offered his only son who was accomplished and successful in all his desires to the horrible *Rākshasa*; upon his being vanquished by the fiend, at a certain wager he had laid with him.

31. Look at the great king Janaka, how he remained undismayed and undejected, at the burning of his well decorated city of Mithila.

32. Look at the quiet and submissive prince of Sālyadesa, how he calmly struck off his head from his body, as if it were the plucking off of a lotus leaf or flower from its stem, in order to satisfy the demand of a deity for the same.

33. The Sauvira sovereign, who had won the big Airavata elephant of the god Indra, in a combat with him; made at last a gift of him to the very god, with as much unconcern, as one offers a heap of white kundu flowers, or huge heaps of rotten straws upon the sacrificial fire.

34. You have heard how the elephant named kundapa, employed his trunk in sympathy to the Brahman's kine, in lifting them from being plunged in the mud; and afterwards devoted his body to the service of the Brahman; wherefore he was taken up to heaven in a celestial car.

35. Let your continued observance of toleration, preserve you from acts of intolerance, which tend at best to the oppression of others; and know that the spirit of intolerance, is as the goblin of the kadamba forest (whose business was the havoc and depredation of all living beings). (*i.e.* By want of forbearance, you make yourself an enemy to all, and make them as enemies to you).

36. Remember the young and gentle Jadabharata, who by the natural hebetude of his mind, devoured the firebrand that was thrown into his almspot, thinking as a piece of meat, and without any injury to himself (To the meek and tolerant, a furnace of fire, becomes a bed of roses and flowers).

37. Think of the soberminded kura, who notwithstanding his following the profession of a huntsman all his lifetime, was at last translated to heaven, and placed by the souls of the righteous men after his demise.

38. Think of the listlessness and want of concupiscence, in the person

of the royal sage Kapardana, who being seated in the garden of paradise in his youth, and beset by celestial damsels all about, felt no desire for any of them.

39. Know how many princes and Lords of peoples have from the unperturbed apathy of their souls, resigned their realms and society of mankind, and betaken themselves to lonely forests and solitary caves of Vindhyan Mountains, and there spent their lives in motionless torpidity.

40. Think of the great sages and saints, and of divine and devoted adepts, who were adored by even the gods, for the steadiness of their holy devotion, that have passed away in the observance of their rigid and unruffled vows of an universal indifference.

41. Call to your mind the instances of many a monarch, of ordinary men and of base and mean huntsmen also, that have been honoured in all ages and countries, for their observance of an unimpressed equality in all states and circumstances of their lives.

42. All intelligent men strictly observed the rule, of preserving their equanimity in their course through life; whether it be for the achievement of their acts for this life or the next, as also for the success of their understandings of every kind.

43. They neither long for longevity nor desire their death in difficulties; but live as long as they have to live, and act as they are called to act, without any grudge or murmur.

44. It is the business of the wise man, to conduct himself in the career of his life, with a contented mind and placid countenance, both in his favourable and unfavourable circumstances, as well as in the happiness or misery of himself or others.

CHAPTER CLXXXIX.

STATE OF LIVING LIBERATED MAN.

Argument:—The liberated man neither gains nor loses anything,

by his observance or neglect of the acts of life; and yet he is enjoined to act in conformity with the prescribed rules of conduct of his society and country.

Rāma said:—Tell me sir, why the wise and liberated man is not freed from his subjection to the prescribed rules of conduct, when his soul is beatified with the spiritual light, and his mind is emancipated from all earthly cares.

2. Vasishtha replied:—The observance and avoidance of all ritual and pious acts, are equal and of no avail to the truly enlightened man; who is indifferent to aught of good or evil to his life (*i.e.* who is neither solicitous to have anything desirable or leave what is unfavourable to him into the world).

3. There is nothing whatever in this frail world, which may be desirable to the man of right understanding, not aught of positive evil, which deserves the avoidance and abhorrence of the wise man.

4. The wise man derives no positive nor permanent good, by his doing of any act prescribed by custom or usage; nor does he lose anything by his neglect of them; wherefore it is best for him to stand in the middle course, and according to the common rules of society and his country.

5. As long as there is life in the body, it is called a living body and has its motion also; therefore measure your movements according to the breathings of your life, nor accelerate nor slacken them beyond their just measure (*i.e.* neither outrun thy breath, nor halt in thy course).

6. If it is equal to any one, to walk either by this way or that to his journey's end, yet it is much better for him, to walk by the beaten path, than in a strange and unknown one. (So if it be the same thing to sleep at home or abroad; yet it must be safer and more comfortable to every one to sleep at his own lodge than elsewhere).

7. Whatever actions are done at any time, with meekness and mildness of disposition, and with a placid frankness of the mind, is ever held as perfectly pure and contrite in its nature, and never blameable in anywise.

8. We have seen many wise, learned and farsighted men, to have conducted themselves very honorably and blamelessly in this world, which is full of faults and pitfalls, and beset by traps and snares on every way.

9. Every one is employed with perfect compliance of his mind, in discharging the duties of the particular sphere in which he is placed; some commencing their career in life, in the state of householdership and others ascending gradually to state of living liberation (when they are not exempted from observances of particular duties also).

10. There are many wise and well discerning kings and princes, like yourself and those sitting in this assembly who are vigilantly employed in the ruling of their respective states, without their attachment or tenacity to them, and without their desire of reaping any fruition from them, and by way of the disinterested discharge of duty.

11. There are some that follow the usages, according to the true sense of the Vedas, and take their food from what is left after their daily offerings to the sacrificial fire. (The early Aryans ever fed upon cooked food, after their first offerings to the gods by their mouth of the fire (*Agner vaidevanam Mukham*)).

12. All men belonging to any of the four classes, are employed in the observance of their respective rites and duties, and in the acts of the worship of the gods, and in their meditations with different ends and views (*Kamya-karma*).

13. Some men of magnanimous minds, and higher aims of future liberation or *Moksha*, have renounced all their ritual acts *karma kānda*; and remain inactive as ignorant people, with their spiritual knowledge of the only One.

14. Some are seen to be sitting silent and insensitive, in their posture of deep and unbroken meditation; in dreary and dismal deserts untraversed by the deer and wild beasts; and in distant and lovely solitudes, where no trace of a human being was ever seen even in a dream.

15. Some are found to resort to some sacred place of pilgrimage, and there to perform their acts for future rewards; while others are known to recline in some holy hermitage or sacred shrine of saints, and there to pass their lives in the practice of resignation and indifference and

quite unknown to men.

16. Many are seen to leave their own houses, and quit their native countries, in order to avoid the enmity and scorn of their fellow countrymen; and betake themselves to other lands, where they settle as strangers.

17. There are many who being dissatisfied with their families, forsake their company and desert their homes; and rove about as wanderers, from forest to forest, over hills and dales, and cities and towns, without being settled any where.

18. How many are there that travel to the great city of Benares, and to the holy city of Allahabad and visit the holy hills and cities, and the sacred shrine of Badarikāsrama (for performance of their acts of righteousness there).

19. How many are seen to resort [to] the holy places at Sālagrama, and to the sacred cell in Kalapagrāma, how many are on their way to the holy city of Mathura, and the sacred hill at Kalinjar.

20. See the numbers of pilgrims thronging in the woodlands on Mahendra mountains, and upon table lands of Gandhamādana hills; see also the pilgrims on the plains of Dardura hills; as those also upon the level lands of Sahya Mountains.

21. See the pilgrims thronging on the crags of the Vindhyan range, and those dwelling in the hollows of the Malaya Mountains; see them that dwell in the happy groves of Kailasa, and those in the caverns of Rikshavata mounts.

22. In these as well as many other holy places and mounts, you will find a great many hermits and far-sighted devotees dwelling in peace, and wholly devoted to their holy devotion.

23. Those among them that have become *sannyasins*, are deserters of their prescribed duties, while they that are *Brahmacharins*, are strict observers of the law and their sacred rites: but those that have the faith of Buddha, are apostates from the holy faith, and fanatics in their practices.

24. Some of these have left their native homes, and others have quitted their natal lands altogether; some have their settled habitations in some place, and others leading their nomadic lives from place to place.

25. Among these, O Rāma, that dwell in the sublunar sphere of this globe, as also among them that live at the antipodes, and are known as daityas:—

26. Some are of clear understandings, and well acquainted with the civil laws of their society; some are of enlightened understanding, and others again are acquainted with the past, and have a foresight of the future.

27. Some are of unenlightened understandings, and are always in suspense, and suspicion of their minds; they are addicted to vice, and unable to govern themselves, are always under the government of others.

28. Some there are who are half-enlightened, and proud withal of their knowledge of truth; they break loose from the observance of customary duties, and are not yet the esoteric yogi or spiritualist.

29. Thus among these great multitudes of men, that are wading in the vast ocean of life, every one is striving to get the end, according to his different aim and object.

30. But it is neither one's confining himself at home, or remaining in his native country, nor his betaking him to hermitage or dwelling in some solitary forest; nor the observance of customary duties; nor practice of painful austerities, whereby one may ford over the unfordable gulf of this world.

31. Neither dependence on righteous acts nor the forsaking of them; nor one's employment in the observance of customary usages, or his attainment of great powers, can be of any avail to him, in saving him from the turmoils of the world.

32. It is one's self-control only, that is the means of his salvation (lit., getting over the sea of the world); and the man whose mind is not attached, or tied down to anything in this world, is said to have got or gone over it.

33. It is no matter whether a man does or neglects, the righteous deeds

of his religion and society; provided he keeps the contriteness of his mind in both, and is never attached to nor affected by either: such a man is deemed a sage and saved from his return to this nether world.

34. The man that does neither any righteous or unrighteous action in his life, but has his mind fixed in this earth, and attached to earthly objects, is deemed a hypocrite, and destined to revisit this earth in his repeated births.

35. Our minds again are of the nature of nasty flies, which are prone to fly about and pore upon the sores of worldly pleasures; from which it is hard for us to deter them, as it is impossible for us to kill them at once for attainment of our salvation (or, our minds are as surfeited bees, cloyed with the honey of their cells from which they cannot fly away, gloss).

36. It sometime comes to happen and by the good fortune of a person, that his mind turns of itself towards its perfection; and then by a flash of inward light within itself, comes to see the presence of the divine spirit in the very soul.

37. The mind being enlightened by the flash of spiritual light in the soul, becomes enrapt at the sight, and losing all earthly attachment, is unified with the supreme unity.

38. Being unmindful of everything, and conscious of thy entity as a particle of the infinite vacuity, remain perfectly happy with thyself, and in the everlasting felicity of thy soul.

39. Being replete with the knowledge of transcendental truth, and devoid of the faults and frailties of thy nature, have the magnanimity of thy soul, with the equanimity of thy mind and elevation of thy spirit; and thus remain O thou support of Raghu's royal race, without sorrow and fear of death and rebirth, and be as holy as the holy of holies.

40. Know the translucent state of the most Holy Brahma, to be quite clear of all the grossness and foulness of nature, and free from all the qualities and properties that are attributed to Him. He is beyond our conception and above the reach of our thought. He is increate and ever existent of Himself, and manifest in his abode of our intellect. Knowing him then as thyself, remain quite free and dauntless for ever.

41. There is nothing more that can be gleaned, from greater verbosity on this subject; nor is there anything remaining to be communicated to you, for your best instruction in divine knowledge. You are roused, O Rāma, to your full knowledge of the essential doctrines of divinity, and you have become cognizant, of whatever is knowable and recondite in nature.

42. Vālmīki says:—After the chief of sages had spoken so far, he saw Rāma rapt in his ecstasy and bereft of his mental efforts; and the whole assembly sitting fixed in the one and same tenor of their meditation. They were all entranced in their reveries and musings, in the mysterious nature of the Divinity; as the humming bees ramble over the lotus petals with their soft and silent murmur, and revel upon the sweetness of the honey cups of flowers.

CHAPTER CC.

THE LOUD APPLAUSE OF THE COURT ON THE SAGE'S SPEECH.

Argument:—Narration of the plaudits of the assembly, accompanied with the showering of flowers and uproar of musical instruments, at the end of the holy sermon.

Vālmīki continued:—Upon the termination of the holy sermon on Nirvāna—anesthesia, there arose loud hubbub without the court house, which put a stop to the sage's proceeding further in continuation of his discourse.

2. But the whole audience in the court hall, was immerged in a state of steady hypnotism, and settled intentiveness in the Supreme; and the faculties of their mind were quite clear, and their workings at rest.

3. The whole audience on hearing the lecture on investigation after intellect, became passengers on the raft of *sat*, and they all gained their salvation.

4. Immediately there arose a loud chorus of applause, from the mouths

of the emancipated sages or siddhas, dwelling in the upper regions of the skies, and it filled the concave of heaven, with the acclamations of praise to the venerable sage.

5. In the same manner there rose shouts of praise also, from the holy sages seated in the assembly; together with the loud acclamation given by the son of Gādhi—Viswamitra, who sat at their head.

6. Then was heard a swelling sound, filling the face of the four quarters of the firmament; just as the blasts of wind filled the hollows of the withered bamboos in the forest, and make them resound with a sound with a soft sweet melody.

7. Next arose a flourish of trumpets from the celestials, mingling with the hosannahs of the siddhas; which rumbled together and resounded loudly, amidst the hollow caves of distant mountains and dale.

8. Along with the flourish of celestial trumpets, there fell showers of flowers from above, resembling the driving rain of snows, which blocked the faces on all sides of heaven.

9. The floor of the court hall was strewn over with flowers, and the fanfare of the drums and timbals, filled the mouths of hollow caves and caverns; the flying dust covered the face of the sky, and the rising odours after the rain were borne upon the wings of the winds to all sides.

10. Then there rose a mingled rumble of the shouts of applause, and the peal of heavenly trumpets; joined with the whistle of the hissing showers of flowers, and the rustling of the winds all about.

11. The courtiers all looked around with their uplifted faces and eyes, and were struck in their minds with wonder and surprise; while the beasts all about the palace and in the parks, remained amazed at the event with their pricked up ears.

12. The women and children in the inside, sat staring with their wonder stricken eyes; and the princes sitting in the court hall, looked astonished on one another with their smiling faces.

13. The face of the firmament became exceedingly brightened, by the

falling showers of flowers from above; and the great concavity of the world, was filled with the hissing sound of the falling rains.

14. The showers of flowers and drizzling rain drops, with their hissing sounds, made the royal palace an appearance of festivity. (With the scattering of fried rice, sprinkling of rose water and blowing of conchshells).

15. Not only the palace, but all places in the worlds, seem to celebrate their festive mirth, with tossing of flower garlands, joined with celestial music.

16. The shouts of the siddhas and their ejaculations of joy, rolled and growled as high in the upper sky; as the rolling billows and rebillowing waves, howled in the depth of the ocean and sea.

17. After the hubbub of the heavenly hosts had subsided, (in the lull of the rains and rackets); the following words of the siddhas proceeded from above, and were heard to be uttered in an audible and distinct voice.

18. The siddhas said:—We have erewhile since time erst began, listened to delivered thousands of sermons, in the assembly of siddhas or perfect beings, on the means of attaining liberation, (which is the highest pitch of perfection of the living soul); but never heretofore heard a lecture so impressive on the mind, as this last location of the sage.

19. We see boys and women and the bending brute creatures, together with the creeping and crawling animals, are all enrapt by this soothing speech, which will doubtless enrapture its readers and hearers in future.

20. The sage has used every argument and example, for rousing Rāma to his beatification; such as it is doubtful whether he had ever shewn such affection to his Arundhati or not.

21. Hearing this lecture on liberation, even the brute creation of beasts and birds, become emancipated from the burthen of their base bodies; and as for men, they forget altogether the trammels of their bodies in their embodied state.

22. Our draught of these ambrosial drops of divine knowledge, through

the vessels of our ears; has not only satiated our appetite for wisdom, but renovated our understandings, and added a fresh beauty to our spiritual bodies.

23. On hearing these words of the heavenly host of siddhas, were struck with wonder, and looked upward with full open eyes; and then as they cast their looks below, they beheld the surface of the court-hall, to be strewn over with flowers and lotuses, falling in showers from above.

24. They saw heaps of *mandara* and other celestial flowers, piled up to the roof of the lofty hall; and observed the court yard to be covered over with blossoming plants and creepers, and with wreaths and garlands of flowers without an interstice.

25. The surface of the ground, was strewn over with buds and blossoms of Pārijata plants; and thick clouds of Santanaka flowers, shadowed over the heads and shoulders of the assembled people in the court.

26. The saffron flowers of Harichandana (yellow sandalwood), hung over the jewelled crests of the princes; and seemed as an awning of rainy clouds, spread over the glittering chandeliers of the court hall. (Harichandana is a tree in the garden of Paradise).

27. Seeing these events in the court, the people all gave vent to the repeated shouts of their loud applause; and talked to one another of this and that, as was fitted to the solemnity of occasion.

28. They then adored the sage with the prostration of their bodies and limbs, and made him their obeisances, with offerings of handfuls of flowers.

29. After the loud peals of applause had somewhat abated; the king also rose and prostrated himself down and then worshipped the sage, with the tray of his presents and wreaths of flowers held in his hands.

30. Dasaratha said:—It was by your admonition, O thou Lord of Arundhati; that I was released from this my mortal frame; and gained the transcendent knowledge which filled my soul, and joined it with the supreme essence in perfect bliss.

31. We have nothing in this nether earth, nor is there anything with the

gods in heaven, which I ween is worthy enough to be given, as a proper offering in thine adoration.

32. Yet I beg you to pray something in order to acquit myself of my duty to you, and to render my services to thee prove effectual to me, and hope you will not be irritated at this address of mine.

33. That I adore you myself with my queens and my weal in both worlds, together with all these dominions and servants of mine (all [of] which I now offer humbly at your venerable feet).

34. All these possessions of mine are yours entirely at present, so my lord take them as yours, and make them as parts of your hermitage; please to dispose of these as you please, or use them as you like.

35. Vasishtha replied:—Know, O great king, that we Brahmans are pleased, only with the mere obeisances of people; we are verily satisfied with receiving reverence of men, and these you have already done and shown to me.

36. You know to rule the earth, and therefore its sovereignty is suitable to thee; nor can you show a Brahmin to have ever reigned as a king, keep therefore what is yours to yourself and prosper therein.

37. Dasaratha answered:—What is this trifle of a realm to me, which I am ashamed to call and own as mine; it cannot lead me to the knowledge of its true Lord, therefore do so as I may clearly and truly know the most high.

38. Vālmīki relates:—As the king was saying so, Rāma rose from his seat, and threw handfuls of flowers on the sacred person of his preceptor; and then lowly bending himself before him, he addressed him as follows.

39. Venerable sir, as you have made the king speechless, by telling him that you are pleased with mere obeisance of men; so I am taught to wait here, with my bare prostration at your venerable feet.

40. Saying so, Rāma bowed down his head, lowly at the feet of his guide; and then scattered handful of flowers on his pure person, as the trees on the sides of a mountain, sprinkle their dew drops at the foot and

base of the mount. (Gloss. The branches of trees serving as their hands, and the leaves as their palms).

41. Then the pious prince made his repeated bows of reverence to his venerable preceptor; while his lotus like eyes were suffused with the tears of his inward joy and piety. (Ānandāsru—tears issuing from pious and joyous feelings).

42. Next rose the brother princes, of Dasaratha's royal race; namely Bharata, Satrugna and Lakshmana, together with their equals in kith and kin; and they all advanced to the sage, and bowed down to him with their respectful reverence.

43. The other chiefs and nobles and regents, that sat in their order at a distance; together with the saints, sages and the clergy at large, rose in groups from their seats, and did their homage to the sage, with flinging handfuls of flowers upon him.

44. At this instant the sage was almost covered with and hid under the heap of flowers, that were poured upon him from all sides; in the same manners as the snowy mountain of Himalaya, is wrapped and concealed under the snows of water.

45. After clangor of the assembly was over, and the peals of their *pranama-hailings* had ended; Vasishtha remembered his saying with the assembled sages, of proving to them the truth of his doctrines, and of removing the doubts of his audience regarding the miracles he had wrought.

46. He then shoved off with both his arms, the heaps of flowers from about his sides; and showed out his fair face from amidst them, as when the disc of the moon, shines forth from within the hoary clouds.

47. Then there ensued a hush over the flourish of the trumpets, and a silence upon the fanfare of applauses; the falling of flowers was at a stop, and the murmur of siddhas above, ceased with the clamour of the assemblage below.

48. After the princes and assembled nobles, had made their obeisances and greetings, there occurred a calm stillness in the assembly, as when a lull takes place in the atmosphere after a storm.

49. Then the chief of sages Vasishtha, upon hearing the applauses poured upon him from all sides; spoke softly to the royal sage Viswamitra, from the unblemished purity of his soul.

50. Hear me, O sage, that art the lotus of the princely race of Gādhi, and ye sages that are assembled here, namely Vāmadeva, Nimi and Kruta, together with Bharadwāja, Pulastya, Atri, Narada and Ghrishti, and Sāndilya.

51. Hear me also, O ye sages Bhāsa, Bhrigu, Bharanda, Vatsa and Vātsayana, with all others that are assembled here at present, and had the patience to listen to this contemptible discourse of mine.

52. Please now with your well known affability to me, point out to me whatever you have found as meaningless or unintelligible and ambiguous in my discourse.

53. The audience responded:—O Venerable sir, we have never heard or marked in [a] single word in this spiritual and divine discourse of thine, that is meaningless or unintelligible to anybody.

54. We confess that whatever foulness was inbred in our natures, by our repeated births in this sinful world; has been all purged out by your holy lecture, as the alloy in gold is burnt away by the purifying fire.

55. O sir, our minds are as expanded by your divine sermon, as the blue lotus buds are opened to bloom, by the cold and ambrosial beams of moon light.

56. We all bow down to thee, O thou chief of sages, as our best guide in divine knowledge; and the giver of true wisdom to us, with regard to all things in nature.

57. Vālmīki relates:—The sages said so far and then hailed and bowed down to Vasishtha again, and their united applause of him, rose as high as the loud roar of raining clouds.

58. Then the speechless siddhas, poured down again their showers of flowers from above; and these hid the body of the sage under them, as the clouds of winter cover the rocks under ice and snows.

59. Afterwards the intelligent and learned men in the court, gave their praises to King Dasaratha and to Rāma also; saying that the four princes were no other than the fourfold incarnation of the God Mādhava or Vishnu himself.

60. The siddhas said:—We hail the four princes of Dasaratha line, who are the quadruple forms of the self incarnate Vishnu, and are quite liberated from the bonds of flesh, in these their living states of humanity.

61. We hail king Dasaratha, as having the mark of the sovereignty of the whole world. (Imprinted in his person); that is of this world which extends to the limits of the four oceans, and lasts forever in his race.

62. We hail the sage Vasishtha, who is as bright as the sun, and stands at the head of the whole host of sages; and also the royal sage Viswāmitra of renowned fame and dignity.

63. It is through their means (*i.e.* because of their assemblage in this court), that we had this fair opportunity of hearing this divine discourse, which is so full of knowledge and fraught with reason, that it serves to dispel the great gloom of error at once.

64. So saying the siddhas of heaven again let fall their handfuls of flowers in showers; and made the assembly look up to them in silence, with their uplifted eyes and gladdened minds.

65. And then there was a mutual greeting of the siddhas from above, and of the assembled people to them from below.

66. At last the assembly broke, with their respectful greetings to one another, accompanied with their mutual offerings of flowers and salutations. And the celestial and terrestrial, the great *Munis* and sages, the Pandits and Brahmans; together with the princes and nobles, bade adieu to and took leave of one another (in order to repair to their respective abodes).

CHAPTER CCI.

EXPLANATION OF REST AND REPOSE IN ULTIMATE AND PERFECT BLISS.

Argument:—Rāma's conclusion on the lecture of Vasishtha, and Viswāmitra's request over Rāma.

Vālmīki related:—After the assembly had rejoined the next day, there was observed a profound silence over it; and there appeared a cheerfulness in the countenances of princes from the enlightenment by the last lecture.

2. The people seemed to be smiling in their faces, by reflecting on their former errors and follies, after their coming to the light of truth. (The reminiscence of the freaks and follies of boyhood, is a source of delight in old age).
3. The wise men in the assembly, appeared to be sitting fixed in their steadfast meditation, by having the feelings and passions of their minds, curbed and subdued upon their access to the relish of true knowledge.
4. At this time, Rāma sat with his brothers, in their posture of *padmāsana*—having their legs crossed upon one another; had the palms of their hands folded together, and their eyes fixed steadfastly upon the face of their preacher.
5. The king Dasaratha remained in a sort of entranced meditation, and thought himself as liberated in his life time, and placed in a state of infinite bliss.
6. The sage after holding his silence, as long as he was adored by his reverential audience, spoke to them at last in distinct words, and wanted to know what they would now like to hear about.
7. He said, O lotus eyed Rāma, that art as the cooling moon in the clear sphere of thy race, tell me what thou now wishest to hear, as most desirable and delightful to your mind.

8. Tell me the state in which you find yourself at present, and in what light you view the appearance of the world now before you.

9. Being thus addressed by the sage, Rāma looked at his face; and then bespoke to him in his distinctly audible voice, and his plain and unfaltering accents.

10. Rāma said:—It is all owing to thy favour only, O Venerable sir, that I have attained to my state of perfect holiness, and become as pure as the clear atmosphere in autumnal calm and serenity.

11. I am entirely freed from all the errors, which are so detrimental to the right course of our lives in this world, and an act as pure as the clear sky, in the true and very state of finite vacuity. (The very state of the deity).

12. I am set free from all bonds, and released from all attributes and adjuncts; I find myself situated in a crystalline sphere, and shining there as clear as crystal.

13. I am quite pacified in my mind and am neither willing to hear or do anything else; I am quite satiate in myself, and require nothing more for my satisfaction. I am quite at rest as in the state of hypnotism.

14. My mind is quite calm in its thoughts, and entirely pacified in its wishes; all my desires have fled from it, and I find my mind to rest in its perfect peace and supreme bliss.

15. I am staid in all my thoughts and allayed in my desires, whilst living in this waking world; I am enrapt and entranced, while I am quite sane and sound and sleepless at all hours by day and night.

16. With my soul devoid of all wishes and expectations, I live while I am destined to live in this material body of mine; and remain smiling (*i.e.* rejoicing) as long as I sit to listen to your inspiring lessons.

17. Now I am no more in need of admonition or instruction of the sāstras, or of the acquisition of riches or friends; nor am I willing either to get rid of them at any time. (Because of my utter indifference to them as is theirs also to me).

18. I have found and am in the enjoyment of that unalloyed happiness, which attends on one in heaven or Paradise, or in his attainment of the sovereignty of the whole world.

19. The world which I perceive within myself by my outward senses, is conceived to be brighter far and more transparent than the outward atmosphere, by being viewed in the light of the intellect, and considered as a part of its infinite vacuous sphere.

20. This world I ween, is certainly a vacuum; and it is by my belief in the nihility of the phenomenal, that I am awaked to my immortality. (The visible world is a passing and vanishing sight, and it is by our belief in the spiritual only, that we see the everlasting scene).

21. Let me remain content with all that is, or comes to pass on me, whether they are desirable to me or occur themselves; and let me act as the law enacts to its full extent and without fail, but without any object of mine or expectation of reward.

22. I am neither content nor discontented with anything, nor rejoice nor repine at any event; I do what is my duty in society, without retaining the erroneous conception of reaping their reward.

23. Let this creation be otherwise or go to perdition, let the winds of the last destruction blow with their fury also; or let the land smile in its plenty and beauty, yet I sit unmoved by them, and remain in the divine self or spirit.

24. I rest in myself which is unseen or dimly seen by others, and is undecaying and untainted in itself; I am not enchained to my wishes, but am as free as air, which you cannot compress in your clutches.

25. As the fragrance of flowers upon the trees, is wafted by the breeze and deposited in the air, so is my soul borne away from the confines of my body, and posited in empty vacuity (where it ranges at large in its freedom).

26. As these princes and rulers of people, live and enjoy themselves in their realms at pleasure; and whether they are enlightened or not, they are employed in their respective occupations.

27. So do I enjoy myself with the steadiness and equanimity of my mind, which is freed from all fear, grief or joy and desire.

28. I am happy above all happiness (derived from this frail world); my happiness is in the everlasting One, than which there is no happiness to be preferred by me. But because I live here as a human being, you are at liberty to appoint me to any duty, in common with all mankind and becoming to humanity.

29. I cannot be averse, to manage myself with the trifles of this world, as long as I am destined to them; in the same manner as boys are never to be blamed, for indulging themselves in their playthings in their boyhood. So long sir, as I shall have to live in this body of mine, I must do my bodily acts, with my mind fixed in the sole One only.

30. I must live to eat and drink, and continue in the course of my business in life; but I am freed from all fear of my failings in them, by the kind counsels to me. (That the liberated man is at liberty to do or undo his duties).

31. Vasishtha replied:—O Bravo Rāma! that you have chosen for yourself the most meritorious course of life; wherein you shall never have to repent, from the beginning to the end of your career.

32. By this cold indifference in thy self, and complete equanimity in every state, you have verily secured to the unbroken rest in your life, as the visible firmament has found in infinite vacuity.

33. It is by your good fortune, that you have got rid of your sorrows, and it is fortunate to you to be set so well composed in yourself; it is your good luck to be freed from the fears of both worlds, and it is happy for you to be at your heart's ease and rest.

34. You are lucky, my lord, to be so fraught with your holy knowledge; and to have purified the lineage of Raghu, with your knowledge of the present, past and future.

35. Now prepare yourself to accomplish the object, of the chief of sages—The great Viswamitra's request and by completion of his holy sacrifice at your sire's behest, continue to enjoy the sovereignty of

the earth; in subordination to your royal parent.

36. May the mighty king reign for ever in prosperity, over this prosperous realm of his; in conjunction with yourself and his other sons, relatives and nobles and in possession of all his infantry, cavalry, his chariots and his lines of elephants &c., and without any disease and fear of his enemies.

CHAPTER CCIL.

RECUMBENCE OF THE ASSEMBLY TO THEIR HYPNOTIC REST.

Argument:—Entrancement of the audience to a state of somnolence known as Hybernation, hypnotism and Ecstasis in Theosophy.

Vālmīki related:—Upon hearing these words of the sage, the assembled princes and lords of men in the court, felt a *sang froid* or coolness in their souls, as if they were all besprinkled with ambrosial waters upon them.

2. Rāma with his lotus like eyes and moon like face, remained as resplendent, as if they were filled with ambrowaters, or the nectarious liquid of the Milky ocean.

3. Then the sage Vāmadeva and others, who were fraught with divine knowledge, exclaimed with their admiration for the preacher; O the holy instruction, that you have imparted unto us this day!

4. The King with his pacified soul and joyous mind, shone as shining in his countenance, as if he had a new light infused in himself (and causing the hairs on his body to stand on their ends, from his inward gladness).

5. After many other sages, who were well acquainted with the knowledge of the knowable One, had thus pronounced their praises; the enlightened Rāma (lit. who was purged from his ignorance), oped his mouth again, and

spoke in the following manner.

6. Rāma said:—O thou seer, that knowest the past and future; thou hast cleansed away all our inward dross, as fire serves to purge gold from its impurity.

7. Venerable sir we have now become cosmognostics or all knowing, by our knowledge of the universal soul, though we are confined in these visible bodies of ours, and seeming to all appearance, as knowing nothing beyond them.

8. I feel myself now as perfect and full in all, and to have become quite undecaying in myself; I am freed from all fear and apprehension, and am quite cognoscent with all things.

9. I am overjoyed to no end, and am happy beyond all measure; I have risen to a height from which there is no fear of falling, and am elevated to the supreme acme of eminence and perfection. (Parama-purushārtha).

10. Alack! how am I cleansed by the holy and cooling water of divine knowledge, which you have so kindly poured forth in me, and whereby I am as joyous, as a full blown lotus in the lake of my heart.

11. I am now set, sir, by your favour to a state of happiness, which brightens to me the face of universe with ambrosial delight.

12. I now hail myself, that have become so fair within myself with the clearness of my mind, and by disappearance of all sorrow from it. I have received a grace in my face, from the peace of mind and purity of my wishes. I am joyous in myself with my inward joy, and I [am] wholly pure with the purity of my soul.

CHAPTER CCIII.

DESCRIPTION OF NIRVĀNA OR SELF EXTINCTION IN DIVINE MEDITATION.

Argument:—Sounding of midday trumpet, performance of daily ablution, and description of the setting sun. The meeting of the assembly on the next morning upon the discourse on Nirvāna.

Vālmīki related:—As Rāma and the sage had been remonstrating in this manner, the sun advanced towards the zenith, to listen to their holy conversation in [its] royal dome.

2. The solar beams spread on all sides, with greater force and effulgence; as if to expose to clearer and greater light the sense of Rāma's speech.
3. Then the lotus beds in the tanks of the pleasure gardens, all about the royal palace, began to expand their embosomed buds to bloom before him, as the princes shone forth in brightness amidst the royal hall.
4. The air was exhilarated with joy at hearing the holy lectures of the sage; and seemed to be dancing with the sunbeams, glistening in the strings of pearls, suspended at the windows of the palace.
5. The premature gleams of the sun, glistened as bright at the glittering glass doors and shining chandeliers of the court hall; as the gladdened hearts of the audience, glowed at enlightening speech of the sage.
6. After Rāma was settled in his sedateness, his face shone as bright as a blooming blue lotus by its reflexion of the rays of the sage's look upon it. (Here the blue complexion of Rāma, is compared to a blue lotus, blooming under the moon bright look of fair Vasishtha's countenance).
7. The sun advancing towards the summit of the horizon, like the marine fire rising on the surface of the blue ocean; sucked or dried up by his darting flames the dewy humidity of the sky, as the submarine heat resorbs the waters of the deep.
8. The cerulean sphere of heaven, appeared as the lake of blue lotuses, and the shining sun seemed as the golden pericarp of the flower; his bright beams resembled the aureate farina of flowers, and his slanting rays likened the aslant pistils in the air.

9. He shone as the dazzling crown upon the head of the azure queen of the worlds; and was hanging down like the resplendent earring, pendant on the ear of heaven; while the little lay hid under his glaring light, like bits of diamonds lying concealed under the effulgence of a blazing ruby.

10. The ethereal maids of all the quarters of heaven, held out the mirrors of silvery clouds before his face, with their uplifted arms of the mountain peaks all around; and these are emblazoned by solar rays, like the rainless clouds on mountain tops.

11. The sunstones in the quarries on earth emitted a fury blaze, which emblazoned the skies around, with a greater light than that of the sun.

12. The trumpets sounded aloud, with the wind blown by the mouths of trumpeters; and the conchshells blew as loudly at midday, as the winds of the last deluge, set the sea waves to their tremendous uproar.

13. Then the spherules of sweat, appeared on the faces of the princes, as the dew drops falling on lotus leaves; and they were so closely connected together, as to give them the appearance of strings of pearls.

14. The thickening noise of the hurry and flurry of men, resounded as hoarsely within the hollow walls of the hall, that they filled the cars of men, as the dashing waves fill the concave of the hollow sea.

15. The waiting maids then came forward with cups of liquid camphor in their hands; in order to sprinkle them on the persons of the princes; to assuage their fervour of the solar heat.

16. Then the assembly broke, and the king rose from his seat in company with Rāma and the princes and Vasishtha, together with all the lords and nobles, that were present in the assembly.

17. The assembled lords and princes, the ministers of the state and religion, together with the high priests and sages; rose from their seats, and having gladly made their greetings to one another, took their leave and departed to their respective abodes.

18. The front of the royal inner apartment, was fanned with flappers of palm leaves, wafting the clouds [of] camphor powder, that was scattered

for allaying the midday heat.

19. Then the chief of sages—Vasishtha, oped his mouth and spoke out to Rāma, amidst the sonata of noonday music, that resounded amidst the walls of the royal hall.

20. Vasishtha said:—Rāma! you have heard whatever is worth hearing, and known also all that is worth your knowing; and now I see nothing further, that is worth communicating to you for your higher knowledge.

21. Now you have to reconcile in yourself, and by your best understandings, all that you have been instructed by me, and what you have read and learnt in the sāstras, and harmonise the whole for your guidance.

22. Now rise to do your duties, while I hasten to the performance of sacred ablutions; it is now midday, and the proper time of our bathing is fastly passing away.

23. And then whatever else you have to enquire about, for the satisfaction of your wishes, you can propose the same to me tomorrow morning, when I shall be happy to expatiate on the subject.

24. Vālmīki related:—After the sage had spoken in this manner, the mighty king Dasaratha saluted the parting chiefs and sages, and honoured them according to their proper ranks and degrees.

25. And then being advised by Vasishtha, the virtuous king with Rāma by his side, proceeded to give their due honours, to the sages and siddhas and to the Brāhmanas also one after the other.

26. He gave them gems and jewels, and monies and bouquets of flowers; and he gave to others riches equivalent to the values of the gems and jewels; while he gave strings of pearls and necklaces to some also.

27. He honoured some with his respects and civilities, and others with monies suited to their worth and degree, while he gave his gifts of cloths and seats, food and drink, and of gold and lands to others.

28. He saluted others with perfumeries and aromatic spices and wreaths of flowers; he honoured the elders with due respects, and gave his bare

regards to others.

29. Then the king rose from amidst the assembly, with the whole body of his courtiers, and the holy sages and Vasishtha with him; as the splendid moon rises in the sky, with the train of stars about him. (The moon is masculine in Sanskrit, and twin brother of the sun).

30. The rising of the assembly and its people, was attended with a rumbling noise, as it is heard in the treading of men, over a bog of knee deep mud and mire.

31. The clashing of the concourse against one another, and the cracking of their armlets and wristlets by their friction with each other; joined with the broken jewels and scattered pearls, slipped from the torn necklaces of the nobles, gave the floor of the court hall, the appearance of the spangled heaven.

32. There was a close concussion of the bodies, of sages and saints, of Brahmans and princes and nobles all jumbled together; and there was a rapid undulation of the chowrie flappers, waving in the hands of fanning maid servants.

33. But there was no huddling or dashing or pushing one against the other; as they were intent upon reflecting on the sense of the sages preaching, and rather asking excuses of one another, with the gestures of their bodies, when they came in contact with others.

34. At last the king and the sages and nobles, accosted one another with sweet and soft words; and took their parting leave (for repairing to their respective abode for the day).

35. They then left the palace, and proceeded to their residences, with their gladdened faces and contented minds; as when the immortals repair to all parts of heaven, from the synod of the king of gods—Indra or Sakra.

36. After every one had taken leave of others, and arrived at his house; he employed himself in the discharge of his ritual services of the day.

37. Thus the king and all, performed their daily ablutions and services as usual, until the end of the day.

38. As the day ended with the discharge, of the duties of the daily ritual; so the sojourner of the ethereal path—the tired sun, sat down to rest in the west (as the birds of air repair at eve, to their respective nests). (The sun is said to be the *unka* or falcon of heaven; resting at his *aspiand* or nest in the west, by a poet of Persia).

39. After the performance of their vespers, the prince Rāma and the people at large, passed their nights awake and fastly, with talking about and thinking upon the discourse of the day.

40. Then the rising sun advanced in the east, with sweeping away the dust of darkness from before his path, and strewing about the starry flowers on his way, in order to fix his seat in the midst of his dome of the universe.

41. The infant or rising sun, reddened the skies with his rays, resembling the crimson hue of kusambha flowers; and then he embarked on the board of his bright orb, amidst the wide ocean of the ethereal region. (The sun sailed in the ethereal sea, through the scattered island of the hidden stars and planets on his way. gloss).

42. Then the regnant princes and lords of men, together with the nobles, peers and their ministers, met at the court hall of King Dasaratha; when there gathered also the great saints and sages, with Vasishtha at their head.

43. They entered into the court and took their seats, according to their different degrees and ranks; just as the stars of heaven appear and occupy their places, in their respective constellations and circles in the expanse of heaven.

44. Then the king and his ministers, advanced and bowed down to Vasishtha, and ushered him to his high seat or pulpit; and they all poured forth their praises to him, after that sage was seated in the rostrum.

45. Now the lotus-eyed Rāma, who sat before the king and the holy sage, opened his lotus like mouth, and spoke in the following manner, with his natural good sense, and usual elegance of speech.

46. Rāma said:—O Venerable sir, that art acquainted with all religions, and art the great ocean of knowledge; thou art the axe of all knotty questions and doubts, and remover of the griefs and fears of mankind.

47. Please tell us whatever more is worth our hearing and knowing; for thou knowest best whatever there remains to be said, for the edification of our knowledge.

48. Vasishtha replied:—Rāma you have gained your full knowledge, and have nothing more to learn; you have attained the perfection of your understanding, and obtained the summum bonum which is sought by all (but found by few), and wherewith you are quite content in yourself.

49. You better consider in yourself and say, how do you find yourself and your inner mind at present; and what else is there, that you wish to know and hear from me.

50. Rāma rejoined:—Why sir, I find myself fully perfected in my understanding; and being possess of the peace and tranquillity of my mind, with the blessing of Nirvāna or ultimate beatitude of my soul, I have nothing to ask or desire of thee.

51. You have said all that you had to impart to me, and I have known all that is worth my knowing; Now sir, take your rest with the Goddess of speech, who has done her utmost for the instruction of us all.

52. I have known the unknown and knowable One, that is only to be known by us as the true reality; and knowing this all as the One Brahma, I am freed from my knowledge of the duality (of the living and supreme soul); and having got rid of the deception of the diversity of the visibles, I am released from my reliance in all worldly things.

CHAPTER CCIV.

IDENTITY OF ABSTRACT INTELLECTUALITY AND VACUITY.

Argument:—The abstraction and intellection of all knowledge,

merging in the infinite vacuum.

Vasishtha resumed and said:—Hear me moreover, O Rāma, to tell thee, a few words on transcendental knowledge, that the mirror of the mind shines more brightly, by expurgation of the external images that are reflected on it, than when it is eclipsed by those outward shadows. (*i.e.* Wipe off visibles from the mind).

2. Again the significant words that [are] the symbols of the objects of our knowledge, are as insignificant as the hissing murmurs of waters and waves, and the phenomenal is but a semblance of the noumenal, as a dream is the rechauffe or reflexion of the mind, and the visible world, is but a recast of the visionary dream.

3. The waking state is that of dreaming, and its scenes are those of our dreams; and presenting themselves before us in both these states from our remembrance of them: they are the inward concept of our consciousness, and appearing to be situated without it. (*i.e.* They are the innate ideas of our minds, and not perceptions of our outward organs of sense).

4. As I am conscious of the clearness of my intellectual sphere, notwithstanding the view of the fairy lands in its state of dreaming; so I find my mind, to be equally clear in my waking also of all its imaginary forms of the three worlds and their contents, which in reality [are] a formless vacuity only.

5. Rāma rejoined:—If all things are formless amidst the formless void of the universe, as in empty vacuity of the intellect; then tell me sir, whence arise these endless shapes and forms, as those [of] earth, water, fire and those of these hills, rocks and pebbles?

6. Tell me why the elements are of different forms and qualities and why the empty air, space and time have no forms nor properties of theirs; what makes the wind so very fleet, and what is the cause of the motions and actions of waving bodies.

7. How came the sky to be a vacuum only, and why is the mind of the same nature also; these are all the various natures and properties of things, [that] require to be well explained from my knowledge therein.

8. Vasishtha replied:—You have well asked these questions, Rāma, as they naturally suggest themselves to every inquirer after truth; but tell me in one word, why do you see the varieties of earth and sky, as well as of all other things that you see in your dream.
9. Whence do you see the waters in your sleep, and how are the pebbles scattered about you in your dream; why do you see the flaming fires in your vision, and all sides of heaven appearing before your sight.
10. Say how you have the idea of time in your dreaming, and perceive the actions and motions of persons and things at that time; and tell me from where do all those accidents proceed, that you see to occur in your sleeping and dreaming moments.
11. What is it that creates, produces and gives the formless dream its fascinating form, and then dissolves it to nothing at last; you find it produced and presented to your view, but cannot say how it acts and of what stuff it is composed.
12. Rāma replied:—The dream of the dreaming world, has no form nor position of its own; its soul and substance is mere void, and the earth and rocks which it presents to sight, are nil and *in nubibus* (and leave not a rack behind).
13. The vacuous soul only, is its sole cause, which is likewise as formless and supportless like itself; The formless void is never in need of a support for it.
14. Nothing whatsoever of it is ever produced, nor bear any relation with our consciousness; they are the reflexions of the intellect only, and are situated in the recess of the mind.
15. The mind is the evolution of the intellect, which reflects the images of things in the form of ideas upon the mind; hence the notions of time and space, and of air, water, hills and mountains, are all reflexions of the intellect upon the mind.
16. Our consciousness is also a void, and receives the impressions of vacuum in the form of its vacuity; and those of the stone, air and water, in the forms of their solidity, fluidity and liquidity. (*i.e.*

The vacuous mind receives and retains only the abstract ideas of all concrete bodies in the universe).

17. In reality there is nothing as the earth or any solid body or its form or sight in existence; but they all exist in their abstract states in the great void of the intellect, and are equally void in their natures with itself.

18. In fact there is nothing in reality, nor anything which is visible to sight, there is only the infinite vacuity of intellect, which represents all things in itself, and is identic with all of them.

19. The intellect has the notion of solidity, in the abstract in it; and thereby conceives itself in the forms of the earth, rocks and hills. (The idea or conception of solidity, gives rise to the perception of solid bodies, and not the perception of solids, that produces the abstract idea of their solidity; or that the innate ideas, give birth to appearances in the concrete).

20. So by its conception of oscillation and fluidity, it perceives the form of air and water in itself; and so also by its inward conception of heat, it feels the fire in itself without forsaking its intellectual form.

21. Such is the nature of this intellectual principle, in its airy and vacuous form of the spirit, soul or mind; that develops itself in all these various modalities and schemes, without any cause or incentive. (These modes or states of being, are here called *nishkāranaguna*, and *Akāraṇa gunotpānnaṅgana* in Nyaya philosophy, and same with the *Vibhu-nishthaguna* of Vedanta; all meaning them to be the increate and eternal qualities or attributes of the supreme soul or deity).

22. There is nothing any where in nature, beside these intellectual attributes of itself; as there is no sky or vacuum without its vacuity, nor the vast expanse of the ocean, devoid of the body of waters in it.

23. Know then there is nothing else anywhere, nay not even the sense of thyself or myself or any other, except in the recess of intellectual vacuity; so commit thyself to that all teeming void; and remain quite sedate in thyself.

24. As you see the earth and heaven and all their contents, in thy dream and creation of thy fancy, in the recess of thy mind and in the midst of this house of thine; so should you behold everything in their incorporeal forms to be contained in the ample space of the infinite vacuum of the divine intellect and its all-knowing intelligence.

25. The vacuum of the intellect shines forth as the substratum of all bodies, but without a body of its own in the beginning of creation; because nothing having any prior material cause for its corporeal existence, it is the intellect alone which must be understood, to exhibit all formal existence in its vacuous space and to our ignorance.

26. Know your immaterial mind, understanding and egoism, together with the material existences of the elemental bodies, these hills, skies and all others, to be situated as dull and dumb stones, in the quiet, calm and clear sphere of the infinite intellect.

27. Thus you see there is nothing produced nor destroyed, nor anything, that may be said to exist of itself; this world as it appears to exist, exists in this very form (of its immateriality); in the vacuity of the divine intellect.

28. It is the sunshine of the intellect, that manifests the world in its visible shape and form; as the sunlight shows the hidden objects of darkness to view, and as the fluidity of water, gives rise to the waves and bubbles.

29. This appearance of the world, is no real appearance; it is the representation of the intellectual vacuum only, in its true and proper senses and light, as it is viewed by the wise; though the ignorant may view it in any light as they please.

CHAPTER CCV.

REFUTATION OF THE DOCTRINE OF THE CAUSALITY OF CREATION.

Argument:—The existence of the world in its spiritual sense, and nullity of its creation, destruction and material existence.

Rāma rejoined:—If it is so, sir, that the whole plenum is vacuum, as the phenomenon in our dreams; it must follow therefrom, that the world we see in our wakings is vacuity also, and there can be no doubt in it.

2. But tell me sir, in answer to this important question of mine; how the formless and bodiless intellect appears to become embodied in all these various forms of bodies, that we see in the state of our waking dream. (*i.e.* The vanishing visions of our sleeping dreams, prove them to be quite vacuous and nil; but not so the lasting scenes of our waking state which appear to be substantially positive; and how does the negative intellect assume this positive form).

3. Vasishtha replied:—Rāma, the visibles that appear to view in our waking dream by day light, are all vacuous bodies; owing to their being born, resting and supportance in empty vacuity; hence you cannot on any reason doubt about their vacuousness (whose or when their production, sustentation, substance and supportance, do all depend on the infinite and all comprehending vacuum, which is the very attribute of the unity of the formless deity. Gloss).*

* Note.—According to Vasishtha, Byam, Beom or vacuum, is possest of all the attributes of Brahm Godhead, in its unity, infinity, eternity, incorporeality and formlessness, as also in its omnipresence, omnipotence in its supporting the worlds and in the omniscience of the vacuous intellect.

4. This infinite and eternal void, being entirely devoid of all the material causes (*i.e.* earth, air, water and fire, which are necessary for the production of anything); it is impossible that creation could come out from this nothing in the beginning. (*Ex nihilo nihil fit*).

5. And as the formless intellect could not bring forth the earth &c., for the formation of solid bodies; it is impossible to believe this phenomenal appearance, to have its real existence in nature. (The subtile mind cannot make or become any solid body).

6. Therefore the airy intellect sees the visibles in the day time, in the manner that it sees the visions in its dreams by night. It sees them all rising, in their intellectual light within itself; but appearing as real and formal objects, set without it by its delusion. (*Māyā* or

Illusion).

7. It is the reflexion of the workings of the intellectual soul, that appears as real within the hollow sphere of the intellect; it resembles the representations of the memory in the mind in our sleep, and takes the name of the visible world.

8. It is the clear perception of these intellectual representations, in the vacuum of the mind only, that is styled by us as a vision or dream, while it is the gross conception of them in the mind, that is called the gross or material world.

9. It is thus the different views, of the same internal thought and ideas, have different names and appellations, given to them by the very intellect itself; the finer and purer ones being called as thoughts, and the grosser ones, as sensible and material objects.

10. Thus it is the same reflexion of the intellectual, which takes the names both of the dream as also of the world; the working of the mind and its reflexion in itself are natural to intellect, and though the visions subside with the disappearance of the dream upon waking, yet the working and reflecting of the mind are never at rest, either in waking or dreaming.

11. Many such visions of creation rise and set alternately, in the vacuity of Brahma's mind, and are never apart from it; just as the empty air is either in motion or at rest in the hollow of the great void, and always inseparable from it. (Hence the air, vision, dream &c., are all void, and the world is but a phantom in it).

12. Rāma said:—Sir, you have spoken of millions of worlds to me before; tell me now which of them are situated within the sphere of the mundane egg, and which of them are beyond this egg (or supermundane ones).

13. Which of them are the terrestrial globes and which the vacuous spheres; which of them are igneous bodies in the sphere of fire, and what are the airy bodies in the regions of air.

14. Which are the superficies of the earth, situated in the midst of vacuity; of which the hills and forests set at the antipodes, are opposed to one another on both sides, and hang up and down perpendicular

in empty air.

15. Which are the aerial bodies with their living souls, and which the inhabitants of darkness with their darksome shapes; what are they that are formed of vacuum only, and what can they be, whose bodies are full of worms and insects.

16. What sorts of beings settle the ethereal sphere, and what are they that live in the midst of rocks and stones; what are they that dwell in the vessels and basins of water, and what be they that people the air like the aerial fowls of air.

17. Tell me, O thou greatest of philosophers, how this mundane egg of ours is situated among them. (These are questions of cosmogony, and bear no relation to theology).

18. Vasishtha replied:—These wondrous unknown, unseen and unheard of worlds, are mentioned and described in the *sāstras* with their exemplifications also; and they have been received and believed as true by their students.

19. Rāma, the cosmology of the world, has been described—given by gods and sages, in hundreds of their *sāstras* called the *Agamas*; all of which you are well acquainted with.

20. Now as you are well acquainted with the descriptions, that are given of them in the *sāstras*; it is not necessary to relate them again in this place. (The cosmology of the world has been given before in the narrative of *Līlā*).

21. Rāma rejoined:—Tell me yet, O Venerable sir, how the great void of the intellect came to be produced from divine spirit; tell moreover its extent and duration in time and space.

22. Vasishtha replied:—The great God Brahma, is without beginning and ever existent and without decay; there is no beginning, midst nor end of him, nor are there any shapes of figures in his transcendent vacuum.

23. The vacuum of Brahma is without its beginning and end, and is spread unspent and unbounded to all eternity; it is this which makes the universe, which is ever without its beginning and end.

24. The reflexion of the intellectual vacuum in its own vacuity, is called the universe by itself to no purpose (*by itself* or the human mind, which views the world in the wrong light of creation, and not as the Divine Mind itself. gloss).

25. As a man sees a fair city in his dream by night, so is the sight of this world to him, in his dream by day light. (The Sanskrit word *Bhano* in the text meaning reflexion, corresponds with the Greek *Phano* to see, and hence phantom or false sights).

26. Think not the solid rock to have any solidity in it, nor the fluid waters any fluidity in them; do not think the empty firmament to be a vacuity, nor the passing time to have any flight or counting of it. (All these are seemingly so, but they are nothing in reality).

27. All things are fixed in their formless, invariable and ideal states in the divine intellect; but it is the fallacious and fickle nature of the human mind, to give and view them in different forms, according to its own fancy.

28. The mind views the non-created eternal ideas of the intellect, as created objects before its sight, just as it sees rocks where there are no rocks, and the sky in a skyless place in its dream.

29. As the formless and insensible mind, sees the formal world in its sleep, as if it were in its waking state; so does it see the invisible and formless world in its visible form, during its waking hours of the day also.

30. As the motion of air always takes place amidst the air at rest (*i.e.* as the winds fluctuate amidst the still air); so also doth the spirit of Brahma, oscillate in his own spirit incessantly, and without its rise or fall.

31. This world resides in the same manner in the divine spirit of Brahma as the property of fluidity is inherent in water; and vacuity appertains to vacuum; and as substantiality is essential to all substances in the abstract.

32. The world is neither adventitious nor extraneous to the soul, and

does not occur to or transpire from it, in the life or deaths of any body; it is causeless and comes from no cause, and is neither joined with nor set separate from the divine spirit.

33. The One that has no beginning nor end; nor has any indication of itself; that is formless and is of the manner of the intellectual vacuum only, can never become the cause of the visible and material creation. (Therefore the world is to be supposed to exist in its ideal and immaterial form, in the vacuity of the divine intellect).

34. Thus as the forms and features of a whole body, are but parts and properties of its entirety *tout ensemble*; so is this vacuous world situated, in the undivided and formless vacuity of Brahma ("as parts of one undivided whole", Pope).

35. All this is a hiatus and quietus, without its support and substratum, it is but pure intelligence, without any grossness or foulness herein; there is no entity nor nonentity here, nor can anything be said to exist or not exist (independent of the Divine Mind).

36. All this is but an air drawn city, of our imagination and dream; and everything here, appears to be stretched out in a fairy dance all about us; but in reality it is only a calm and quiet vacuity, full with the unchanging and undecaying spirit of God.

37. The whole is the hollowness of the divine heart, and the vacuous sphere of the Omniscient Intellect; it is its intellection, that reflects many a transparent image in its own sphere and to no end. This it is which is called the world or the image of the divine soul, which continues forever and ever (as is said—the world without end. Amen).

CHAPTER CCVI.

THE GREAT INQUIRY, OR QUESTIONS OF THE BUDDHIST.

Argument:—Entity of Brahma and non-entity of the world, illustrated in the story of the king of Kushadwīpa.

Vasishtha resumed:—The uncreated phenomenon of creation, that appears to view, is nothing in reality. It is the transcendental principle of supreme Brahma, that is the only true reality.

2. It was on this subject, that I was once asked by some one, to my reply to a certain question of his; which I will now relate to you, O high-minded Rāma, for strengthening your understanding to the full knowledge thereof.

3. There is the great island of Kushadwīpa, surrounded by the seas on all sides; like a watery belt about it, and this land is renowned (for its beauty), all over the three regions of the world.

4. There is the city called Ilāvātī, situated on its north eastern side, and is beset by a colonnade of pillars, gilded all over with gold, and glittering with radiant beams, reaching from earth to the skies.

5. There formerly reigned a prince, known by the name of Prajnapti; who ruled on earth as the god Indra in heaven; and to whom this earth or land paid its homage (as the skies do to the regent of heaven).

6. It was on one occasion, that I happened to alight at the presence of this prince; as the sun descends on earth on the last day of desolation.

7. The prince hailed and adored me with offerings of flowers and presents, made me sit by him with due reverence; then in the course of my conversation with him, he fondly asked me as follows.

8. Tell me sir, said he, what becomes of the world after the destruction of all things; and when the causalities of recreation are all extinct and annihilated, in the undefinable vacuum of desolation.

9. What then becomes the prime cause of the causation of things, at the recreation of the world; and what are accompanying elements for the reproduction of objects, and how and whence they take their rise.

10. What is the world and what was the beginning of its creation; what was the primeval chaos, and whence is this earth? What is the air the support of the seas, and what is hell, which is filled by worms and insects? (*i.e.* Whence are these varieties from the one source of

Brahma?)

11. What be the creatures contained in the womb of air (*i.e.* the celestials), and what are they that are contained in [the] bosom of the mountains (*i.e.* the demons); what are the elementary bodies and their productions, and how the understanding and its faculties have come to existence?

12. Who is the maker of all these, and who is their witness; what is the support of the universe, and what are these that are contained therein? I am quite certain, that the world can never have its ultimate destruction.

13. All the Vedas and s̄āstras are opposed to one another, in their different views and interpretations; and every one of them has made a supposition, according to its particular view.

14. From our knowledge of the world, we know not whether it is indestructible or an unreality in itself. (*i.e.* If it is an ideal unreality, it needs have no cause nor is it destructible at all; but should it be a reality and destructible thing, then what must be the cause of the production and destruction thereof? Gloss).

15. Again tell me, O thou chief of sages, what is the form and cause of those bodies that are doomed to dwell in hell; after the demise of men on earth, and cremation and destruction of their bodies here.

16. What are the accompanying causes of the regeneration of bodies, after their destruction on death? The virtues and vices of departed souls, being both of them formless things, cannot be their accompanying causes, towards the formation of their corporeal frames.

17. It is quite an absurd reasoning, that want of matter could possibly produce a material body; just as it is impossible to believe, that there should be an offspring, without the seminal cause of its parents.

18. Tell me sir, what else should be the cause, of the production of material bodies (after death); and for want of any such cause, it is improper also, to deny the existence of a future state.

19. It is contrary to the dictates of Vedas and s̄āstras, as also to the

conviction and common sense of mankind, to deny the future state of our existence. The resurrection of our bodies is as unavoidable as our transportation to a distant land by decree of law, though it be against our wish or will.

20. How are beings born and actuated in the course of their lives, by invisible causes which are quite unconnected with them (*i.e.* by the merit or demerit of the acts of their past lives, which are altogether detached from their present bodies?). Just as the pillars of stone were converted to gold (by word of the Brāhman), and without being gilded over by it. Say, sir, how this vast treasure was obtained in a moment by the Brāhman. (*i.e.* What could be the cause of this preternatural event).

21. How that to be called a great one, which remains for a moment only? further what necessity is there to frame strict laws for the present to reap harvest in future, when that does not stand good on sound reasoning?

22. Tell me sir, how do you reconcile such discordances in the Vedas, which mention the existence of a being and not being in the beginning; and tell us also that, the Not being existed before creation, and then the Being or creation was born of the not being. (The discordant passages are [Sanskrit: asadbā īdamagra āsī utisadjāyata] again [Sanskrit: asadeva īdamagra āsīt sadetra somara īdamagra āsīt]).

23. How could the primeval nonentity become Brahmā, or how could the latter be produced from the former; or if it were the mighty vacuity which gave birth to Brahmā, then tell me sir, why there were no other Brahmās also, born of its spacious womb.

24. Tell me how the vegetable and other creations, could be produced without their different sources; and how they derived their nature of propagating their kinds, by their own seeds and property.

25. Tell me why the life and death of one man, are coeval with those of his friend or adversary; and do people happen to obtain their wishes in their next lives by dying in the holy places of Prayāga &c.

26. Should the wishes of men, be crowned with success in their next lives; then tell me sir, why the sky is not filled with myriads of moons, when the worshippers of that luminary, are daily seen to be dying

with the expectation, of becoming a brilliant orb like it, in the next state of their existence in heaven.

27. Say how can men succeed to their wishes in future, when most of them desire to gain the same object, and it falls to the lot of one of them; just as a maid expected to be wedded by many, is destined to and secured by one man only.

28. Again how can a woman be called a wife, who is either unchaste, or leads a life of celibacy even when dwelling in her husband's house?

29. Say sir, what is the difference between the blessing and curse, which are pronounced on the Brāhman brothers, for their sovereignty over the seven continents on the one hand, and their having no such thing on the other; when they remained thinking themselves as monarchs of the world in their very house.

30. The acts of piety consisting of charities, austerities and obsequious ceremonies, which are productive of unknown rewards in the next world, and are of no benefit to their observers on earth; then what is the good derived from them, if they are not attended with any earthly benefit to the earthly body, but to a future body with which no one here has any concern. (Lit. to which none bears any affection).

31. Should it be said that the soul of the pious observer, reaps the reward in its future state; this also is impossible because the disembodied soul is incapable of enjoyment; and should it have another body to enjoy hereafter, but of what use is that distant body to the person of the present observer (of the pious acts)?

32. Should these acts be accompanied with any reward, either in this life or in the next, they could be known to the actor, but in want of this, their observance appears to be an irreconcilable incongruity.

33. These are my doubts (in the sāstras and practices of men), which I beg you will kindly remove by your cool and clear reasoning, as the moon-light disperses the evening twilight.

34. Now sir, deign to dispel my doubts in my inquiry after transcendental truth, that it may conduce to my good in both worlds; because the company of the righteous, is ever fraught with very great

blessings to all people.

CHAPTER CCVII.

REPLIES TO THE AFORESAID QUERIES (OF THE BUDDHIST).

Argument:—Desultory replies of the sage to the foregoing questions in the three following chapters.

Vasishtha replied:—Hear me prince, and I will clearly expound to you the doctrine, which will root out your doubts all at once.

2. All these entities in the world, are inexistent nullities for ever; though they appear as realities in our consciousness.
3. Whatever appears in any manner in our consciousness, (either as existing or non-existent, or as so and so); the same is thought as real as it seems to be, without our consideration of its true nature of a reality or otherwise.
4. Such is the nature of this consciousness, that it is thought to be one and same with the bodiless soul, by every one who knows what it is (by his acquaintance with the science of psychology).
5. It is this knowledge (or the idea) of a thing in the mind, either in waking or dreaming, that they call to be its body; hence it is this erroneous consciousness of anything, that is believed as its body, and there is nothing else beside this that they call a solid body.
6. The world shines (or shows itself) before us, like the sights seen in a dream; and the privation of all causes towards the production of the (material) world, prove it to be not otherwise than the phantom of a dream.
7. Thus this pure and immaculate knowledge of the universe, is termed the very Brahma himself (because God is said to be infinite knowledge only. [Sanskrit: sataram jñānāmananam brahma]). The very same shines as

the world, which is not otherwise than that.

8. Thus doth the world remain quite pure and unchanged, from ever before and forever more; and so it is thought and said to be, by the Vedas and all good and great s̄āstras, as also by the joint assent of all thinking men, in all ages and countries.

9. They are the most ignorant fools, and resemble the croaking frogs dwelling in the recess of dark caves and pits; who deny the sole existence of the beings which is impressed in the consciousness of all beings, which is full and perfect every where, and is acknowledged by all great souls.

10. There are many at present, who are deluded by their notions of the appearances of things, and the evidence of their senses, and have fallen into the error of understanding the gross body, as the cause of consciousness and inward impressions (*i.e.* they maintain the objectivity of their knowledge as derived from without, and deny the subjective consciousness derived from within).

11. They are giddy with their wrong notions, and are not worthy of our discourse; because no conversation can be held with them that are intoxicated without intoxication, and are learned with their ignorance or learned fools.

12. When the discourse of the learned, is not capable of removing the doubts of men in all places; such discourse is to be understood as the foolish talk of the universe.

13. He who relies in his belief in the sensibles only, and regards the believer of the invisible as a fool; such a man (*i.e.* the Buddhist or Charvaka), is considered for his unreasonable reasoning, as a block of stone or stony block head.

14. The fool that maintains this (materialistic) doctrine, in opposition to all rational philosophy, is said to be a frog of the dark cave (or as a blind mole of the hole); because he is blind both to the past which is out of his sight, as also to the invisible future and is concerned only what is present before him.

15. It is the veda and the sayings of wise men, and the inferences

of their right reasoning (in support of the invisible), as I have maintained in these lectures, that can remove the doubts in these matters.

16. If the sensible body (*i.e.* its sensation) be consciousness (according to the Buddhist); then why is the dead body unconscious of anything? (To this the Buddhist retorts by saying:) Should the conscious and all pervading soul be the body, then why doth not the dull corpse think as the living body? In reply to this foolish question, it is thus said in the veda:

17. This world is an imaginary city of the divine mind, in its form of Brahmā—the creator; and it is hence that the phenomenon of the world, appears to our minds as a phantom in our dream (or as a reflex of the same).

18. Therefore all this that you see, is but the creation of the divine intellect, and an intellectual entity in itself; and you are not amiss in your judgement, if you consider them as phantoms in your dream, and appearing in the vacuity of your mind.

19. Hence this earth and the skies, these hills and cities, are all but appearances in the void of the intellect, and conception of your mind, as those appearing in the reveries of dream, or as air built castles.

20. It is the dense vacuum of self-consciousness, which is called the great Brahma or the personal god of creation; and it is the display of his will in the concrete, which is known as Virāt or the visible universe; thus is the pure and discrete consciousness of Brahma, condensed into the form of the world.

21. Whatever is imagined in the imaginary city of Brahma, the same is conceived as existent in reality; as you conceive the objects of your desire or fancy, to be present before you in actuality (*i.e.* The thought of a thing appears as the thing itself).

22. So whatever is thought of in the fancied city, or fairy land of one's imagination at any time; the same seems to be present before him for the time being, as you see in the air-drawn castle of your fancy.

23. Hence as Brahma in his form of the mind, thinks of the action of

living and quietus of death bodies; so are they thought of by all mankind.

24. After the great dissolution of the world (and dissolution of all things), it is said to be reproduced and renovated anew from nothing; but as the want of any material cause, cannot produce the material world, it is certain there is no material being in existence.

25. Brahmā—the lord of creatures, having got rid of the world upon its dissolution, was freed also from all his remembrance and ideas of creation for ever; therefore it is the reflexion of divine light only which appears as the world before us.

26. Thus the supreme soul of Brahma, reflected itself in itself in the beginning, in the manner of an imaginary castle of his will, which was air-drawn as the visible sky in the invisible vacuum, and known as the cosmos or world subsisting in empty space.

27. As an imaginary castle is the creation of the brain or intellect, and presents to our minds only its intellectual form alone; so does the world appear to us in its intellectual form, and only as an evolution of the intellect, and without having any other cause for its appearance.

28. Whether there be any body or not any where, there is the vacuous intellect which is every where (*i.e.* the hollow space of the mind comprehends both the plenum as well as the vacuum of the world). And know the divine spirit to pervade all over this totality, whether it be the embodied duality or vacuous unity.

29. Hence the vacuous mind of a dead body, beholds the figure of the whole world within its vacuity; the empty mind of a living being, sees the shapes both of solid and subtile bodies, in its imagination or dream. (It means to say that, the death of the body does not involve the death of the mind).

30. As the living man thinks this immaterial world, to be a solid mass of dull matter; so doth the dead person think this vacuous universe, as a solid and substantial existence lying exposed before him in its mind.

31. But as the enlightened or awakened soul of a living body, sees no trace of scenes of its dream upon its waking; so the redeemed soul of a

dead being sees no trace of the objects-sight in this world, upon its redemption and beatification in the next world.

32. The very same is the case with the enlightened soul, of every body in this world; that it bears only the inward conception of it within itself; but no outward perception thereof without. Therefore there is no material reality in existence, as there is no substantial causality in vacuity.

33. As the sleeping man sees the visionary world of his dream, in the light of a real existence; so the unenlightened person views the phenomenal world, as a sober reality before him; and so do the souls of the dead, deem the empty void of air as the world of their departed spirits. (Thus there are three different worlds, for the sleeping, waking and departed souls of men).

34. The unpeopled or open air, appears as the earth and heaven, and full of mountains &c. as before to the souls of the departed (from their bearing those impressions with them even to the next world, and so on throughout all their future transmigration).

35. The departed soul perceives its separation from a dead body, and thinks of its regeneration in another frame on earth; where it will have its enjoyments and suffering again as before.

36. The soul never gets rid of this delusion of its regeneration, (and of its desire of renovation also), so long as it neglects to resort to the means, of obtaining its salvation and final liberation; it is by means of its knowledge of truth and absence of desire, that is freed from its error of reproduction.

37. Hence it is the consciousness of the soul, of its righteous or unrighteous desire; that represents the picture of this airy world, in the hollow sphere of the mind. (Thus the world is only the picture and production of one's own desire).

38. The world is therefore neither of a substantial nor vacuous form, but the display of divine intelligence; the want of this knowledge is the source of all misery to man, but its true knowledge as representation of divine wisdom, is fraught with all bliss and joy.

CHAPTER CCVIII.

SOLUTION OF THE GREAT QUESTION.

Argument:—Answer to the question of *future rewards* and punishment of departed souls in another world.

Vasishtha continued:—Hear me now to tell you, why men happen to meet with their (unexpected) good or fortune at home; and in the same manner how rewards and retributions, come to attend on departed souls from unforeseen causes in the far distant (or next) world.

2. You know the whole world to be the volitional city (or fabric) of Divine will, and appearing as phenomenal to our outward sight, and as noumenal in the light of our inward insight of it, and as Brahma himself in its spiritual light. (*i.e.* God has so willed the world, as to be viewed in the triple light of the physical, intellectual and spiritual also).

3. In this volitional city, everything appears in the same light, as one would behold it in any of its different aspects.

4. As in your own house, you are master of the direction of your offspring, and of the disposal of your things and affairs as please; so is the Lord the sole disposer and dispensator of all things in this world of his will, as he likes of his own accord.

5. As in the desired dwelling of your liking, you find everything to be as well disposed as you wish it to be; so doth he direct and dispose all things in this world of his.

6. The disorder that there appears to take place in the order of nature, is to be attributed to the Divine Will as the sovran law of all.

7. The good or evil which waits on men, owing to the obedience to or transgression of law; is both attributable to the Divine Will (which has originated the laws and ordained their results).

8. It is the dispensation of the Divine will also, whereby all living bodies have their perceptions of worldly things; just as they have the conception of the existence of the world, which in reality has no entity of it.

9. It is by will of the divine intellect, that everything appears to be existent before us; as it is the oscillation and occlusion or the gaping and closing of the intellect, which causes the appearance and disappearance of the world to our view.

10. The king said:—Tell me sir, if the world was the production of the divine will, why was it not known to exist before with the eternity of the Will divine, and why and when it come to be manifested and known to others afterwards; tell me also, whether the world is an unstable and vanishing appearance in the air, or it has any fixity in the divine mind or stability in nature.

11. Vasishtha replied:—Such is the nature of the vacuous and volitional city of divine intellect; that it comes to being and not being in succession, in the states of repeated waking dreams of creation, and in the sleeping oblivion of its desolation.

12. Like the mud built house of playful boys, and the air drawn castles of fanciful men, do the appearances of creation, appear both as real and unreal in the divine intellect as well as to our minds.

13. As you build and break your imaginary city in the air, and make and unmake a fabric of your will elsewhere; whether it be of your own or choice or for any other reason, so it is with the Divine will, to construct and protract or retract or annul any of its works *ad libitum*.

14. Thus are all beings, continually rising and falling, in this vacuous city of the divine will; which is ever shining in its nature, with the pure light of the divine mind. (God throws his own light on the work of his will).

15. The whole plenum of the world is a vacuum, and full with the dense intelligence of omniscience; therefore it is this omniscient intelligence, which doth still whatever it thinks upon and wills. (This passage shows that the Vedanta Brahma, is not inactive or Nishkriya as

many believe; but the living God, and sole agent of all things and director of all accidents in this world).

16. Therefore it is not the hidden but self manifest God, that does all things even at the distance of Millions of miles, and myriads of ages, as if they lay before him at the present time.

17. So there is nothing in any country or in any world, which is not known nor thought of by the sole and unhidden soul of all. (The gloss applies it to every individual soul, which is conscious of its merits and demerits everywhere).

18. As a brilliant gem reflects its light and shade within itself, so doth the gem of the intellect reflect by its own light the various vicissitudes of the world in itself. (*i.e.* The human mind is sensible of its deserts).

19. Laws and prohibitions, which are necessary for the preservation of people, are implanted in the human soul. (As they are the eternal varieties of the divine mind), and accompany it every where with their just rewards.

20. The soul never sets nor rises (*i.e.* It neither dies nor revives, but supposes itself as such by its error only); It is Brahma himself and his reflexion in others, and emanating always from the divine soul its source and origin.

21. As from being the viewer, it supposes itself to be the view, and thinks its imaginary world as a visible phenomenon; (*i.e.* believes itself both as the subjective as well as objective); so it thinks itself to be born, living and dying (by the like error of its own).

22. When the soul of its own nature ceases to cast its reflexion, or suppresses it within itself, and remains quietly in the vacuous sphere of divine intellect, by assimilating itself with the universal soul of Brahma, it is then said to be *quietus* or quiet in death. (The word for death in the text is *Sānta-Samita* or extinct, or instinct in the divine soul).

23. The emission and intromission of its reflexion, are as natural to the ignorant and imperfect living soul of animal beings; as oscillation

and calm are congenial with air (or as respiration and inspiration with breath).

24. Now as you see in the city of your imagination, the growth, decay and death of people, at different times and places;—

25. So it is the nature of this imaginary city of God, to exhibit these changes everywhere, as in the cases of animals, vegetables and all things in all the three worlds.

26. But God neither wills nor does everything himself, in this creation of his will, but he acts by general laws and secondary causes, as in the cricket play of boys, and growth of grass from grass, and production of trees and their fruits &c. from seeds.

27. It is the nature of the almighty intellect of God, to bring forth forthwith to being whatever it wills to be and appear. (The almighty thought, will or word, is variously said to be the prime cause of all).

28. All things being originally of intellectual form, appear afterwards in various forms, and with different natures; as the almighty intellect invests them with.

29. Hence everything here, is verily of an intellectual form, by their originating from the divine intellect; and as the intellect includes all things in itself, it is omniform and shows itself in any form it likes.

30. This very intellect is the omniscient and universal soul, without having its beginning, middle or end; it is omnipotent and something which is nothing, and an entity appearing as non-entity; It appears such as it remains anywhere, and shows itself as anything; it is the origin of all things and beings, and the source of all vegetables and grass.

CHAPTER CCIX.

ON THE CONSCIOUSNESS OR INTUITIVE KNOWLEDGE OF EXTRANEIOUS EXISTENCES.

Argument:—Reconciliation of the opposite results of virtuous and sinful acts, on one and same person at the same time.

Vasishtha continued saying:—The life of a person is dear and useful to him, as long as he lives and not afterwards; but hear me tell you the good of a man's dying in some holy place, with a wish for future reward in his next life.

2. God has ordained certain virtues and merits to certain places, even from the beginning of his imaginary city of this world (as to all other things at their very beginning).
3. Whatever merit is assigned to any place, the same awaits on the soul of the person, after its release from bondage, by his performance of the acts of piety enjoined by the s̄astras.
4. Hence any great sin that is committed by any body anywhere, is either partly or wholly effaced by the good act of the person, according to comparative merit of the holy place, or the degree of absolution in the mind of the penitent sinner.
5. In any case of the insignificance of the sin, with regard to the greater sacerdotalism of the place; there the sinner is quite absolved from his guilt, and attains the object of his wish (in his future life).
6. But in case of the equality of the merits of penitence, with the holiness of the place; the penitent man receives two bodies in his next life, that is both a physical body and spiritual soul.
7. Such is the effect of the primeval guilt and merit of mankind, that they are endowed with double bodies, consisting of their physical frames and spiritual souls (the one maculate and the other immaculate) and such the divine soul even from before.
8. The principle is called Brahma in its sense of the whole, and as Brahmā—the totality of the living soul *jīva*; and also as *aham* or the ego, meaning any living soul in particular; and as he remains in any manner of the whole or part, so he manifests himself in his semblance of the world.

9. The reflexion of purity acquired in some holy place, appears to the penitent soul in the same manner; as it appears in its contrary light to the guilty soul, which is not so absolved from its sin in any holy place. (These different reflexions, present the appearance of heavenly bliss to the soul of one, and that of hell torments to the other, as in their visions of paradise and Styx in dream).

10. The one sees the visions of his own death, and the weeping of his living relatives; and deems himself as a departed ghost to the next world, all alone and without a single soul beside him.

11. He sees also the deaths of his friends there, and thinks also that he hears the wailings of their relations at that place; he sees the chimeras of all these in his phrensy, as a man of deranged humours sees the spectres of bugbears in his delirium.

12. So it happens with great souls also, to see the sights both of good grace and affright, according to the measure of their merit or guilt in this life; and thus thousands of hopeful and hideous shapes, float about in the imaginations of men, owing to the purity and depravity of their natures.

13. The friends of the dying man, lying insensible as a dead body; weep and wail over his corpse, and then take him to the funeral ground for his cremation.

14. But the guiltless man being accompanied by his self-conscious and righteous soul sees the approach of his decrepitude and death, with firmness and without any feeling of sorrow (as if he had no decay nor death).

15. With his present body he sees himself to be a living being; and with his invisible part or inward soul, he sees his conquest over death by the merit of his holy pilgrimage (and the immortality of his soul in the future world).

16. The guiltless man is in fear of his death for a moment only, but is conscious of the indestructibility of his inward soul, as a man clad in mail, is dauntless of the shafts of his unarmoured antagonist. (The pure soul is invulnerable to the shafts of death).

17. In this manner the relatives of the deceased, find his pure soul, to obtain its immortality after his death; and that life and death are indifferent to the virtuous and purified person.

18. The sights of all the three worlds, are equally fallacious both in their tangible and intangible forms; as the vision of one object in a dream, is as false as another in their visionary nature. (The gloss says that, one error succeeds another, in the same way as one lie is followed by another).

19. We have clear conceptions of the fallacies, arising in our minds, both in our dreams and imagination; but the fallacies of our waking dreams by broad daylight, are more obvious and never less conspicuous to our apprehension than either of them (the latter being more general and lasting than the former ones).

20. The king said:—But tell me sir, how virtue and vice, both of which are bodiless things (as being the abstract qualities of our actions), assume to themselves the bodily forms of living beings, in the course of the transmigration of our souls. (Virtuous souls being blessed with human bodies, while vicious spirits are doomed to suffer in various brutish forms).

21. Vasishtha replied:—There is nothing impossible to the creative power of Brahmā, to be produced in the imaginary fabric of this world of his mind; nor is it impracticable to the substantive divine will to give substantial forms to understand things. (The substantive will is called *satyasankulpa* which brings the in-existent to real existence).

22. There is nothing which is unimaginable, and cannot be produced by the mind of Brahmā; as it is with us to have no idea of anything and nothing in being, of which we have no imagination in our finite minds. (Brahmā has given forms to all the imaginary ideas of his mind, which we cannot do to our formless and abstract idea of any).

23. A visionary city in the dream and an imaginary castle of fancy, do both present the like ideal form to the mind; and yet both of them are composed of a train of ideas, which appear as real objects for the time being. (So the ideal seems as real for a time).

24. All the numerous thoughts, which lie as a dead and dormant mass, in

the states of our deep and sound sleep; appear to us in endless forms in the vision of our dream and waking our imagination and leave their traces in the memory.

25. Who is there that has not had the notion, of the aerial castles of his dream and imagination; and found them not to be composed of our concepts only, in the airy world of our vacuous consciousness.

26. Therefore what thing is there, that is not capable of being produced in this aerial world, which is the production of the airy imagination of the vacuous intellect; and what thing also is substantially produced therefrom? (The creatures of the mind, have mental forms only).

27. Therefore it is this fallacy only, which appears in the form of the visible universe; where there is nothing in real existence or inexistence; but all things appear to be *in esse* and *non esse*, in the *Nabhas* and in the *Nubibus* of the divine mind.

28. Anything that is perceived in any manner, the same is thought as a manifestation of its Āker in the same manner; and the enlightened seekers of truth, find no impropriety in their belief as such. (These as they change, are but the varied God. Thomson's "The Seasons").

29. Hence when a man is taught by the tenets of his religion, to hope for the enjoyment of flowery banks (lit.—hills), and streams flowing with nectar in paradise (lit.—heaven); it is very probable that he will meet with the same things, in his future life in the next world. (So the Moslem is taught to expect the gratification of all his carnal desires in heaven, as the promised rewards of his holy Koran. The Hindus likewise have bodily delights to expect in their different heavens).

30. Hence the acts that are done in this world by any body, are attended with their like rewards unto him in the next; and there is no inconsistency in this belief, though it appears so to the unbeliever (The adage—as you sow, so shall you reap, holds equally true in every religion with regard to future retribution, as in every case here below).

31. Should there be anything, which may be said to be permanent in this world, it must be ever present in the view of its viewer; let then any man say upon this criterion, which he does not lose the sight of all other things before his eye sight, except the ideas of things in his

mind, which are ever present in his knowledge, and never lost sight of in his consciousness.

32. I have given you the analogy of our dreams and thoughts, to prove the essentiality of our notions and ideas; and whereas the worlds appertain to the will and subsists in the mind of omniscience, they are not otherwise than the essence of the Great Brahma Himself.

33. As there is nothing wanting or impossible to be produced, in the aerial castle of your imagination; so there is nothing which does not and cannot exist in the will and mind of the almighty.

34. Whatsoever is thought of in any form, in the Divine Mind, the same remains fixed therein in the very form; and the same appears to be situated in the same nature before our views in its photo or in a scenography.

35. Hence this semblance of the Divine Mind, is perceived only by our internal senses, and not perceptible to the external organs, or to both of these at once; because it is for our minds only to perceive the impressions of the eternal mind, and to impel the internal organs (by their inward efforts), to receive those reflexions.

36. As the lord has willed everything at first, so it lasts with him to the very last of his creation (*i.e.* from the very beginning of his Sankalpa, to the end of the kalpa epoch); when his will of creating the world anew, gives another form to the state of things in future.

37. The Lord manifests himself as he wills, in the manner of his will, and in the form of another world in every kalpa duration of creation; as the minds of men come to see another world and another state of things in their each successive dream.

38. There is nothing which does not exist, in this worldly city of Divine will, and all that exists therein is naught but the production of the Divine Intellect; therefore this world is to be known, as full of the forms of the productive mind of God.

CHAPTER CCX.

REFUTATION OF THE CONCEPTION OF A DUALITY IN UNITY.

Argument:—End of Vasishtha's Replies to the important queries, and his showing the unity of the world with Brahma himself.

Vasishtha resumed and said:—Now hear me tell you in reply to the question, why the heaven is not filled with a hundred full moons, if it were the wish of a hundred persons to shine as such a luminary on future, and if the wishes of all are crowned with success in their next state of being. (The souls of the pious are said to twinkle as stars in heaven).

2. Those that aspired to become as bright as the full moon of heaven, became actually so in their conception of themselves as such in the sphere of their minds; and not by their situation in the vault of the sky or in the orb of that luminary.

3. Say who has ever and anywhere, got into the imaginary city of another; and who has ever got any fancied treasure, except the framer of the fancy and the fabricator of the wished for wealth. (Every one is the master of his own Utopia and delights in his hobby horse).

4. Every one has a heaven of his own, in the utopia of his creation; wherein he is situated and shines as a full bright moon, and without its phases of the wane and waste.

5. All those aspirants to luminosity, had thought of entering into the moon of his own mind; and there he found himself to rest at last, with full light of that luminary and delight of his conscious soul.

6. Each of them thought of entering into the disc of the moon shining in their minds, and felt themselves glad in their situation, as if they were seated in the orb of the celestial moon.

7. Whatever one seeks and searches after, the same becomes con-natural with his consciousness; and in the case of his firm belief in the same state, he thinks and feels himself to be the very same.

8. As every aspirer to the state of the full moon, came to be such in his respective conception of that luminary; so the suitors of the same bride in marriage, became wedded to her according to his own conception of hers. (Every one imagines his doxy, as a fairy paragon of beauty).

9. The one pure maiden that is thought of being taken to wife, by many men in their minds; is never defiled by any one of them in her character, by their simple enjoyment of her ideal only. (The ideal is not tangible possession).

10. As the sovereign ruler of the seven continents, holds his sway over them, without ever going out of his city; so the soul passes to them all, by remaining in the precincts of its body: and so does every man see his imaginary castle, in the sphere of his own house.

11. When the whole universe owes its origin to the imagination of its omniscient originator—the self born Brahma; what can it be otherwise, than an intangible vacuum and quite calm and quiet in itself. (The moving bodies are the fixed figures of the divine mind, and appear to be turning round like the pictures in a panorama or the objects in a scenograph).

12. Now hear me tell you of the unknown and invisible results of the acts piety, such as charity, obsequious rites, religious austerities and the mutterings of holy mantras, which accrue to the departed ghosts of bodily beings in the next world.

13. The souls marked with traces of pious acts in them, come to view them vividly as their actual works, and painted in as lively colours as their dreams, by fabrications of their lively intellects.

14. The carnal mind distrusting the reality of these impressions of consciousness, and disregarding the internal operation of the inward intellect; becomes restless for its sensuous enjoyment and exercise of the outward organs of action, until by abatement of this fervour, it is restored to its inward peace and tranquillity.

15. It is the theme of early poets which tells us, that the impressions of the acts of piety and charity which are imprinted in the intellect, are reflected over the passive soul in the next world, when the conscious soul continues to keep the gratification of those acts.

16. Thus the rewards of charity and uncharitableness, are equally felt in the gratification and dissatisfaction of the soul in this world also, where everything is by our feeling of it.

17. Thus have answered fully to whatever you have asked of me; and now know from all this, that the sensible world is an intangible dream, and an air drawn spectacle of the mind.

18. The prince rejoined:—But please to tell me sir, how could the intellect alone and itself before the production of the body; and how can a light subsist without its receptacle of a lamp or lantern.

19. Vasishtha replied:—The sense in which you use the world body, is quite unknown to the spiritualist, who discard the material meaning of the term, as they reject the idea of the dancing of stones in air. (The learned know the spiritual body only).

20. The meaning of the word body, is the same as that of Brahma (who is all in all); and there is no difference in the meaning of the two, as there is none between the words fluid and liquid.

21. The body is a visionary appearance, and the great body of Brahma, is likened unto the figure of a phantom in vision, which represents the forms of all things as in dream in the stupendous fabric of the universe. [Brahma is more likely the phantasmagoria that shows all forms in it. Gloss].

22. But the difference between thy dream or vision and spectrum of Brahma, consist in the former representing the figures of thy previous thoughts alone, which disperse and vanish upon thy waking; but the universe which is exhibited in spectrum of Brahma, is not so evanescent as that of other.

23. What is thing then we call the body, and how does it appear into us in the shape of something in our dream; and why doth anything appearing as a reality in dream, appear as nothing and vanish as an error upon our waking.

24. There is no waking, sleeping or dreaming, nor any other condition of being, in the *Turīya* or transcendent state of Brahma [as in those of

the divine hypostases of Brahma, Virat and others]. It is something as the pure and primeval light and as the transparent air, all quiet and still, [as the infinite eternity].

25. It is the same as the unknown and inscrutable light, which shows and glows before us to this day; It is the same primeval and primordial light, that showed first the sight of the world to view, as if it were a dream in the gloom of night. (Light was nature's first born, and brought forth all nature from it).

26. As in passing from one district to another, the body though proceeding onward, is ever in the midst of its circuit, and yet never fixed at any spot; so are all things in their endless rotation in this world, whether singly or collectively.

27. The sight of the world, like that of a dream, presents a favourable aspect to some minds, but it presents a clear and serene prospect to men of unclouded intellects.

28. The vacuum as well as the plenum of objects, and the reflexion as likewise the eclipse or adumbration of things; the existence and inexistence of the world and matter, and the unity and duality of the divine entity, are all but the extraneous phases or aspects of the same vacuous intellect.

29. The world is entirely or completely evolution from the fulness of the deity; and stands as a complete counterpart of the original; it is neither a shining or unshining body by itself, but is as bright as the contents of a crystal within its bowels.

30. Wherever there is the evolution of the world in the intellect, there is the presence of the subtile soul also at that place, and whenever there is a jot of thought anywhere, it is attended with the thought of the world also. (The mind and soul are one with creation, and the same thing).

31. The vacuum of intellect is present everywhere (pervading and comprehending the whole). And this omnipresence of is the divine presence (which engrosses and envelopes this all) which is termed the world. [The word world-jagat passing [in our right], is spiritually *sānta* or quiet].

32. The divine soul is as quiet and unchangeable, as this universe is stable and stationary; and it is the fluctuation of the supreme mind, which causes these variations in the face of the city of the divine will [or the world].

33. The impossibility of any other inference [of the world's duality or its being aught otherwise than the divine entity]; proves it necessarily to be of the very same essence. Any unreasonable hypothesis of sophists is inconsistent with this subject [of the absolute unity].

34. The joint assent of the common belief of mankind, the testimony of the s̄astras, and the dicta of the Vedas, are established and incontrovertible truths. Hence nobody can have any doubt in regard to the real entity of the Divine spirit.

35. This being confessed it becomes evident, that the world is the deity itself; and when the world appears as one with the deity, it is seen in our clairvoyance to be extinct in the Divine essence. (Clairvoyance is *charama-s̄akshat k̄ara* or the last sight of creation at one's dying moment; when the world disappears, and eternity appears full open to view. Gloss).

36. From this analogy of the ultimate evanescent sight of the world, it will be evident to the living soul, that the sight of the phenomenal is wholly lost before it in the noumenal. This is the doctrine of cosmotheism, wherein whole nature is seen in nature's God.

37. He who is acquainted with the sphere of his intellect, is not unacquainted with the fact of the dependency of the arbour of the world to it, he sees the three worlds in himself, in either of his two states of bondage and liberation. (The fettered soul is fastened to the sight of the material and temporal world; but the liberated soul views it in its spiritual light).

38. The visible world though so manifest to view, is entirely lost to sight upon its right knowledge; and the knower thereof in its light, becomes like the setting sun, wholly invisible to public sight, and remains as mute as a clod of silent stone.

39. The way that is established by the Vedas, and received by the

general assent of wisemen; is to be acknowledged, as the right path leading to sure success (*vox populi vox dei*).

40. He who adheres steadily to his own purpose, by utter disregard of all other objects in his view; is said to be firmly fixed to his point, and is sure to reap his success at the end.

41. Everything appears to one in the same light, as he is accustomed to view and take it for; and whether this object of his faith is a true or false one, it appears just the same to any body as he is wont to believe it.

42. This is the conclusion of your question, as I have determined and delivered to you; now be quick and walk your way with perfect ease of your mind, health of your body and agility of your limbs.

CHAPTER CCXI.

LECTURE ON TRANSCENDENT TRUTH.

Argument:—Relation of Brahma as the all-pervading spirit, and of the means of the presentation of spiritual being before one.

Vasishtha resumed:—As I was sitting relating these things to the prince, he honoured me with his obeisance; and then thinking I had dispensed my task to him, rose up to proceed on my aerial journey (from the *Ilāvrita-Varsha* of *Kushadwīpa*).

2. Thus I have related unto you this day, O most intelligent Rāma, regarding the omnipresence of the Divine spirit; keep this vacuous view of Brahma before your sight, and proceed everywhere with the peace of your mind (as you are ever living and moving in the Lord).

3. Know all this to be Brahma itself, and a nameless and unsubstantial void only; it is something unborn and increate, all calm and quiet, and without its beginning, middle and end. (It is infinity in space and eternity in duration).

4. It is said to be the reflexion of the intellect, and named as Brahma from its immensity, it is termed the most transcendent, and something without any designation at all.

5. Rāma rejoined:—Tell me sir, how can we have the sights of the celestial, and of the Siddha and Sādhya spirits, of Yama, Brahma and of the heavenly Vidyādhara and choristers; and tell me also sir, how the people of the other spheres can be visible to us.

6. Vasishtha replied:—The celestial siddhas, Sādhyas, the gods Yama and Brahma, and the Vidyādhara demigods; these together with all other beings of great souls and wondrous might;—

7. Are all visible to you both by day and night, and above, below, behind and ever before you, if you will but look at them with the eyes of your mind; but if you shut your mental eye against spirituality, you can never have the sight of spirit presented before your view. (This passage is illustrated in the story of Chudaloka. gloss).

8. These beings being habituated to be viewed in our minds, are never afar from us, and as they are represented to be volitive or self willed beings, they are said to be ever roving everywhere. (The spirits are of two kinds; some stationary in their particular lokas or spheres; and others to be wandering about. Gloss).

9. These volitional beings are as fickle as the living creatures of this earth of ours; and as the volatile winds, which are blowing at random in every direction.

10. These resemble the airy creatures of your imagination and dream, which hover and gather about you by day and night; while the others are devoid of their volition and motion, and are settled stationary in their respective spheres.

11. If you can in the calm quietness of your mind and soul, secure the reflexion of any of these spirits in your silent and steadfast meditation; you can without fail, have the visitation of the same in the inmost recess of your soul (and hold your secret communion with it also. gloss).

12. In this manner do men see the gods as they see the siddhas, arrayed with all their majesty and glory, as they are feigned to be in their intense meditations. (Dhyanaiva para-devah).

13. Now as men of steady minds, find themselves to be soaring to heaven, in the company of the siddhas and clad in all their glory; those of fickle and unsubdued minds, have to take great pains, in order to confine the fleeting object of their contemplation under their control. (It is often dangerous to the unadept novice in meditation, to let slip the object of his contemplation from his grasp).

14. The world is altogether an unsubstantial and imperceptible thing; and is ever as silent and a serene void, as the vacuum of the intellect (or the Divine mind). It appears however as a solid and compact mass, according as the notion we have of it in our consciousness. (*i.e.* This nothing is thought of [as] something, according to our mistaken notion or conception of it).

15. It does not exist in our unconsciousness, nor does it appear to be in existence or otherwise it is not dull, insensible and unthinking beings; it is a vacuity and nullity, and utterly an intangible and imperceptible thing in our sensibility and unconsciousness of it.

16. It is the nature of the intellect to reflect in itself, and all that is seen about us, is the shadow of that reflexion; the knowledge of substantiality in this shadowy reflection, proceeds from the vanity of the intellect, and not from its nature which [is] free from mistake.

17. There can be no talk of causation, production or vegetation, in the nature of the universe; which being an absolute void, is entirely devoid of the elements of cause and effect. (Ex nihilo nihil fit &c.).

18. That which appears to be produced, is only a void in the midst of primeval vacuum (teo et beo); nor can there be the attribution of unity or duality to the infinite vacuity.

19. Yet the world appears as something existent in your mind; and as visible before your eyes; and this happens in the same manner as you have the consciousness and sight of your dreams; in the unruffled calm of your hollow sleep.

20. As imagination causes the mountains and mountainous regions, to rise in the hollow sphere of our minds; but neither is the one nor the other found to be really existent therein; such is this creation an airy working of the divine mind (and leaving no trace of it left behind).

21. Hence it is the nature of the wise and sapient, to remain as quiet and mute as motionless blocks of wood or stone; and the character of great minds, to manage themselves as wooden puppets, moving wholly as they are moved by the prime mobile power of God alone (Without being actuated by their own desire, or deeming themselves as free agents).

22. As the waves are seen to roll about on the surface waters, and as the eddies are whirling round and hurling headlong into the deep; so the whole creation and all created things, turn about the pivot of the great Brahma alone. (Not an atom herein, has an excentric course of its own).

23. As vacuity is inborn in the firmament, and undulations are immanent in the air; so are these creations inherent and inseparably connected with the divine spirit, in their amorphous or formless and ideal shapes. (This passage maintains the idealistic theory of the ancients).

24. As an air drawn castle of our will or imagination, presents a substantial shape before us with all its unsubstantialness; so does this world appear as a compact frame exhibited before us, notwithstanding its situation in the formless mind of Brahma.

25. All these three worlds, that we are accustomed to believe as real ones, and as seats of our temporal as well as spiritual concerns; are all void and formless, and as unreal ones as the airy castles of our imagination.

26. As it is the thought of our minds, that creates full populous cities in them; so it is the thought of the mind of God, that creates these numerous worlds, and presents them to our minds and eyes.

27. Though ever and all along thought as a reality, this visible world bears no meaning at all; and resembles the sight of a man's own death in his dream.

28. As a man sees the funeral of his dead body, conducted by his son in his dream; so the unreal world is seen as a reality, in as much as it is

reflected as such by its supreme contriver.

29. Both the entity and non-entity of the cosmos or world, constitute the corpus of the immaculate deity; just as a fictitious name applied to a person, makes no difference in his personage.

30. Whether what I have said is true or not (that the siddhas and others are mere imaginary or spiritual beings), you have nothing to lose or gain therefrom (because we have no concern whatever with them); and as it is useless for wise men to expect any reward by casting fruits into the Phālgu river, so it is of no good to the intelligent who have known the true God, to take the pains of invoking the aid of the minor gods instead of Him.

CHAPTER CCXII.

ON ASCERTAINMENT OF TRUTH.

Argument:—Thinking God as the Ego, Brahmā and the creation, and the description of God.

Vasishtha resumed:—The man that considers himself as the Ego, from his possession of the intellect and intellectual powers in him; elevates him to the rank of Brahmā and contains the whole world in himself.

2. As the Lord Brahmā or Hiranyagarbha remained in this state (of the totality of souls) he was not then the creator of the world; but was alike the increate Brahma—the everlasting God, as he continued from all eternity. (Brahmā assimilating himself to the impersonal God, had no personality of himself, so the holy trinity was all One, before the Lord caused his coeternal son to create the world; as nothing was created but by the son).

3. It is in our consciousness, that the world appears in this manner, and is like the mirage in a desert, where its very unreality shows itself as a reality. (Hence our consciousness, is not always the test of truth).

4. It is since the creation, that the primeval vacuum began to present, the blunder or falsity of the world in itself; but how and whence arose this blunder, unless it were the presentation of Brahma himself. (Delusion is God also).

5. The world is a whirlpool (a revolving sphere), in the vast ocean of Brahma (*i.e.* in the great expanse of vacuum). Where then is the question of unity or duality in this, or the talk of the dualism of the eddy from the waters of the deep, or how can there be the topic of unity in want of a duality. (The world is therefore Brahma-dharma or an hypostasis of God. gloss).

6. The great Brahma is profoundly quiet, and having his intellect inherent in himself, he is conscious of his being the great or sole Ego (or the totality of beings) in his mind, and sees himself as the midst of the vast expanse of vacuity.

7. As fluctuation is inherent in air, and heat is inbred in fire; and as the moon contains its coolness in itself, so does the Great Brahma brood over the eternal ideas of things, contained in the cavity of his fathomless mind.

8. Rāma rejoined:—Tell me sir, how does the divine mind come to think of and brood upon his creation; when the eternal intellect is ever employed in its process of intellection. The course of Divine thought being unobstructed from eternity to eternity, its even tenor cannot be supposed to be now and then turned to the act of creation, or even said to be brought in its action and motion, since the time that this creation first began to exist (There can be no talk of the beginning or end of the world before eternity).

9. Vasishtha replied:—It is even so, O Rāma! the great Ego of God always thinks of everything in itself; and the increate and ever existent spirit of God, has never anything unknown to his knowledge. (The evolution and involution of the world, are known by the terms of its creation and annihilation).

10. The vacuous is ever and every where present both in creation and non-creation (*i.e.* both before as well as after it); and there is nothing that is known to him as existent or nonexistent at any time

(since the ignorant know the world as existent, and the learned consider it a nihility; but the Lord knows them all in himself).

11. As the mind is conscious of its fluctuation, and the moon of her coldness; and as the air knows its voidness, so doth Brahma know himself as the Ego, and never thinks himself without the other. (They are Misra or combined together).

12. Such is the entity of God, and never unlike to or otherwise than this; and whereas the world is without its beginning and end, it must be as imperishable as Brahma himself. (The world is without end).

13. It is only from your want of sufficient intelligence, and hearing of or prejudice in the word *non-ego*; that you are led to the belief of a duality, in the undualistic unity of the Deity.

14. Never does any body nor anything here, think of itself of anything whatever; there is none and naught whatsoever, that can think unless it is the same with the Divine Ego.

15. The apparent threefold world, ever appears in this manner; as one with and inseparable from God that dwells alike and evenly in all, which composes one uniform whole, without admixture of any diversity or duality (all which blend together in harmony in one universal unity).

16. Know O Rāma, that is nothing like a rock or tree, is produced in empty vacuity; so these seeming solid worlds, can never be produced in the vacuous spirit of Brahma (but are all mere phantoms of what they appear to be) know this, and go on freely in your own way.

17. Precepts to men of little intelligence and doubtful minds, fail to persuade them to the knowledge of truth; and so long as they can not comprehend the unity, they are ever apt to believe in the multiplicity of objects.

18. Neither precepts nor sāstras, can lead the ignorant to the knowledge of truth, unless they can get rid of their prejudice of diversity, which the creator Brahmā, has spread over the minds of men.

19. Rāma rejoined:—I understand sir, what you say (regarding the ego as the agent); but I beseech you to explain it by some illustration, for my

clear knowledge of it.

20. What does the supreme Brahma do, by his assuming the title of ego or thinking agent to himself; you know all this (by your vast knowledge), though it is not quite satisfactory to your audience.

21. Vasishtha replied:—The supreme One that was quite indistinct before (as the undistinguishable chaos); becomes after his assumption of the title ego to himself, divided and distinguished into the distinct essences of vacuum, space and its directions and time with all its divisions. (The ego itself is diversified into these various forms).

22. The ego then assuming its personality, finds many such distinctions appearing before itself; which are quite imperceptible in its state of impersonality. (The personal soul only, is conscious of these).

23. The knowledge of these vacuous principles, their qualities and attributes, which is preserved in the soul in the forms of their abstract ideas; is expressed afterwards by certain symbolical sounds or words, which are also as void as air. (A word is a breath, and the breath is air).

24. It is thus the formless and vacuous principle of the ego, entertains in itself or its soul, the notions or knowledge of times and space in their ideal forms.

25. This universe which appears as the *rechauffe* or reflex of the ideal of the ego, and seems as the visible and substantial world, is in reality but the intangible Brahma, and appearing as the tangible non Brahma to view.

26. The world is verily the quiet spirit of Brahma, it is one with Him, and without its beginning, middle or end; it is verily the void of Brahma, who assumes to himself the titles of Ego and the living soul, vacuous himself in his own vacuous self, as this vast and extensive phenomenon, and as something otherwise than what He is. (The world is the mirror of the divine Mind and its thoughts).

CHAPTER CCXIII.

NARRATION OF RĀMA'S PRIOR PUPILAGE UNDER VASISHTHA.

Argument:—Vasishtha's relation of a lecture delivered to Rāma in a former birth.

Vasishtha continued:—O Rāma, the destroyer of thy enemies, this very question that you have asked me today, was put to me once before, when you had been a pupil under my discipline.

2. In a former age, there was once this spiritual discourse betwixt ourselves, when you had been a pupil of mine in a certain forest (according to Metempsychosis), the present is but a repetition of a past life. The wheel of life rolls and revolves incessantly from age to age.

3. As I sat there as your preceptor, and your sitting in my presence as my pupil; you then had put this very question to me, with the gravity of your understanding.

4. The Pupil said:—You sir that know all things, now deign to remove this doubt and difficulty of mine, regarding what things die and perish at the great deluge, and what things are not liable to destruction.

5. The Preceptor replied saying:—Know my son, that the relics of all things are utterly destroyed at the last deluge; as your thickening dreams disappear in your sound sleep.

6. The hills and rocks on all the ten sides of the earth, are all destroyed without any distinction, and of the actions of men and routine of their business, there remains nothing behind.

7. All beings are destroyed at the end, and the great void (that is the receptacle of all bodies), becomes a perfect void.

8. The gods Brahma, Vishnu, Indra, Rudra and others, that are the prime causes of the causal agencies of this world, do all become extinct at the end of the world, and there remains no vestige of them at last.

9. There remains only the great vacuity of the divine intellect, which

is ever existent and undecaying; and this appears from the divine spirit remaining as the witness both of annihilations as also of the regeneration of the past and future worlds.

10. The entity never becomes a non-entity, nor the non-entity never comes to be an entity; tell me therefore where the past world disappears, and from whence the future world comes to existence.

11. The Preceptor replied:—This world, my boy, is not wholly destroyed nor does it become altogether extinct; and it is quite true that nothing ever goes to nothing, nor does anything, ever proceed from a nihility.

12. That which is an entity in reality, never becomes a non-entity in anywise, and how can that which is inexistent of itself, ever become a nil and null afterwards (*Ex nihilo nihil fit &c.*).

13. Where is water to be had in the mirage, and when are the two seeming moons to be seen in the sky; where are the delusive hairs found to be floating in the air, and when does a false conception prove to be true. (So the seeming world is a nullity, although it appears awhile as something to our deluded sight).

14. Know my son, all these phenomenals to be mere delusions, and without any reality in them; they appear as cities and towns in our dreams, and are ever obtrusive on us.

15. They are however liable to vanish away quite out of our sight at last, as our dreams disappear upon our waking, and as our waking scenes are lost and hid under the veil of our sleep.

16. As we know nothing where the city of our dreaming, vanishes away at last upon our waking; so we are quite ignorant about that chaotic void, wherein the universe submerges upon its exit.

17. The Pupil rejoined:—If the world is a nullity as you say, then sir, be pleased to tell what is it that thus appears to and disappears from us by turns; and what is that vacuous intellect which presents this extensive view before us; as also how does the void present its reflexion of the plenum and to what purpose.

18. The Preceptor replied:—It is the vacuous sphere of the intellect,

my boy, that thus shines with its transparency; and it is this reflexion of it which is called the world, which is no other than this.

19. It is the reflexion of the widely extended substance of the great void of the intellect; and this apparently solid figure of it, is no other than the same transpicuous form of that intellect. (So says the sruti, Brahmā reflects his twofold forms to us, the one opaque and seen with our naked eye, and the other translucent and viewed by our mental sight).

20. The incorporeal Brahmā like all corporeal bodies, presents both a fair as well as a dark complexion (the one being his clear or intellectual form seen by the clear sighted, and the other his hazy figure viewed by gross understandings). He also discloses himself some times and closes at another, which cause the creation and annihilation of the world. (Manu calls it the waking and sleeping of God, and others the evolution and involution of the divine spirit).

21. The clearness of the divine spirit, ever remains the same and unaltered, both before and after the creation and its dissolution; as a fountain of limpid waters is always clear, whether it reflects the shadows of its bordering arbours or not. (No change in nature can affect the spirit of God).

22. As a man remains unchanged in his sleep, whether he be dreaming or enjoying his sound rest; so the spirit continues alike in its intellect, whether it is in the act of creation or annihilation.

23. As the ideal world appears to be calm and quiet, both in the dream of the dreamer, as well as in the sound sleep of the sleeper; so this visible world of ours is ever viewed in its calmness, in the tranquil spirit of the Lord and of the contemplative saint.

24. Hence I do not recognize the existence of a vacuum or sky, anywhere and independent of our soul; nor can we expect the same sphere appearing in the souls of others, as it does in ours according to our view of it.

25. If we can perceive the light of our intellect, even at the point of our death, and disappearance of the world from us; why should we not conceive the same to be the case with others, and that they do not perceive the same intellectual light also in their consciousness. (This

is an evidence of the immortality in our souls).

26. The Pupil rejoined:—If such is the case, that others who are awake, have the same view of the world, as the dreamer has in his dream; then I believe that all those that are living, have the same view of the world as those that are dying, (*i.e.* A mere faint idea of it and not a substantial one).

27. The preceptor replied:—So it is, O my intelligent lad, the world then does not appear in its real form (of a solid body to the dreamer and the dying), as it appears as a reality to the intellects of others (that are waking and living). Idealism presents the true picture of the world.

28. The world does not appear and is not anything, and nothing that is real or has any reality in it; it is a mere reflexion of the intellect, and there can be no reality in our false sight of it.

29. It is apparent everywhere, and seems to be in every way at all times; but it does not exist [in reality] in anyway, anywhere or at anytime.

30. And because it is both the real and unreal form of Brahma, it is both a reality as well as unreality likewise; and being of the intellectual void, is never destructible nor ever destroyed.

31. The vacuous entity of the supreme intellect, which exhibits the phenomena of creation and its destruction (in repeated rotation), abounds with our misery only, if we attend to its occurrences with any degree of concern; but it does not affect us at all, if we can but remain altogether unconcerned with its casualties.

32. All these appearances exist every where at all times, in the same manner as they appear to the ignorant; but in truth, they appear in no where, in any manner or at any time to the wise and learned (who know the nature of worldly delusions).

33. It is the one selfsame Being that appears as a god in one place, and as a pot or clod in another. Here he is seen as a hill and there as a rill or dale; He is an arbour here, of furze or bush there, and the spreading grass in another. He is the moving and movable some where and

the unmoving and unmovably else where; and He is the fire and all other elements also everywhere.

34. He is entity and nonentity, and both vacuity and solidity also; He is action and duration, and the earth and sky likewise. He is the being and not being, and their growth and their destruction likewise, and He is good as well as the evil, that attends on one and forefends another.

35. There is nothing that is not He, who though one is always all things in all places; He is in and out of everything, and extends along the beginning, middle and end of all things. He is eternity and duration and the three divisions of time also; (*i.e.* the present, past and future, called the triple time).

36. He is all, and existent in all things, in all places and times; and yet He is not the All, and neither existing with anything at any time or place (but is but dimly seen in these His lowest works. Milton).

37. Know now, Rāma, that Brahma being the universal soul, He is all in all places and times; and because Brahma is the conscious soul, He exhibits all things to our consciousness, as if they were images in our dreams or the creatures of our imagination. (*i.e.* A corporeal God only can form a formal and plastic world; but the intellectual soul of God, can make only a formless and immaterial creation, as we see in our dream and phantasies).

38. The maker of the terrene world, must have an earthly body; and the framer of the woody arbours must have a wooden frame, but the Lord God of all, has neither a corporeal body nor a material shape. (Thus they frame a fire, air and water God, but the true God is none of these elements).

39. Others make a mountain God as the Lord of all; and some even make and worship a human figure as the supreme God (and so are all the heathen gods represented in human figures).

40. Some make a picture the Lord and maker of all; and others make some image as such, and worship it as the great God of all.

41. But there is only one supreme Being, who is the maker, supporter and the Lord God of all others; He is without beginning and end, and the

Lord Brahma, whose spirit upholds and supports all others.

42. A straw made image or an earthen not, is attributed with divine powers, and represented as the Most high; and so the formless God is shown in frail images, which are made and destroyed by human hands.

43. An outward object is made the actor and enjoyer of acts; but the wise know intelligence only, as the active and passive agent of all actions.

44. But the truly wise (*i.e.* the vacuist) acknowledges no active nor passive agent of creation; although many among the wise (*i.e.* the Pāshupatas) recognize one God alone, as the only actor, and enjoyer of all.

45. All these views may be probable, and well apply to the most high, who is the sole object of all these theories; and as there is nothing, which can be positively affirmed or denied of Him. (Here the vacuist Vasishtha is a tolerator of all faiths, as suited to the capacities of the different understanding of men).

46. All these believers look to their desired objects, as manifest to their view in the vacuous space of their intellects, and by viewing the whole world in themselves, they remain undecayed at all times.

47. All visibles and all laws and prohibitions, together with all desires and designs of men; are confined with their knowledge of them in themselves. Hence those that are true to their faiths, and firm in the observance of their duties and performance of their acts, are verily of the nature of the divine soul, by their viewing all nature in themselves.

48. This very doctrine was inculcated to before, when you had been a pupil under my preceptorship; but as you could not fully comprehend it then, you are doomed to another birth, to learn it again from me. (Vasishtha means to say that he is immortal, though Rāma may have his transmigration in many incarnations).

49. The world representing the longsome dark and dreary winter night, presents the pure light of knowledge, shining with the serene and cooling beams of the autumnal lunar disk; now O Rāma! as you [are] edified by your pure intelligence, shake off the dross of dull ignorance

from you, and continue in the discharge of your duties, as they have lineally descended to you and to your royal race.

50. Do you remain released from your attachment, to all things of this temporal world; and relying solely in the One supreme and universal soul, whose pure nature is perceptible throughout all nature; then be as lucid as the pellucid sky, with the peace of your mind and transport of your soul, and learn to rule your realm with justice and equity.

CHAPTER CCXIV.

DESCRIPTION OF THE GREAT JUBILEE OF THE ASSEMBLY.

Argument:—Demonstration of the exceeding exultation of the audience at the close of the long winded lengthy lecture.

Vālmīki related:—As the sage had finished saying these things, or so far, the celestials sounded their trumpets from heaven, as the clouds resounded in the rainy skies, with showers of nectarious rain drops (on the earth below). The face of the sky was whitened on all sides, as by drifts of snowfalls in hoary winter, and the surface of the earth was covered by rain drops, dropping like showers of flowers. (The sound of celestial trumpets, is ever accompanied with or followed by a shower [of] refreshing rain).

2. The earth appeared to be blessed with prosperity in the beauty of the flowers, stretching their pistils and peduncles like beauties in their evening decorations, and sending afar the fragrance of their farinacious dust, like the perfumery on the persons of fairies, their outer garniture and inner cool sweetness are verily the gifts of the gods.

3. The falling flowers of heavenly arbors, dropped down from their dried boughs, by the rampant and apish hurricane of heaven, are now vying with the glittering stars, scattered all over the face of the firmament, and deriding at their grim laughter with their bashful and blushing smiles.

4. The lowering clouds accompanied with sounds of trumpets, and

drizzling rain drops and falling of flowers (which bore resemblance to one another); next lighted upon the court hall, like the shadowy snow fall on Himālaya's head, and filled the assembly with wonder, and gaping mouths and staring eyes.

5. The assembly seated in their order, took hold of handfuls of these heavenly flowers; and poured them upon Vasishtha with their obeisance, and cast away all their earthly cares and woes with those celestial offerings to the sage. (Every offering confers and recurs, with an equivalent blessing to the offerer).

6. The King Dasaratha said:—O wonder! that we are so lightly released of our cares and woes, in this wide extended vale of miseries of the world; and that our souls are now lightened of their throws by your grace, like the heavy clouds lightened of their weight, and floating lightly at last on Himālayas.

7. We have reached to the goal of our acts, and seen the end of our miseries of this life; we have fully known the knowable One (that is only to be known), and have found our entire rest in that supreme state (by your good grace alone).

8. We have known to rest in the ultimate void in our meditation, and to get rid of our erroneous thoughts of bodies, by means of our intense application to the abstract (or Platonic abstraction).

9. It is by our riddance from the coinage and vagaries of our imagination, and by our escape from the feverish fervour for the sights of the dreaming world; as also by our ceasing to mistake the shells and cockles for silver, and by our deliverance from misdeeming ourselves as dead either in our sleep or dream, (that we may be enabled to the true knowledge of ourselves &c.).

10. It is by our knowledge of the identity of the wind and its oscillation, and of the sameness of the water with its fluidity; as also by our distrust in this talismanic world, and in this fairy land of our fancy (that we can attain to the knowledge of truth &c.).

11. It must be by our discredit in the magical scenes of this world, and in the aerial castles of fairies; as also by our mistrust in the limpid currents of the mirage, and in the aerial groves and double moons of

heaven (that we can come to know the truth).

12. It is no earthquake, if our tottering foot steps should shake and slip in our drunkenness; nor can we view a ghost in a shadow as boys do, nor see the braids of hair hanging down from the clouds in heaven.

13. From these and other instances, which you have given for our instruction; you have sir, at once effaced our credit in the visible sights of this world.

14. Rāma added:—My ignorance is dispelled, and I have come to the knowledge of truth by your good grace; and O thou chief of sages, I acknowledge thee to have brought me to light from my impervious darkness.

15. I am freed from my doubts, and set to the light of the true nature of God; and I will now act as thou sayst, in acknowledging the transpicuous truth (or viewing God as manifest in nature, and not as hidden under her veil).

16. Remembering and reconsidering thy words, that are so fraught with ambrosial sweetness and full of delightful taste; I am filled with fresh delight, though already satisfied and refreshed by their sense (*i.e.* the more I think of them, the happier I seem to feel myself).

17. I have nothing to do for myself at present, nor is there anything left undone or remaining to be done by me. I am as I am and have ever been, and always without any craving for me. (This state of self-satisfaction and self-sufficiency, is the highest bliss for man).

18. What other way to our true felicity can there be, than this that has been shown by thee? or else I find this wide-extended field of the earth, to be so full of our woe and misery.

19. I have no foe to annoy me nor a friend to give any joy to me; I have no field to work in, nor an enemy to fear nor a good soul to rely in. It is our misunderstanding that makes this world appear so troublesome to ourselves, while our good sense makes it all agreeable to us. (If the world will not suit thee, suit thyself to it).

20. How could we know all this (for our happiness) without thy good grace unto us; as it is never possible for a boy, to ford and cross over

a river, without the assistance of a boat or bridge.

21. Lakshmana said:—It is by reason of your removing the doubts, that had been inherent in and inherited by me in my repeated births; and it is by virtue of the merit, that I had acquired in my former births; that I have come to know the truth this day, by the divine sermon of the holy sage; and to feel the radiance of a holy light in me, shining as brightly as the cooling beams of moonlight.

22. It is strange that in disregard of this heavenly bright and vivid light, that men should be entangled in a thousand errors, and be burnt at last as dried wood or fuel, by their foul mistake and great misfortune.

23. Viswamitra said:—O! it is by our great merit, that we have come this day, to hear this holy lecture from the mouth of the sage; and which has at once expurgated our inner souls, as a thousand lavations in the clear stream of Ganges.

24. Rāma rejoined:—We have seen the highest pitch of all prosperity, and the best of all that is to be seen; we have known the end of all learning, and the last extremity of adversity; we have seen many countries and heard many speeches; but never have we heard, nor seen nor known anything better than the discourse on the beauty of the soul, which the sage has shown to us to-day.

25. Nārada added:—Our ears are purified to-day, by the hearing of what we have never heard heretofore; to be preached by Brahmā or the gods above or men below.

26. Lakshmana rejoined:—Sir, you have entirely dissipated all our inner and outer darkness also; and have shewn us the transcendent light, of the bright sun of the Divine soul.

27. Satrugna said:—I am satisfied and tranquillized, and uncomposed in the supreme soul; I am for ever full and perfect in myself, and sit quite content with my solity.

28. Dasaratha repeated:—It is by the merit of our deeds, done and acquired in our repeated lives, that we have been, O thou chief of sages, sanctified this day by thy sacred and sanctifying speech.

29. Vālmīki related:—As the king and his courtiers, were speaking in this manner, the sage oped his mouth again, and thus bespoke his words fraught with pure and purifying knowledge.

30. Vasishtha said:—Hear me, O thou moon like king of Raghu's race, and do as I bid you to do; Rise now and honour the assembled Brāhmans, who deserve their due honour at the close of a discourse.

31. Rise therefore, and satisfy their desires with thy ample gifts; and thou will obtain thereby, the merit that attends on the learning of the vedas, and doing thy duties according to their dictates.

32. It is incumbent on even a mean worm-like man, to honour the Brāhmans to their utmost at the termination of a sermon on salvation; how much more important must it then be on the part of a monarch to acquit himself of this necessary duty.

33. Hearing this behest of the sage, the king held his reverential silence; and beckoned to his heralds to proceed to all the ten sides of his dominions, and invite thousands of Brāhmans, that are acquainted with the vedas forthwith (to the royal court).

34. He bade them to go to Mathura, Surāshtra and Gauda, and to bring with them with due respect all the Brāhmans, that are born of Vedic families, and are abiding in those districts and lands.

35. There then assembled more than ten thousands of Brahmins to the royal palace, and the king fed them all alike and paying particular regard to the more learned among them.

36. He treated them with the best sorts of food and rice, honoured them with their honorariums, and gave them a good many gifts; and after honouring them in this manner, he offered his oblations to the manes of his ancestors, and gave his offerings to the tutelary gods of his house. (A Brāhman has his precedence in a feast to the gods and *patres*; but the merit of giving a feast is lost unless it is followed by other gifts).

37. The king next treated his friends and relatives with proper repast, and then fed his companions and servants and the citizens all on the

same day. His attention was at last directed to the feeding of the poor and needy, and of the lame and blind and lunatics.

38. Having discharged to his utmost the duties of the festival, he commanded a great festivity to be held in his hall, all over decorated with silk and embroidery, and with gold, gems and pearls.

39. The city then being adorned and lighted, like the ever bright mount of Meru, there went on a merry dance and ball of giddy girls and players in every house (as a sign of general joy).

40. There was a ringing of bells and sounding of cymbols all about, with the beating of drums and trimbrels at every door; flutes and wind instruments were blowing on every side, and guitars and wired instruments were playing with loud gingling, and vying with each other.

41. The markets were closed, and the marketers stopped in their course; the air appeared as an arbour of plants, shaking with the uplifted and quavering and waving arms of the merry dancers in the streets; and it seemed as the starry heaven, by the glittering light of the teeth of strolling players, displayed in their comic dance and loud laughter.

42. There was the heroic dance attended by the loud shouts of the players, and melodramas accompanied with the soft and sweet strains of the performers, there was also a staggering and strutting dance on one foot and leg, and thumping the ground with the other.

43. Here they flung wreaths of flowers glittering like stars and falling down in showers; and there the scattered flowers, which were strewn over the ground as rain drops, were indiscriminately trodding down under the feet of passers-by.

44. Here the actresses dance about with their loose ornaments and gestures of love; and there the bards chanted their hymns with clearness, as the Brahmans recited them and the songstresses sang.

45. Here the sots and toppers drank their fill of wine; and the food mongers fed upon their eatables of various kinds (*i.e.* some were seen to be indulging their drink and others in their eating).

46. The insides of houses were daubed with wine, as the outer bodies of

the princes with ointment of moon light hue.

47. The attendant servants and waiting maids on the king, sauntered about trimmed in gaudy attires of various colours; and graced the royal festival with their decorations of necklaces and sweet perfumes on their persons.

48. The sprightly ballet girls, being besmeared with a paste of all perfumeries (called the yaksha dust), and decorated with glittering ornaments, repaired to the ball at the royal hall with all alacrity.

49. Thus the king Dasaratha held his entertainment for a whole week, and passed full seven nights in festive mirth and rejoicing; while he distributed his gifts and food for as many days, which redounded to exhaustless prosperity on earth.

CHAPTER CCXV.

EULOGY ON THIS WORK AND THE MODE OF ITS RECITAL.

Argument:—Vālmīki speaks in praise of this work to this pupil Bharadwāja, and blesses him to be as blessed as the divine Rāma with the hearing of it.

Vālmīki said:—O most intelligent Bharadwāja, and the chief of my pupils, you have now heard how the great Rāma and others, came to the knowledge of the knowable One (that is only to be known), and passed across this vale of misery and sorrow, by their attention to these lectures.

2. Do you thus fix your sight to the light of Brahma, and conduct yourself gladly, by abandoning all your affections and cares of this world, and by remaining dauntless with your living liberation and tranquillity of mind.

3. Know, O thou sinless one, that the learned and the meek, that do not mix with the society of worldly men, but remain steady as Rāma

and others in their right principles, are never liable to be deluded although they are beset by temptations on all sides.

4. Thus these men of great natures, as the king Dasaratha and the prince Rāma and his brothers, together with companions, have attended to the state of the living liberated (even in their life time).

5. Thou my son Bharadwāja! that art naturally of a liberal mind, hast now become more liberated at present, by thy hearing of these sermons on the salvation of our souls.

6. It is possible even for boys to obtain their liberation, by their attention to those holy lectures, as the most evident and surest means to salvation; and cannot therefore fail to convince thee of the truth thereof.

7. As the high minded and sinless and sorrowless sons of Raghu's race, have attained to their holy state of perfection and self-liberation; so do thou also obtain that best and highest state, by your attending to the lectures of the divine sage Vasishtha.

8. It is by advice of the good and service under the great, as also by means of humble inquiries to and explications of the learned; that weak men of good understandings, can know the knowable, as the Rāghavas and others did under Vasishtha.

9. The ties of avarice and affection that have fast bound the hearts of the ignorant (to this world); do all tend to debar them like playful boys from inquiring into the means of their liberation, until they become too old to benefit by their knowledge.

10. Those that can discern the minds of high minded men, can only come to their knowledge of truth; and such men only have no more to return to this world of woe; and this is the substance of all that I can speak to thee (*i.e.* know and have the minds of the great, in order to become as great thyself, so says Gay in his Fables. (Hast thou fathomed Tully's mind, and the vast sense of Plato's head).

11. Having first received your instruction from the preceptor, you must weigh well and digest its meaning in yourself; and then communicate its sense, to the most sensible and intelligent student. This is said by

sages and saints, as the trivium of science; know this and you need no more, to become wise when your boyhood is over.

12. Whoso will read this book, not without understanding its sense and whoever will manuscript it without the expectation of getting its fee; as also anybody who will recite or cause it to be recited (to a public audience), either with or without any desire of reward, shall have his ample recompense in the land of Āryas (both in his present and future lives). (So it is with the public preaching of its doctrine).

13. These men receive the reward, awaiting on the performance of the Rājasuya sacrifice, and are entitled to their heavenly seats in their pure essence; as often as they ascend to it after their demise on earth, and until they attain their final liberation, which attains on them as prosperity does on the meritorious (after the third transmigration of their expurged souls).

14. It was at first that the god Brahmā of unknowable form, had composed this work in his excellent diction; and then considering it as the only means to the liberation of mankind, had revealed it to the assemblage of saints (of which Vasishtha or Vālmīki has made this version). Let nobody therefore take the truthfulness of this saying for an untruth.

15. At the close of the recital of these lectures, on the means of human salvation, it becomes every sensible man of good sense, to honour the Brahmans with diligence; and to serve them with their desirable gifts of food and drink, and furnish them with goodly houses for their lodging.

16. They should also be rewarded with their honorariums, and supplied with monies to their hearts' desire, and to the utmost capacity of the donor; and then the giver or master of the ceremony should rest himself assured, of having acquitted his duty to and reaped its merit to the intent of the sāstras.

17. I have thus rehearsed to you the great sāstra, in elucidation of divine knowledge and its pure truth; with addition of a great many tales and stories, serving as example and illustrations of the abstruse doctrines for your clear understanding of them. May your hearing of these, serve to lead you to your utter indifference of this world, and to the desire of your liberation in it, while you are alive herein. May this tend also to your continued prosperity, in order to engage your

attention towards the perfection of your knowledge and devotion, and to the discharge of the duties of your station without failing.

CHAPTER CCXVI.

CONCLUSION OF THE CELESTIAL MESSENGER'S MESSAGE OF LIBERATION.

Argument:—Acknowledgment of the obligation of *Arishtanemi* and others, to their preceptors and preachers.

Vālmīki continued to say:—I have thus related to you, O prince, whatever the poet born Vasishtha had taught and preached to the princes; and it is certain that you will attain the same elevated state, as they did by the hearing of these lectures on sacred knowledge.

2. The Prince Arishtanemi replied:—O Venerable sir, your kind look is enough to extricate us from bondage in this world; and it is hence that I am not only brought to light, but saved from the ocean of this world by your favour.

3. The Heavenly Messenger said:—After saying so, the said prince seemed to look amazed in his look; and then he began to speak these words to me with a graceful voice.

4. The Prince said:—I bow down to thee, O Messenger divine, and wish all safety to attend on thee; it is said that the friendship of the good is attended with seven benefits, all which hast thou conferred upon me.

5. Now return in safety to your seat in the heaven of Indra, and well know that, I am both gladdened as well as grown *insouciant* of worldly concerns, by hearing this discourse of thine.

6. I shall continue to remain here for ever more, and without feeling any anxiety, to think well and ponder deeply into the sense of all that I have heard from thee. Now I tell thee, O Lady! that I was quite surprised (to see so much civility on the part of a prince).

7. He said:—I have never heard before, such words and fraught with so much knowledge, as I have come now to hear from thee; It has filled my inward spirit with as much joy, as if I have drunk my fill of an ambrosial draught just now.

8. I then repaired to thee, O thou sinless fairy, at the bidding of Vālmīki; in order to relate unto thee all that thou hast asked of me. And now I shall bend my course, towards the celestial city of Sakra.

9. The fairy said:—I must thank thee now, O thou very fortunate emissary of the gods! for all that thou hast related to me; and my knowledge whereof, has entirely composed my spirit, by its benign influence.

10. I am now quite satisfied in myself, and will ever remain from sorrow and all the sickening cares of life; and you may now to your destination at Indras, with all speed attending on your journey thither.

11. So saying Suruchi—the best of fairies, continued to keep her seat on the slope of the Himālayas, and contiguous to the Gandhamādana mount of fragrance, and reflect on the sense of what she had heard (of divine knowledge).

12. Now as you have fully heard, my son, all the precepts of Vasishtha, you are at liberty to do as you like, by your weighing well their purport. (For the effecting of your liberation which is the main object of man, both in this life as well as in the next).

13. Kāranya said:—The remembrance of the past, the sight of the present, and the talk of future events, together with the existence of the world; are all as false as the sights in our dreams or of water in mirage, or as the birth of a boy of a barren woman.

14. I gain nothing from my deeds, nor lose aught by what is left undone; I live to do as it happens, or at the impulse of the occasion and without any assiduity on my part.

15. Agasti said:—Kārunya—The worthy son of Agnibesya, said in the aforesaid manner, and continued to pass his time in the discharge of his duties, as they occurred to him from time to time.

16. And you O Sutikshana! should never entertain any doubts regarding the acts, that you shall have to perform after your attainment of divine knowledge (Lest they entail their retribution on you afterwards). Because dubitation destroys the virtue of the deed, as selfishness takes away its merit.

17. Upon hearing this speech of the sage, which reconciles the duplicity of action and reflection, into the unity of their combination; he bowed to his preceptor and uttered as follows with due submission to him.

18. Sutīkshana said:—Any action done in ignorance of the actor, is reckoned as no act of his, unless it is done in his full knowledge to be taken into account. (So the brute activities of the giddy mob, bear no value or blame in them before the wise). But actions done with reason and reasonable men, are invaluable in their nature. All our acts are best seen by the light of the intellect as the actions of stage-players are seen only in the candle light. (So are all our mental and corporeal acts, actuated by the essence of the great soul in us).

19. It is the presence of the supreme soul in us, that the action of our hearts, directs the motions of our bodies; as it is the malleability of gold, that moulds it to the many forms of jewelleries. (Hence we should never reject the one for the other).

20. As it is the great body of waters, that gives rise to the boisterous waves, as well as the little playful billows, that heave and move in our sight; so it is the inbeing of the great soul, that fills all the great and small alike.

21. I submit to and bear with all that befalls to me, because there is no escape from destiny, nor slighting of the sound sayings of sages; and I acknowledge O Venerable sir, to owe my knowledge of the knowable One to thy good grace only.

22. I own myself to be quite felicitous to thy favour, and bow down prostrate to thee on the ground, for thy lifting me up from the doleful pit of the world; because there is no other way to repay my gratitude to my venerable preceptor.

23. Nay there is no other act, whereby one may give expression to his

obligation to his tutor, for his salvation in this world, save by means of offering himself to his services; with his whole body and mind and the words of his mouth.

24. It is by thy good grace, O my good sir, that I have passed over the Rubicon of this world; I am filled with infinite joy amidst all these worlds, and am set free from all my doubts.

25. I bow down to that Brahma, who is sung in the Sāma-veda, as filling all this universe, as the waters of the ocean fill the boundless deep; and whose remembrance fills our soul with ecstasy.

26. I bow down also to the sage Vasishtha, who is of the form of incarnate knowledge alone, and who is immersed in the joyous bliss of divine felicity; who is beyond all duality and sees the only One in the unity of infinite vacuity. Who is ever alike the pure and immaculate One, and witnesseth the inmost of all minds; who is beyond all states and conditions (of so and so or of such and such); and who is quite devoid of the three qualities (which belong to all bodies) *i.e.* There is no known quality or property that can be predicated to the Deity. The qualities of the unknown One, as unknown, peculiar and unique as own nature.

27. Here ends the Mahārāmāyana of the sage Vasishtha, with its continuation by his recorder Vālmīki, and the speech of the celestial messenger at the latter end of the Book on Nirvāna or the ultimate Extinction of the living soul.

FINIS.

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).

[End of Volume 4, part 2.

End of Yoga Vasishtha.]



